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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

APRIL 13, 1967

Personally speaking



Red-feathered friends

AMONG wild neighbors I like best is what we Bunker Hillites always called the redbird. Since I have learned to read and to look things up in books, I have discovered redbirds have various aliases, such as "cardinal grosbeak," "crested redbird," and "Virginia nightingale." But as far as I am concerned, a redbird is a redbird. They all look and sound pretty much alike to me.

It was as a boy cane-pole fishing for "perch" (bluegills or bream to you, George Purvis) that I first fell for redbirds. It seemed to me that fishing was best on those spring and summer days when the redbirds were perching in nearby trees doing their delightful whistling routines. And even when you were fishing solitaire, you could never feel lonesome so long as there was a friendly redbird trilling in your vicinity.

Unlike many others of our bird friends, redbirds do not fly away to escape our winters. They are with us through all four seasons, here in Arkansas. This is made possible by the fact that the redbird, unlike a lot of human beings, is not too persnickety about his meals. For example, if the weather freezes the insects he likes to eat, he can get along nicely, thank you, on weed seeds and other things still available even in the dead of winter.

The redbird, as Neltje Blanchan points out in *Birds Every Child Should Know*, published in 1907 by Grosset and Dunlap, is "a little smaller than a robin (not half so graceful)." The male of the species is "red all over, except a small black area around his red bill," and "he wears his head-feathers crested like the blue jay and the titmouse."

When I was having a hard time keeping blackbirds and sparrows from gorging down the "hen scratch" from the feed boxes in our backyard, to the exclusion of my redbird friends, the Garland Garners of North Little Rock, who know more about birds in a minute than I know all day, reminded me that redbirds eat early and late. The thing to do, they said, was to have no feed out, except early and late, and not to put more out than would be eaten by the species of birds you want to have it.

The Garners do it this way with great success. And they have been prompt with their feeding for so long that the birds of the right kinds have learned when to appear. Sometimes, they report, they have as many as 30 to 35 redbirds in their backyard at a time.

So far Maria and I have not been able to get our redbirds broken into our early-late feeding routine. I still have to go bream fishing to find my red-feathered friends! But, come to think of it, that's a much more desirable place to meet your bird friends than in your back yard!

Edwin L. McDonald

IN THIS ISSUE:

YOUR attention is directed to page 5 and two most interesting articles. One is written by a father who learned a valuable lesson from a three-word command of his two-year-old daughter. The other concerns the new Southern Baptist Protection Program.

* * *

LAST week the Editor was in Louisville to attend the meeting of the Southern Seminary board of trustees, of which he is an Arkansas member. His report on his visit to the campus and the revelations of President Duke K. McCall are on page 3.

* * *

PLANNING to attend the Southern Baptist Convention at Miami Beach as a messenger from your church? Then the message, page 4, from Dr. S. A. Whitlow is of vital importance to you.

* * *

THREE Arkansans will be among the leading Baptist laymen who will participate in the South American crusade this month. The story leads off our Arkansas news section, page 6.

* * *

TIME is running out to get your nomination in for Baptist Mother or Father of the Year. The rules of the contest are on page 7.

* * *

AROUND the office those of us who have had the pleasure of reading Harriet Hall's column this week are clapping our hands and patting our feet and humming, "Give Me That Old Time Religion." The reason: Page 9.

* * *

ENRICHING the life of a Louisiana woman for many years is a hobby she started as a teen-ager to enrich the lives of others. It may be a hobby you would enjoy yourself. See the story on page 18 about Mrs. Ruth St. Amant Eliser.

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COVER story, page 7.

Arkansas Baptist newsmagazine

April 13, 1967

Volume 66, Number 15

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LG Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

EDITOR'S NOTEBOOK

Louisville report

THIS is written upon my return from Louisville, where, as a Southern Seminary trustee from Arkansas, I attended the annual meeting of the Seminary trustees, April 4 and 5.

It is true of "the mother seminary of Southern Baptists," as of her five "daughters" [or "sisters," if you insist]—Southwestern, New Orleans, Golden Gate, Southeastern, and Midwestern—that she is, for all practical purposes, much nearer to you, wherever you are in the United States, than was the case a few years ago. This is due to the fact that the system of super highways, fast taking shape, and the airways, tend to "cancel time and annihilate distance." It is still 560 highway miles from Little Rock to Louisville, as thou goest through Blytheville, Sikeston, Paducah, and Elizabethtown, but, even in a puddlejumper such as my Renault R-8, you can traverse the full length—if not the breadth—in ten or eleven hours, with a brief rest stop here and there.

One of the highlights of my trip this time was a supper meeting on Monday night with some of the Arkansas students and faculty members and their wives, in one of the beautiful dining rooms of Norton Hall. Presiding over this meeting was the Arkansas group chairman, Dennis M. Dodson, pastor of Mt. Moriah Church, Mt. Eden, Ky., who, incidentally, will be completing work on the bachelor-of-divinity degree, currently the standard seminary degree, at commencement exercises next month. Mr. Dodson, who can be reached by mail at his church, is interested in the possibility of coming back to his home state to serve as pastor of one of our churches. (We will be carrying information on other seniors later. In the meantime, interested churches may contact Dr. Wayne Ward, one of the native Arkansans on the faculty, for information and appraisal of the Arkansas men finishing this year.)

A visit to the Southern Seminary campus at this time of the year impresses upon one anew a fact well known by all who have ever been there, that this is undoubtedly one of the most beautiful campuses in the nation. The dogwood and the redbud are just beginning to blossom, and the majestic beech trees which give the campus its name—"The Beeches"—along with innumerable other varieties of trees and shrubs, are coming to life again.

Duke K. McCall—who had just "turned 38" when he became president of Southern Seminary, in 1951—was giving his sixteenth annual report at this meeting of the board. The report, attractively done in 40-page booklet illustrated with photographs and graphs, shows, among other things:

- The enrollment of 1,191 students (from 39 states, the District of Columbia, 11 foreign countries, and

from 328 different colleges) for the sixth year shows a slight increase.

- Six hundred thirty-three of the students are married and 102 student families do not live in the immediate Louisville area.

- Each student is involved in definite continuing religious responsibility. The largest number—314—are pastors. The second largest number—312—are engaged in religious education roles in churches. One hundred ten are musicians and choir leaders. Other service categories include: institutional workers, psychiatric aides, campus ministers, chaplains, social workers, missionaries, journalists, rescue mission counselors, hospital visitors, temperance league workers, supply pastors, associate pastors.

- The total Seminary teaching staff consists of 53 professors, two adjunct professors, 11 instructors, and 14 graduate fellow. These are aided by 40 professors' assistants.

- During the past year, three faculty members earned doctors' degrees. Southern's in-service training for faculty members is "one of the most elaborate in the country."

- The Seminary budget for the current year is \$1,767,186. Forty-two cents of each dollar of Seminary income comes from Cooperative Program receipts. But since 1962, academic expense has increased faster than the growth of Cooperative Program allocations. This is illustrated by the fact that the per-student cost in 1960 was \$823 and that it had risen by last year to \$1,368. Twenty-eight per cent of the income is from auxiliary enterprises; 13 per cent from endowment; 8 per cent from student fees; 6 per cent from funds functioning as endowment; 2 per cent from gifts and grants; and 1 per cent from other income.

Said President McCall, in concluding his report:

"The throb of the seminary's life beats with the ultimate concerns of men. The revolutions that lie, one atop the other, in our time deny complacency. . . . The seminary is not a place where saints get ready to meet the common people. Rather it is a place where common people, who have been called out of their self-centeredness by the Holy Spirit, struggle to become saints. To put it candidly, seminarians are saints in the rough—saints in the sense that they are set apart, dedicated to the service of God.

"The seminary is not a place where, in antiseptic isolation, orthodox insights are transmitted from one generation to another. Rather it is the front line where battles are won and lost for the total commitment and allegiance of men to the kingdom of God. The ideological struggles between Christianity and the world come into sharp focus first within the seminary community. Seminary faculty and students seek to hammer out answers to questions laymen are not yet asking inside their churches or may not ask at all for another decade.

"This is new—this focus of the seminary upon the questions of ministry of tomorrow rather than the answers of the ministry of yesterday. It is important. Only in this way can the church, with its life rooted in what God has already done in Christ, keep up with what God will be doing in the next century."—ELM

The people speak—

From Mr. Windsor

I note that you published the roll call on SB 391, which I think is a good thing to do (the so-called "gambling" bill). The official record correctly shows that I was absent and not voting on this bill, and I have found that many have misinterpreted my absence under the impression that, by not voting, it helped the bill to pass. I would therefore appreciate it if you would allow me the privilege of pointing out to your readers the following facts:

I was under the care of my doctor, on account of illness, when this bill passed the House on March 3, 1967. He had instructed me to remain at home for at least three days, including this date. My illness was not incapacitating to the extent that it would have been impossible for me to appear and vote. However, since my absence was the same as a vote "against" the bill, I saw no point in disobeying my doctor's orders.

As you are aware, it requires a minimum of 51 votes to pass any bill in the House, regardless of how many members are present or absent. Any bill which receives 51 votes will pass. Voting "no" or being "absent" has exactly the same effect from a parliamentary standpoint; that is, no effect. Had I been present I would have voted "no" but the bill would have passed nonetheless.—Gayle Windsor Jr., Representative, District 22

Michigan Baptists

I would like to report that the work in Michigan and especially in the Detroit area where I serve is truly a mission field. There is no need to look further to new frontiers for this is on the growing edge of a nation going urban daily. But I must confess to you that we have taught little of how the church can move from the hillside to the sidewalk jungle and minister to persons of all races, tongues and religious backgrounds.

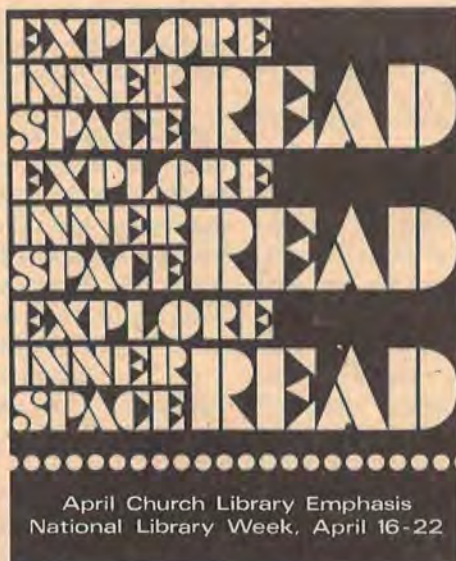
This is the reason I ask that you place in the paper an appeal for help. We are in need of a person who would like to come and serve as minister of education. Please have inquiries to come to: Grosse Pointe Park Baptist Church, 15635 Mack Avenue, Detroit, Mich. 48224.

—Earl Ray Duncan, 22511 Colony, St. Clair Shores, Mich. 48080

The seminary crisis

We are told our six seminaries are in serious financial condition. If we drove over the beautiful campuses of the seminaries, how could we believe there are strains in the budgets?

Nearby colleges have stronger and more frequent appeal than distant sem-



EXPLORE INNER SPACE...READ—
This is the theme for National Library Week—Church Library Emphasis Apr. 16-22. The NLW program, a voluntary citizens' movement, is dedicated to encourage lifetime reading habits, increasing the use of libraries, and expanding the nation's library resources. It is sponsored by the National Book Committee, Inc., a non-profit educational group, in cooperation with the American Library Association. National Library Week—Church Library Emphasis is being promoted through the Sunday School Board's church library department, here, the 49 Baptist Book Stores, and Broadman Press.—BSSB PHOTO

inaries. Institutions within the state are heard first. Funds which reach Nashville are divided among southwide institutions and agencies. While all of these are doing the same good work for the Lord, the seminaries are squeezed again.

Fifteen years ago Southern Baptists put 31.79 per cent of the Cooperative Program receipts into theological education. Today, with 25 per cent more students, 19.11 per cent of the Cooperative Program receipts go into theological education.

From the offering plate to the seminary, the dollar must jump many hurdles. First the gifts must escape local finance committees and get past state causes. In Nashville the gifts must find passage beyond the drama of home missions and the lure of the unknown in foreign missions. Finally, the allocation for seminaries is divided according to a formula set up by the seminary presidents.

In 1965-66 the seminaries received the following amounts from the Convention:

SBC messengers:

All Arkansas messengers to the Southern Baptist Convention at Miami Beach are urged to contact Dr. S. A. Whitlow, executive secretary, Arkansas Baptist State Convention, 401 West Capitol, Little Rock, immediately to secure registration cards verifying that they were elected by their churches.

Dr. Whitlow suggests that churches complete the cards correctly for presentation at the time of registration. It will be extremely difficult, he pointed out, for those without the registration cards to be admitted as messengers.

Golden Gate	\$374,966
Midwestern	346,562
New Orleans	618,824
Southeastern	520,466
Southern	630,914
Southwestern	830,025

Let's take a good hard look at our seminaries. Let's spend some time re-evaluating the needs of our institutions. Let's consider the part they play in home and foreign missions. Let's pray that God will help us make wise decisions for the effective use of all money designated for God's work.—Chester F. Russell, Pastor, Remound Baptist Church, North Charleston, S. C.

On revival singing

I should like to compliment you on printing the article "Choosing a revival singer" by Bill Michael, of Joplin, Mo. 'Tis my sentiments, entirely.

I believe there is as much good accomplished by singing the Gospel as there is in the preaching it, often more.

The old familiar songs are the ones that stir the soul—when you hear an audience join in the singing of the old hymns—'tis a joy to listen—which really seems like going to church.

Some chores or special numbers only sung to be heard—can't understand half they say—has no spiritual meaning (not all) doesn't mean a lot to the church services. Just fine for a concert, also goes along with some sermon-lectures.

My wish is all the pastors of our good old Arkansas, will thoroughly read Mr. Michael's writing of March 2. I might add this is a fine thought for revival purposes, but also for regular Sunday Church Services, if followed, would be a wonderful asset to all churches.

Always enjoy "Personally Speaking."
—A Reader.

Carroll family becomes first to get new program benefits



Left to right: Mrs. M. D. Carroll, R. Alton Reed, SBC Annuity Board executive secretary, and E. H. Westmoreland, Annuity Board chairman.

Dallas, Texas—The family of M. B. Carroll, Dallas minister who died Dec. 30, became the first to receive extra benefits provided in the new Southern Baptist Protection Program.

The family became eligible for all benefits of the new Protection Program when trustees attending the 49th annual meeting of the Annuity Board voted to make them retroactive to Nov. 22, 1966.

Soon after the trustees' action, R. Alton Reed, executive secretary, and E. H. Westmoreland, president, of the Annuity Board, told Mrs. Carroll about the new benefits when they visited her in the hospital room where she has been confined following a severe automobile accident four months ago.

At the same time, Mrs. Carroll was presented a check for benefits from the Life Benefit Plan in which Dr. Carroll had participated.

Mrs. Carroll learned that the new Protection Program will provide for each of her three children 15 per cent of the amount her husband would have received if he had lived to age 65. Each child will receive these benefits until he becomes 18 years old. Together they stand to get more than \$6,500. The ages of the children are two, seven and 16 years.

In addition, each child will receive a benefit for four years of education immediately beyond high school. This benefit pays \$600 a year for a total of four years for each child.

Mrs. Carroll will also receive her regular widow benefit, which is 40 per cent of what her husband would have received at age 65.

"The Nov. 22 date was chosen because it was the date the last state convention approved the new program, and the earliest date new benefits could possibly be given," Reed said.

Fifteen other families of ministers who have died since Nov. 22 also stand to gain extra benefits.

Institute planned

The Massachusetts Institute of Technology will offer a special summer session course—"Religion and Community Cooperation in Planning, Housing, and Architecture"—July 24-28, on the campus at M. I. T.

Enrollment in the program is open to members of religious groups of all faiths as well as governmental and private professionals who are involved in the concerns of the church or synagogue in the urban environment.

The seminars will be under the general direction of Paul Oppermann, Bemis lecturer in Metropolitan Planning at M. I. T. Seminar leadership will be provided by the faculty of the Department of City and Regional Planning, The Department of Architecture and by guest lecturers.

For further information write: The Reverend Donald H. Lee, Administrative Assistant for the Program, Room E-19-356 M. I. T., Cambridge, Mass. 02139.

'Paper down, Daddy'

BY JAMIE L. JONES JR., DIRECTOR

BAPTIST STUDENT UNION, UNIVERSITY OF ARKANSAS

"Paper Down, Daddy." This is a powerful, little, three-word sermon. It has been preached to me daily for several months. The preacher is Nancy, our precious, two-year-old "caboose".

The message is simple, clear, and unmistakable. It has three points: (1) I love you, daddy. Do you love me? (2) I have missed you today, daddy. Have you missed me? (3) Your little girl does rate priority over a newspaper, doesn't she, daddy?

I am grateful for this little preacher and her sermon. The time we have spent together—at her insistence—has been wonderful! Our four older children must have preached the same sermon many times, but I missed it. Perhaps this was because they were not as articulate and as persistent as Nancy has been, or maybe because their daddy's sense of values was more faulty then. I cheated them and was cheated myself, much to my regret.

Are similar sermons being preached in your home? If so, I urge you to put

aside your paper, your TV set, your recreation, your club, your work, a multiplicity of church activities or anything else which deprives your child of a reasonable amount of your undivided love and attention.

God gives us no greater responsibility than our children. The joys and satisfaction of a good parent-child relationship, are unique, and the potential for good is tremendous. The converse is also true. This has been borne out in my 15 years of experience as a Baptist student worker. Most of the problems of students can be traced back to their homes.

When our oldest son was four years old, we were praying for a friend who was critically ill. Our son prayed, "God, please do your best for Mrs.—" God always does His best for us. Let us as parents do the same for our children by giving them the kind of love, acceptance, guidance, and support which God gives us. This is God's intention for us and is the chief means through which God can transform this sinful, needy world.

To South America

Three Arkansans will work in the month-long evangelistic crusade in three South American countries beginning Apr. 16.

They are J. P. Cheatham, a druggist of Eudora, and Mr. and Mrs. Edward Maddox of Harrisburg. Mr. Maddox is a lawyer.

The trio will join eight other leading Baptist laymen in the United States who will pay their own expenses to share their Christian faith in the South American Evangelistic Crusades. Crusade in Chile will be held Apr. 16-29; Uruguay, Apr. 29-May 7; and Paraguay, May 7-13.

Purpose of the crusades is to "share the gospel of Jesus Christ with others," Mr. Maddox said. They will visit homes and make talks to civic and church groups.

The crusades are sponsored by the

Baptist Brotherhood Commission in Cooperation with the Foreign Mission Board of the Southern Baptist Convention. Baptist missions of Chile, Paraguay, and Uruguay requested the help.

OBU signs four

Four Arkansas high school football players have signed letters of intent with Ouachita University, according to Coach Buddy Benson. One or more others may sign soon, Benson indicated.

The signees are Bernest Cain of Harrison, Gary Deffenbaugh of Van Buren, and Jim and Jamie Gilbert of Texarkana.

Early music featured

Songs of early Americans will be featured in a chapel program at Ouachita University at 10 a.m. Apr. 13 by Gordon Myers, head of the department of music at Columbia College, Columbia, S. C.

Parliamentary procedure

Motions to perfect

Often when a measure is proposed there is agreement with the overall idea and no desire to suppress it completely or partially. Some members may wish to modify it to bring it to a more satisfactory shape before a final vote. There are two parliamentary means of achieving this end. These are to commit (or refer) and the motion to amend.

The motion to commit (or refer) will take one of two directions. It may be to commit with or without instructions. The purpose of the motion is to permit a smaller group to perfect a measure. Delicate matters may also be handled better by a smaller group.

To make this motion one will secure the floor and say: "I move that the matter be referred to a committee." The size and character of the committee should be stated in the motion.

The motion requires a second. It may be amended as to the character of the committee or amended to commit with instructions. It is debatable as to the character of the committee and the propriety of reference. The merits of the motion itself are not debatable. There is no need to debate the merits of the question at this time since opportunity for this will come later.

If the question is decided in the affirmative the main question and all appendages is taken from before the body and put into the hands of the committee. If decided in the negative consideration proceeds as before. The motion may be renewed after sufficient business has intervened to make it a new proposition.

The motion to commit with instructions differs from the simple motion to commit in that it opens to debate the merits of the whole question.

We will deal with the motion to amend next week.

Questions on parliamentary procedure are invited. Address to Rev. Carl M. Overton, 109 West Adam Street, Hamburg, Ark.



25,000 CLUB—Dr. S. A. Whitlow, executive secretary, Arkansas State Convention, hands his pledge card to Dr. H. E. Williams, president, Southern Baptist College, for the 25,000 Club. Dr. Whitlow was the first one to make a pledge for the campaign. During the months of April and May, the college is seeking 25,000 people who will pledge \$1.00 per month for three years. Churches have been asked to make an appeal for members. Pledge cards have been mailed from the college to each church in Arkansas and Southeast Missouri. Contributions may be made directly to the college or through the church. In either case the church will receive the record of contributions so that its annual report of support to Christian education and missions may reflect the assistance given.

Please
Our ZIP CODE
Number is 72201
What's Yours?



Spring has come to Arkansas

Tell us about her!

We want to know who you think should be the Arkansas Baptist Mother of the Year and we want to know why. The final date for entries is April 24 for both Mother of the Year and Father of the Year. Tell us what she or he has done for the family, the community, the church. Send us a recent photograph, or, if possible, a studio portrait.

We're sorry that we cannot consider nominees who work in the Baptist Building or are members of their immediate families. We do require that you nominate a member of an Arkansas Southern Baptist church.

Stevens at Hardin

Harold Stevens, Ft. Worth, has accepted the pastorate of Hardin Church, Pine Bluff. Previous to attending Southwestern Seminary, he served a Searcy church. Fritz Goodbar has served as interim pastor for the last five months.

Gets U of A assistantship

David Rickard, a Ouachita University senior biology major from Hot Springs, has been awarded a teaching assistantship of \$2,205 from the University of Arkansas. He will teach in the Department of Botany and Bacteriology.

On first furlough

Dr. and Mrs. Jack E. Tolar Jr., Southern Baptist missionaries to Nigeria, have arrived in the States for their first furlough. They may be addressed at 242 Radiance, San Antonio, Tex. He is a native of San Antonio; she is the former Barbara Corrington of Hot Springs.

How young may children become Christians?

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY
SOUTHERN SEMINARY, LOUISVILLE, KY.

One of the sharpest issues in Baptist life today is the question of child conversion. Because of their strong emphasis upon conviction of sin and the necessity of the "new birth," Baptists have always wanted children to be old enough to "know what they are doing" when they make a public profession of faith in Christ and request baptism.

Most denominations have settled this problem by taking the children of their members and sprinkling them in infancy. Thus they are reared as "baptized church members" from the beginning. Although they may later be confirmed in a ritual of personal dedication and commitment, at about 12 years of age, they are not confronted with the crisis of confessing their lost condition and publicly trusting Christ as their personal Savior. Baptists believe that only the Heavenly Father can draw men to Christ (John 6:44), so they wait for the inner working of God's Spirit in the heart of the child to bring about a genuine response of faith.

But there is where the problem has arisen! Teachers and parents have seen over-zealous appeals extended to children who were very young. Sometimes, in the effort to make converts in an evangelistic service, strong emotional pressures have been applied to junior, and even primary, classes and departments. Some junior teachers have boasted that no one has ever gone through their class "without becoming a Christian!"

Such external pressures are extremely dangerous. They may coerce a false response. Children may yield to adult pressure, rather than to the Spirit of God. They may go through life innoculated against a genuine experience of faith because they think they are already saved.

In an effort to deal with this very real problem some suggestions are being made which may create even worse problems. Some have suggested the setting of an arbitrary minimum age—perhaps 12 years—since Hebrew boys became "sons of the law" at about 12. Others suggest that puberty, or dawning sexual maturity, must be reached before the child can be received for baptism and church membership. Some have suggested even more maturity—the later teens—in order to get the child past the early crises of dating, vocational choices, and emerging adult responsibilities.

But all of these suggestions have a fatal flaw. They assume that we can set up a kind of external calendar within which we will permit the Spirit of God to work his miracle of conversion. Anyone who has worked carefully with children knows the clear evidence of God's Spirit convicting and drawing the child to him. The child needs the undergirding power of Christian belief and the nurture of the Christian community at every point of his physical and psychological development. He needs to be on the inside—not the outside!

Those who have taught young ministers and missionaries for many years can tell you that almost all of them publicly trusted Christ before they ever left the junior department—that is, before they were 12. Many came at eight, or even younger! The point was that they made a genuine response to God in their own hearts and their churches guided them along the Christian journey toward maturity.

All of us should beware of external pressures put upon children or adults. But we should welcome with open arms those who come with the clear evidence of the inner working of God's Spirit. Conversion is a miracle whether one is eight or eighty!

New subscribers

Church	Pastor	Association
One month free trial received:		
Reece Ridge	Sidney T. Hunt	Current River
New budget:		
State Line	Carl Stoldt	Little River
Bethel, Barling	pastorless	Concord

New faculty member

Fort Worth, Tex.—C. A. Roberts Jr., president of the Southern Baptist Pastors' Conference and pastor of First Church, Tallahassee, Fla., has been elected professor of evangelism at Southwestern Seminary here effective May 1.

In making the announcement President Robert E. Naylor said, "This is another significant step in the 59 years of evangelism emphasis for Southwestern. C. A. Roberts will come to the seminary out of the mainstream of Southern Baptist life with a background in youth and student evangelism and from a place of honor among his fellow ministers."

Born in Waco, Tex., in 1931, he later moved to Fort Worth and was graduated from Poly High School in 1949 and from Baylor University in 1953. He received the bachelor of divinity degree in 1956 and the doctor of theology degree in 1960, both from Southwestern Seminary.

Roberts served First Church, Altus, Okla., as pastor from 1958 to 1962 before going to the 5000 member church in Tallahassee.

Smith is speaker

Robert L. Smith, pastor, First Church, Houston, will be one of the speakers June 8-14 at the 1967 Training Union leader and youth conferences at Glorieta, N. M., Baptist Assembly. Dr. Smith will address adults each morning on the theme, "A Church Fulfilling Its Mission Through Ministry." Dr. Smith formerly served as pastor of First Church, Pine Bluff.

Deaths

MISS ALICE MILLER, 52, Southern Baptist missionary nurse, Mar. 29, in Nigeria. She had been ill only two days. She was buried in Ogbomosho, Nigeria where she was on the staff of Baptist Hospital.

Appointed by the Foreign Mission Board in 1950, Miss Miller was stationed in Ogbomosho throughout most of her missionary career, though she also served briefly at Baptist hospitals in Joinkrama and Shaki.

A native of Clarkesville, Ga., she graduated from Georgia Baptist Hospital School of Nursing, Atlanta, and the University of Georgia, Athens, where she received the bachelor of science degree in nursing education. She also attended Rabun Gap-Nacoochee Junior College, Rabun Gap, Ga., and Southwestern Seminary.



C. A. ROBERTS



JON STUBBLEFIELD

Rees top singer

Jim Rees, a Ouachita University senior music major from Pine Bluff, won first place in men's singing competition Mar. 18 at the Federation of Music Clubs tri-state meet in Fayetteville.

Students from colleges and universities in Arkansas, Missouri, and Kansas participated in the contest. Rees, the son of Mr. and Mrs. James A. Rees Sr. of Pine Bluff, is a student of Dr. William L. Horton, chairman of Ouachita's church music department.

Karr La Miller, Mena, also a Ouachita voice student, won second place in the women's singing division. She is a sophomore student of David Scott, associate professor of music. Jim Barnes of Hartford, a junior piano student of Dr. William Trantham, chairman of the fine arts division, won second in piano.

The victory in Fayetteville makes Rees eligible to compete in national try-outs which are still to be announced.

Both Rees and Miss Miller were accompanied by Dora Ann King, a senior music student from Hope.

McPhails on leave

Dr. and Mrs. Jasper L. McPhail, Southern Baptist missionaries on leave from India, have moved to Spartanburg, S. C., where they may be addressed at E-7 Georgetown Village.

Dr. McPhail is a native of Slate Spring Miss.; Mrs. McPhail, the former Dorothy Binford, was born in Dumas, Ark., and lived in several Arkansas communities and Memphis, Tenn., while growing up. They were appointed by the Foreign Mission Board in 1961.

Musician available

Harold Jones, a member of Park Hill Church, North Little Rock and a sophomore music major at Oklahoma Baptist University is available as a music director from the second week of June until the last week of August. For the past nine months he has served as music director of Sharon Church, Shawnee, Okla. He may be contacted at Box 491, University Station, Shawnee.

Pastor wins scholarship

Jon Stubblefield pastor of Bethel Heights Church, has been awarded the \$1,000 Judson Scholarship by Southern Seminary, Louisville, Ky. The selection was made from applicants over the entire Southern Baptist Convention based upon scholarship, leadership and churchmanship.

Mr. Stubblefield is an assistant in the division of speech at the University and will take his masters this summer. He and his wife, formerly Jackie Stevens, will enter the Seminary in September.

He is a native of Fayetteville and came into the ministry through First Church. He was president of the Fayetteville High School student body, president of the Baptist Student Union at the University and served as state president of the same organization. He served as a summer missionary to Thailand in 1965.

He is the son of Mr. and Mrs. Roland Stubblefield, Fayetteville.

Ordain Dickens twins

Dean and Dough Dickens were ordained to the ministry by Immanuel Church, El Dorado, Mar. 22.

Among those participating in the service were their grandfather, E. A. Parker, deacon of First Church, North Little Rock, and their uncle, Robert Parker, pastor of First Church, Cullendale.

The young men attended high school at Booneville where they were licensed to preach by First Church, which presented them with Bibles at the time of their ordination. This summer they graduate from Ouachita University.

Roy B. Hilton is pastor of the El Dorado church. Pastor of Booneville First is D. Hoyle Haire.

Ordain Laneer

Howard Laneer was ordained to the ministry Apr. 2 at Mixon Church where he has been a member for several years.

Boyd Baker served as moderator; D. Hoyle Haire led the examination; Taylor Stanfill preached the sermon; E. G. Waddell led the prayer of ordination; and Elton Pennington gave the charge to the candidate. Lee Gwin led in the opening prayer and Mr. Laneer gave the benediction.

Mr. Laneer has a few more months service with the regular army before his retirement from active military service. He has already enrolled in the Seminary Extension Department of Southern Baptists and will complete one year's work next month.

Booneville First, Apr. 23-30; Billy Walker, Walnut Ridge, evangelist; William L. Horton, Ouachita University, music director; D. Hoyle Haire, pastor. (CB)

West Helena, Billy Walker, evangelist; R. L. Powell, song leader; 23 additions by baptism; 5 other conversions; 12 by letter; Wilson C. Deese, pastor.

Newport First, Mar. 20-26; Walker K. Ayers, evangelist; Mark Short, music leader; 18 professions of faith; 14 by baptism; 1 by letter; Leslie M. Riherd, pastor.

Hot Springs Piney, Mar. 26-Apr. 2; Jesse Reed, Little Rock evangelist; Herbert "Red" Johnson, song leader; 21 additions; 13 professions of faith; 8 by letter; Clarence Shell Jr., pastor.

Lockesburg First, Mar. 26-Apr. 2 Bill Solesbee, missionary, evangelist; Howard Latimer, song leader; Jane Latimer, organist; Erma Friday, pianist; 25 professions of faith; 24 for baptism; 1 for missions; 14 rededications; James H. Cannon, pastor.

Humphrey Mar. 19-26; C. Don Cooper, pastor, First Church, Star City, evangelist; Miss India Jones, Wabbaseka, music director; 9 by baptism; 1 by letter; R. Cooper, interim pastor.

Warren First, Mar. 19-26; Bailey E. Smith, pastor, evangelist; Jim Elliff music director; 6 professions of faith; 7 by letter; 16 rededications.

Tanglewood Church, Sand Springs, Okla., Mar. 5-12; Harold Boyd, Ft. Smith, evangelist; Ralph Sullivant, singer; 11 by baptism; 2 by letter; 75 rededications; Ken Lupton, pastor.

Eureka Springs First, Mar. 26-Apr. 2, Dr. T. K. Rucker, Little Rock, evangelist; 8 professions of faith; 2 by letter; Ray Langley, pastor, song director.

Tahlequah, Okla., Crescent Valley, Mar. 19-26; Harold Boyd Ft. Smith, evangelist; Mrs. Jim Reid, singer; 24 rededications; Olaf Puckett, pastor.

North Little Rock Highway, Mar. 27-Apr. 2; Ed Walker, Levy, evangelist; Louis Jeffers, Bayou Meto, song leader; 70 rededications; 9 by letter; 1 by baptism; 2 professions of faith; 1 for special service, Al Haney, pastor.

Hazen First Mar. 19-24; James Watson, New Orleans, evangelist; J. B. Betts Indianola, Miss., singer; 1 by letter; 5 for baptism; 13 rededications; Hilton Lane, pastor.

El Dorado Ebenezer, Mar. 31-Apr. 2; Doyne Bailey, evangelist; Gene Jester and Amelia Carter, singers Marilyn McAtee, fellowship, all Ouachita University team; 1 profession of faith; 1 surrendered to full time service; David Crouch, pastor.



Feminine intuition

by Harriet Hall

Old time religion

The other day I heard the song "Give Me That Old Time Religion" on the radio. It brought back memories of revivals in rural churches in which my husband and I served in the early days of our married life.

One of the happiest experiences of our life was living on a farm one summer as we served in a small community in western Kentucky. I had heard my father tell of his early days growing up on a farm in Pope County, but hearing about farm life and seeing it firsthand are two different things.

We had "dinner on the ground" that first Sunday which simply meant that tables were set up in the church yard and every family brought baskets of food. Some of the women stood around to fan away the flies and see to it that none of the mischievous boys made off with the desserts until time for the dinner bell to sound. The tables simply groaned with all kinds of delicious food: fried chicken, home-churned sweet butter, vegetables of all colors, salads, home-made jellies and preserves, and cakes, cakes and more cakes, not to mention every man's favorite pie.

Before the revival began there was the usual careful preparation time. The farmers laid by their crops, and the wives had been careful to set their hens at the right time to have plenty of fat fryers ready for company. They also had a special committee—which usually included every woman who was willing and able—to clean the church until it was spotless, see that there were plenty of "funeral parlor fans" in the song racks, fresh flowers "down front" and that the old bench with the crack in it had been covered with a quilt so no one would get pinched.

Morning services were at 10 and every night there would be a 30-minute prayer service preceding the evening service. Usually the men gave testimonies concerning their own experiences of salvation, then named someone they were praying for and asked the group to join.

After the revival was over there was the beautiful experience of an outdoor baptism. I remember once when my husband baptized 49 people in a pretty Kentucky pond. Those were happy times. God heard and answered revival prayers. Times may change, but He is the same yesterday, today and forever.

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

From the churches

Marks twenty years

Park Hill Church, North Little Rock, marking 20 years since its organization, chose as its theme for the daylong observance, "Twenty years of progress—prologue to a radiant future."

Former and charter members attending were given special recognition, as well as the first pastor, Taylor Stanfill, now of Magazine. It was a day of rededication for the congregation and the building. A new member told why his family chose the church. Ken Price, chairman of future planning, told of his group's thinking. New building plans were outlined for another educational unit to include a nursery school.

During the evening session a look forward was taken by Robert L. McKee, minister of education, Max Alexander, minister of music, and Dr. Rheubin L. South, pastor. Photographs and motion pictures of earlier days were featured.

An open house closed the day's activities.

Southern Baptist datelines

SBC Inter-Agency Council sets goals

NASHVILLE—The Inter-Agency Council of the Southern Baptist Convention approved their denominational goals for 1967-1969, adopted a system of planning jointly the efforts of state Baptist conventions and SBC agencies, and elected officers during the council's annual meeting here.

The council, composed of representatives from each agency of the convention and several other SBC organizations, also authorized a study of the possibility of a computer service for all SBC agencies and approved by law changes which re-organized the council's coordinating committee.

Two-year goals for the denomination's programs for 1967-69 were approved, and will be recommended to the SBC Executive Committee during its next meeting.

The goals, along with a list of strategies to reach the goals dealt with five areas: increase in individual and group maturity among Southern Baptists, increase in church membership, increase in church usefulness to the community and world, increase in gifts for the work of the churches, and increase in efficiency in church administration.

All but the first area suggested numerical goals. The church membership goals, for example, called for 11,350,000 members by 1968, and 11.7 million members by 1969. Strategies for reaching the membership goals included achieving a Sunday School enrollment of 8 million, starting 1,000 new churches or missions, and use of an on-going plan of evangelism by 15,800 churches.

The goal on church usefulness to the community and world suggested strategies of getting 15,000 churches to develop and use mission action plans, including ministering to alcoholics, delinquents, imprisoned, migrants, language groups, drug addicts, unwed mothers, poor, sick, international, etc.

Financial goals included a goal of \$720 million in total gifts through Baptist churches by 1968, of which 10½ percent goes to world missions through the Cooperative Program; and a 1969 goal of \$750 million total gifts of which 11 per cent goes to the Cooperative Program.

The number one goal area, however, was not numerical but dealt with improving the quality of church members. It called for assisting Baptist church-



CAUDILLS REPORTED IN GOOD SPIRITS—Dr. William S. Hagler, (left) the Episcopalian eye surgeon from Atlanta who made a secret trip to Cuba to operate on Southern Baptist Missionary Herbert Caudill, (above with Mrs. Caudill) reported that Caudill's eyesight apparently was saved by the operation and that he and Mrs. Caudill were "in good spirits." Caudill, 63, apparently will be allowed to convalesce at home, Dr. Hagler said. The American surgeon volunteered to make the trip when it was revealed that the advance surgery techniques were not available in Cuba. He also saw the Clifton J. Fites in Havana, the Georgia parents of Caudill's imprisoned son-in-law, David Fite. They reported Fite was healthy and that they were allowed to plead for their son's freedom before Cuban officials. (BP Photo)

es to develop members characterized by four different understandings, eight different attitudes, and six different skills. All dealt with developing more mature church members with a deeper and more practical faith.

Also approved by the council was a program of Cooperative Promotion Planning to be used by SBC and state Baptist workers to cooperate in promoting selected major SBC emphases and goals to assist Baptist churches.

The Cooperative Promotion Planning approach is a simplified and telescoped version of what was formerly called State Strategy. Nine states in the SBC have indicated interest in the plan—Kentucky, Arkansas, Oklahoma, North Carolina, Ohio, Maryland, District of Columbia, Louisiana, and Kansas.

In other actions, the council elected new officers, appointed several sub-committees, and approved changes in its bylaws which re-organized the council's coordinating committee.

Elected chairman of the council was

Merrill D. Moore, executive secretary of the SBC Stewardship Commission here. Other officers are Mrs. Marie Mathis of the Woman's Missionary Union staff, Birmingham, as vice chairman; and Marvin Crowe of the SBC Sunday School Board here as secretary.

The council approved the report of its administrative committee, composed of the heads of each SBC agency, which named members to the council's agenda committee, calendar of activities committee, and coordinating committee.

Arthur Rutledge of the SBC Home Mission Board was elected the new chairman of the administrative committee.

The new bylaws for the council's coordinating committee reorganized the committee into five sub-committees and five work groups.

The council also approved a statement defining a program of church camping. The statement will be presented to the Executive Committee of the SBC for its consideration.

Baptist Briefs

Baptist beliefs

The continuing evangelism

BY HERSCHEL H. HOBBS

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

ATLANTA—Daniel Raul Sanchez, Corsicana, Tex., was appointed by the Southern Baptist Home Mission Board here as the first Spanish-speaking pastor to serve a self-supporting church in the Republic of Panama. Mrs. Sanchez also was appointed by the Mission Board. Now pastor of the Spanish Baptist Mission in Corsicana and a student missionary of the board, Sanchez will be pastor of First Baptist Church, Panama City. He also will teach at the Panama Baptist Theological Institute, located on the Pan-American Highway near Arriajan. (BP)

ATLANTA—Southern Baptist preachers have agreed to a South Africa leadership request not to discuss the race question next September in a revival crusade that apparently will involve 100 out of 138 Baptist churches there. "We do not feel that we should cut ourselves off from fellowship and contact with other Baptists because of restrictions imposed by some government," said Eual Lawson of the Home Mission Board here. Churches in the Baptist Union of South Africa that will participate in the crusade include Negro, Indian, and white congregations. (BP)

AUSTIN, Tex.—Texas Baptist pastors, laymen and other leaders paid a visit this week to state legislators on Capitol Hill here during the annual Texas Baptist Christian Life Commission workshop. The commission is currently promoting a massive campaign to influence legislation against liquor-by-the-drink, a proposal backed by Texas Gov. John B. Connally. (BP)

ATLANTA—A decade from now, the Southern Baptist Home Mission Board expects to be operating on a budget of \$19.3 million that supports the work of 3,540 missionaries, a recent board action reveals. In the final report of the board's committee on long-range objectives and goals, the 10-member committee estimated that by 1970 Baptist support of the board would total \$14.4 million and that 2,560 missionaries would be on the field. (BP)

The name of Metropolitan Baptist Church, Sixth and A. Streets, N. E., Washington, D. C. has been changed to Capitol Hill Metropolitan Baptist Church. The address remains the same.

ATLANTA—J. Don Aderhold, pastor of Columbia Drive Church, Decatur, Ga., was elected president of the Southern Baptist Home Mission Board in its annual spring meeting here. Other officers are: Lester B. Collins, pastor of Gaston Avenue Church, Dallas, first vice president; Harmon M. Born, president of

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost [Spirit]: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world[age]" (Matthew 28:19-20)

This passage has a twofold significance for this time. It forms a portion of the lesson text for the next Sunday (April 16) in *The Life and Work Curriculum*. We are also in the season of Spring revivals.

As the crucified, raised, and living Christ our Lord gave this commission. As such He possesses "all power" or "authority (*exousia*, out of being, out of His being as the living, victorious Lord). "Therefore," or because of this, we are to go and proclaim the gospel of His provided redemption to the whole world.

In the Greek text "go" is not an imperative or a command. It is a participle. Literally, "going" or "as you go," Jesus assumed that because of His authority, the nature of the gospel, the needs of men, and our sense of the Lordship of Christ, we will go. He did not even entertain an idea to the contrary.

The only imperative verb in this commission is "teach." Literally, "disciple," make disciples or Christians, "enrol as Christ's pupils." This, of course, involves the new birth. But is this the end of our responsibility? No.

For in two present participles Jesus suggests the continuing evangelism. "Baptizing" in the name of (authority of) the triune God. Actually this means "baptizing from time to time" those who are won to Christ. Baptism is not a part of salvation or redemption. But it is an act of obedience, satisfying a good conscience toward God. One is not saved by baptism. But one who is saved will want to obey Christ's command to witness to His saving work through the symbolism of baptism.

"Teaching" means the continuous process of teaching those who are won to Christ that they may be enlisted, developed, and utilized in the service of Christ. And what are we to teach them? "To observe" all that Christ has commanded, not just a part of it or that which pleases us. This is a present infinitive of a verb which means to practice, preserve from error, and to pass on to others.

This we are to do for all which Jesus has commanded. Here then is the continuing evangelism: conservation, development, and utilization in Christian service.

And hear the promise. "Lo" suggests surprise. Perhaps the disciples thought that they were to be alone in their service of evangelism (missions). But Jesus promises His abiding presence through the Holy Spirit "always" or "all the days;" not just some days but each and every day. And "unto the end [final goal] of the age"—until Jesus returns in bodily presence.

Glorious promise, blessed assurance, as we carry out a tremendous and glorious task!

Beaudry Ford, Atlanta, second vice president; Miss Marie Cooper, Atlanta, business woman, recording secretary; Mrs. Robert R. Hallman, Atlanta, assistant recording secretary. (BP)

Victor Glass, head of the department of work with National Baptists for the Home Mission Board. (BP)

NASHVILLE—The Southern Baptist Advisory Council on Work With Negroes no longer officially exists. The group, meeting in Nashville Feb. 27, voted unanimously to disband and to carry out its function instead through the staff of the department of work with National (Negro) Baptists of the Southern Baptist Home Mission Board, Atlanta. Although the advisory council itself has now been disbanded, it does not mean that Southern Baptists are discontinuing their work with National Baptists and in the field of race relations, said

NEW YORK—Southern Baptists here are participating members in a regional Church Plan Commission that includes 10 Protestant denominations and several Councils of Churches. The new organization, which provides the basis for cooperative research and mission efforts in the metropolitan New York area, already has produced "Spread City 1985," a study projecting the developments and trends of the area and the issues they pose for the church. Paul S. James, superintendent of missions for the Metropolitan New York Baptist Association, has been attending meetings of the new group. (BP)

CONFERENCES:

- NURSERY LEADERSHIP
- BEGINNER LEADERSHIP
- PRIMARY LEADERSHIP
- PASTORS
- DENOMINATIONAL WORKERS
- STAFF MEMBERS
- KINDERGARTEN WORKERS



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Only One In 1967

State TU Youth Convention

March 24, 1967
Second Church, Little Rock

Summary

Number associations represented	34
Number churches participating	190
Total attendance	2,238
Adults	294
Young People	443
Intermediates	1,465
Others plus Out of State	36
	<hr/>
	2,238

ATTENDANCE

Concord Association	172
Harmony Association	172
Liberty Association	170
Benton Co. Association	167
Mt. Zion Association	162
Central Association	160
Pulaski Co. Association	140

Miss Dorothy Benefield, a student at Ouachita University, won first place in the 19-24 plus college division of the



DOROTHY BENEFIELD

Speakers' Tournament which was held at the State Youth Convention on Mar. 24. She received a one year scholarship to Ouachita University and a trip to the third Training Union week at Ridgecrest, July 20-26. At this assembly she will represent Arkansas in the Arkansas in the Southern Baptist Speakers' Tournament.—Ralph W. Davis

Children and musical talents.. a testimony

One of my most rewarding experiences with the graded choir program was with the primary choir. Often we overlook opportunities to display the individual talents the children in the various choirs possess.

During this particular choir year we had made an effort to discover the musical abilities of the primary choir and make an opportunity for them to show what they were capable of doing.

Plans were made for the primary choir to sing for the Sunday evening service following the State Primary Choir Festival. A fellowship which we called a primary choir fellowship was planned following the evening service.

Parents of the primaries were invited to attend. In addition, we invited the music committee, the pastor, and others who had any part in making the primary choir a successful experience.

The program for the fellowship was presented by the primary choir members. The choir sang one of the festival songs. Five of the primaries presented piano solos. There was one violin solo and a vocal trio.

Many people had an opportunity to see what the primary choir accomplished during the year. More important, however, was the sense of accomplishment the primary choir, as a whole, reflected in presenting THEIR program.—Carbon Sims, Minister of Music, Immanuel Baptist Church Pine Bluff.

Beacon lights of Baptist history

Secret of Baptist growth

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

The secret of Baptist growth in America has been the interest in people. This has taken various expressions. One of the earliest was concern for religious freedom. Though churches have not always acted in official capacities, individuals have shown strong leadership in moral, ethical and spiritual matters.

But their strongest point has been incessant evangelism. In the earlier period of our nation's history Baptists were hampered by laws curtailing religious freedom. When these were removed Baptist work grew.

There was little formal organization in the beginning. Some associations did missionary work. In the main, men were not sent forth—they went forth. Hardy souls preached under a sense of divine call. Many Baptist preachers spent a part of their life, if not all, as itinerant preachers, holding services and establishing churches. They were interested in the person and community beyond.

These men forgot themselves. They went out not knowing where they would find a night's lodging, or the next meal. But they were willing to suffer privations if they might point men to God. And they suffered. Travel accommodations were nil. There were few roads, so they followed the stars and blazed trails from one settlement to another, forded streams and trekked through heavy forests. Exposed to storms and elements they frequently slept where night found them. Ill with fever and exhaustion they pressed on with indomitable will.

One man describing the extent of his territory said it "took in one-half of creation, for it had no boundary on the west."

Another said in 1805: "Every day I travel I have to swim through creeks or swamps, and I am wet from head to feet, and some days from morning to night I am dripping with water... I have rheumatism in all my joints... What I have suffered in body and mind my pen is not able to communicate to you. But this I can say: While my body is wet with water and chilled with cold my soul is filled with heavenly fire, and I can say with St. Paul: 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.'" H. C. Vedder, *A Short History of the Baptists*, p. 322)

These ministers shared the life with their people, living in the simplest and plainest manner. Their listeners running neck-and-neck with starvation or freezing had little to offer. But there were basic needs and understanding. These were met. Concerned laymen and ministers searched out the people and their needs and ministered to them as they found them. This is the secret of human relationships, the secret of evangelism.

Health plan enrollment

DALLAS—The semi-annual enrollment period for the Health Benefit Plan is open from now through May 31, according to Baynard F. Fox of the Southern Baptist Annuity Board.

Fox, who directs the Life and Health Department, said any Southern Baptist minister or denominational employee (except hospital personnel) who desires the hospital-surgical-major medical coverage must have his application and check in the Dallas office by May 31 in order to have coverage on July 1.

Fox said anyone failing to meet the May 31 deadline will have to wait until the next enrollment date scheduled in the fall.

He said information about the Health Plan has been mailed to pastors and others who are eligible for participation.

Fox stated that almost 12,000 Baptists are currently participating in the plan. Since the inauguration of the plan in the fall of 1965, more than \$2.5 million has been paid out in benefits.

Baptist Boy Scouts in national assignment

Two Southern Baptist Scouts, John J. Turner, Overton, Tex., and Jeffery L. Donald, Brookhaven, Miss., were among those chosen by the national Council of the Boy Scouts of America to make the 57th Anniversary Report to the Nation in Washington, D. C. during Boy Scout Week.

Each nominee was appraised on subjects that included his Scouting record, religious record, high school record, community participation, speaking ability, Scouting ideals, evidence of leadership, and personal appearance.

Turner plans a career in electrical engineering. His hobbies include amateur radio music, hunting, tennis, and debating. His Scouting record includes 9 years as a Cub Scout, Boy Scout, and Explorer; president of Post 319 sponsored by the Overton, Tex., Rotary Club; attendance of the National Jamboree and National Explorer Delegate Conference; membership in the Order of the Arrow, and National Brotherhood of Scout Honor Campers in the East Texas Area Council.

Turner is a class president and Sunday School department music director at Tyler's First Baptist Church; member of the Sanctuary choir; and is president of the Baptist Royal Ambassadors. He also holds the coveted God and Country Emblem. He is a senior at Henderson High School and president of his class; student director of Mixed Chorus; a member of the Beta Club; and a letterman in basketball and tennis.

Donald plans to attend the U. S. Military Academy and become a career Army officer. His hobbies include the clarinet, Civil War history, fishing, swimming, and many other competitive events. His tenure as a Boy Scout includes 9 years as a Cub Scout. He is general assistant Scoutmaster Troop 119, sponsored by the First Methodist Church; he attended the National Boy Scout Jamboree and is a member of the Order of the Arrow, the National Brotherhood of Scout Honor Campers. In his church he serves as president of his Sunday School class, president of his Baptist Training Union, and he is a member of the Royal Ambassadors. He also plays in his church band and is a leader in the choir. He also holds the God and Country emblem. He is a senior at Brookhaven High School and is active in band, science club, Latin club, the Hi-Y Club and is a member of the National Honor Society. He also participates in the Heart and United Givers Fund. He is a DeMolay.



...President Johnson has asked Congress to appropriate nine million dollars to establish the Corporation for Public Television recommended recently by the Carnegie Commission. Commenting on the need for church support of such a public system, Dr. Everett C. Parker, director of the United Church of Christ's Office of Communication, stated, "...that churches' interest in the current public discussion which could lead to the creation of such a system is by no means limited to efforts at insuring that religion will have a voice in its eventual programming. Rather, the churches want to put their weight behind a quality system of educational broadcasting that will be free of control by government of special interests. If noncommercial television of great excellence can be made a reality, it should be our most important means of public education and cultural enjoyments."

...A group of pharmacists in Beaverton, Oregon, have marketed a brand of cigarettes called "Cancer". Their purpose is to discourage people from smoking. Priced at fifty cents a pack, the Cancer cigarettes remind people that "cancer isn't cheap."



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Ark. B



REELECTED—Charleston, S. C.—Ed F. McDonald Jr., (right) executive secretary of Arkansas Baptist Foundation, has been reelected secretary-treasurer of the Association of Baptist Foundation Executives. He was renamed during the closing session of the association's annual meeting in Charleston, S. C. Mar 30. W. C. "Prof." Ribble (center), executive secretary-treasurer of the New Mexico Baptist Foundation, was elected to the presidency and H. C. Croslin (left), executive director of Illinois Baptist Foundation, is the new vice-president. Foundation representatives from 23 states attended the three-day meeting.

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The bookshelf

Sexual Happiness in Marriage, a Christian view of sex and marriage, by Herbert J. Miles, Zondervan, 1967, \$3.95

The frankness of this title may still be shocking to some readers, even in this day of "calling a spade a spade." But for those who are married or approaching the marital state and who are modest enough to admit that they do not yet know all about sex and marriage this book is highly recommended. Says Dr. Herschel H. Hobbs, past president of the Southern Baptist Convention and pastor of First Baptist Church, Oklahoma City: "This is a much-needed volume in the field of premarital counsel-

ing. Dr. Miles has handled some very delicate subjects in good taste. Always he has kept in the forefront the Christian aspect of this vital phase of life."

The Bamboo Child, by Dewey E. Mercer (Southern Baptist missionary to Japan), Mure Printing Company, Takamatsu, Japan, 1966, \$2 from the author

The author and Miss Kazuko Mizobuchi, a native Japanese artist who produced the exquisite and extensive illustrations for the book, have made use of a rare combination of poetry and art to express a deep and abiding compassion for the lost souls whom we seek

to win for Christ in the Orient. Explanatory notes throw light on many angles of life and the Christian mission in Japan.

Readers will enrich their own lives and become partners with Missionary Mercer in a most worthy Christian mission by ordering copies of this book, direct from the author. Presently, he should be addressed where he and his family are on furlough: c/o Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky.

Preaching on Race, by R. Frederick West, The Bethany Press, 1962, \$3.50

The author, a member of the faculty at Shaw University Divinity School, is pastor of St. Paul's Christian Church, Raleigh, N. C. In this book he faces one of the most crucial moral and spiritual issues of the contemporary world with decisive pastoral insight.

The Trouble with Being a Mama, by Eva Rutland, Abingdon, 1964, \$2.95

Mrs. Rutland, a Negro mother, discusses many of the problems common to mothers and then deals with some peculiar to Negro mothers, such as: when someone calls your son a "Nigger"; when your daughter walks up to a drinking fountain to be rebuffed by a sign, "whites only"; when your daughter's white girl friend's mother orders her not to play with your daughter.

Through it all, the author holds onto a contagious sense of humor which makes the book a delight to read.

Give Me This Mountain, an autobiography by Helen Roseveare, Eerdmans, 1966, paperback.

The author's experiences during the 1964 Congo uprising received international attention. The record of the five months during which she was held captive has become the best selling book **Doctor Among Congo Rebels**.

In her autobiography, Dr. Roseveare describes her life at home and at school, her spiritual struggles as a student, the tensions, ambitions and rewards of medical work in the Congo—and all with an honesty and vivid simplicity which give the book an irresistible appeal.

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For a more beautiful life

BY ENOLA CHAMBERLIN

Want something to enrich your life and brighten the lives of others? Get the name of an orphanage, somewhere, anywhere. Find out names, ages and birthdays of children there. And then on their birthdays send them cards.

And don't think this is a project reserved for older people with time on their hands. It can be for anyone who is old enough to buy or make the cards and write on them. And if we have to steal time the satisfactions are that much greater. We have then given a part of ourselves.

If once you start this card sending you will look forward to its continuance. Mrs. Ruth St. Amant Eliser, of Gonzales, La., will tell you. And she should know. She started sending cards 25 years ago when she was in her teens. And now it is so much a part of her life to stop would leave a terribly empty place.

Mrs. Eliser really didn't intend to take birthday charge of an entire orphanage at first. She wrote to the Louisiana Baptist Children's Home at Monroe, La., and asked for the name of a girl near her own age. She wished only to exchange letters. She and the girl developed a friendship which still continues.

This girl's joy in the letters led Mrs. Eliser, who was Ruth St. Amant then, to wondering if others might like to receive mail. She got a copy of the Home's monthly newspaper in which birthdays for that month were published. She wondered again what word, what present, what birthday greeting could come to those children from outside the hospital. It would seem as if not much of anything from the world beyond their walls would be theirs.

A card isn't much, she thought. But she loved to get one on her birthday, and she had other things. And so her project was begun. Right away word came about how pleased the children were over the cards. The joy, the expectation of mail time had been added to their lives. Letters came to them with their names on the envelope. Few of them had ever had such a thing happen before.

The years moved on. Mrs. Eliser visited the orphanage. She was welcomed so gaily that her spirits received a glad uplift. She felt thanked a thousandfold.

Then she was in an automobile accident and was hospitalized. Her main concern was fear that she would miss out on sending her cards for that month. But her family helped her, and the cards went out.

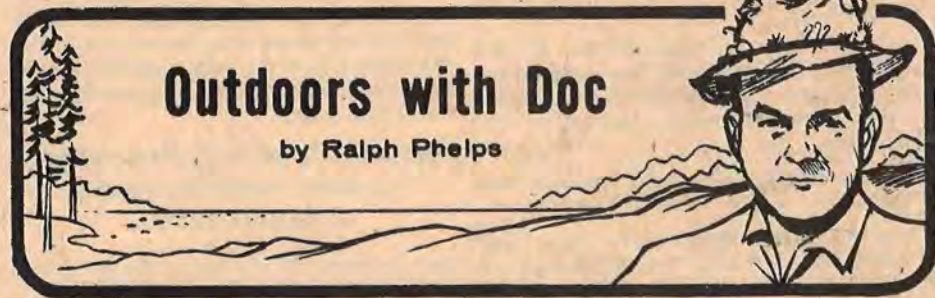
For months after the accident Mrs. Eliser was in a wheel chair.

"Then," she will tell you "is when everything paid off for me. The sending of those cards kept me going. They kept life in me, and happiness. They filled in time which otherwise would have hung heavily on my hands."

Mrs. Eliser may have bought all her cards but that isn't necessary. Anyone embarking on such an undertaking should ask friends to save the front part of the cards they receive. These can be cut so they will fit into ordinary envelopes. With a few words of greeting on the back they are acceptable to send.

Colored pictures of animals or children cut from magazines can be used. These should be pasted on plain paper where a message can be written.

And let us not say we don't have the time. We do have it for anything we want badly enough to do.



Outdoors with Doc

by Ralph Phelps

'Daddy, what's wrong with us?'

Catching fish is the result of many things but of none any more than being in the right place at the right time.

Over the Easter recess we saw this demonstrated again by two Ouachita faculty members and their sons, members of a party that went on a camping trip to the Little Fir area of Lake Ouachita.

The outing wasn't planned as a father-son trip, but it almost turned out that way. Horace Pruitt took his son, Robert; James Orr took his boy, Frank; Dr. Glen Kelley took Steve and Walter; Kenneth Sandifer took Alan and Randy. Maybe if Doc had been accompanied by Little Doc he would have had better luck!

The champions of the trip were unquestionably the Kelley clan and the Sandifers. In a 24-hour period, these two boats landed a total of 50 fish, most of them crappie of the slab variety. Minnows on cane poles were the piece-de-resistance offered the fish.

Largest fish caught was a black crappie that Steve landed. It actually weighed 2½ pounds and measured 16 inches long.

Fishing with the two Orrs, Doc had singular poor luck fishing above the Little Fir landing, so we headed down lake to the Three Fingers area. There, sure enough, we found the Sandifer and Kelley boats anchored on a shallow, rocky point. We tried nearby points but caught nothing, so we finally swallowed our pride and tied up beside their boats. There is no argument like success, and those six fishermen were hauling catches aboard with great regularity.

Horning in on their act proved equally fruitless for us, however. I finally caught one small bass and Frank a small crappie; that was our haul. We weren't skunked, but we came as close to it as three people could.

Every half hour or so Frank would ask his father plaintively, "Daddy, what's wrong with us?" We still haven't come up with a satisfactory answer.

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THE BIRTHDAY SONG

BY FRANCES ALTMAN

Judy sat at the piano, practicing her finger drills.

"I could write a tune as good as that one," interrupted her brother Mike.

Mike sat next to Judy on the piano bench and began tapping out a song. "Happy school days are here happy school days are here," he sang.

"Hear the song Mike has written," Judy called to their mother.

"It doesn't sound very much like an original one." Mother came in to listen. "It sounds more like 'Happy Birthday.'"

"Oh, Mother," Mike frowned. "'Happy Birthday' has been around forever. No one wrote it!"

"Are you sure?" Mother's question caused Judy to wonder. She was still curious the next day when she went to study in the school library.

"Happy birthday to you," she hummed under her breath. It was not an easy task to find the answer. After looking through dozens of books, Judy found the "Happy Birthday" story.

"Can you imagine, George Washington or Benjamin Franklin celebrating their birthdays without singing the birthday song?" Judy asked Mother and Mike.

"How do you know they didn't?" demanded Mike.

"Because the song was not written until the year 1893," explained Judy. "A kindergarten teacher by the name of Miss Patty Smith Hill wanted to write a song for her pupils to sing every morning."

Judy sang Miss Patty's song. Instead of singing, "Happy birthday to you," she sang, "Good morning to you."

"But that's the same tune as my song," spoke up Mike.

"Later, one of Miss Patty's young pupils sang the 'Happy Birthday' words to the 'Good Morning' tune. After that, many other people began singing it, too."

"What ever became of Miss Patty?" inquired Mother.

"Oh, she kept on teaching kindergarten and writing songs for children. She lived to be seventy-eight years old and became a professor at one of our great colleges."

"Let's remember to tell everyone this story when we go to Billy's birthday party," suggested Mike. "It will be our birthday surprise."

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The animal flower

BY THELMA C. CARTER

If you have ever held a piece of coral in your hands, you know that it is hard, strong and sharp to the touch even though it is beautiful to see.

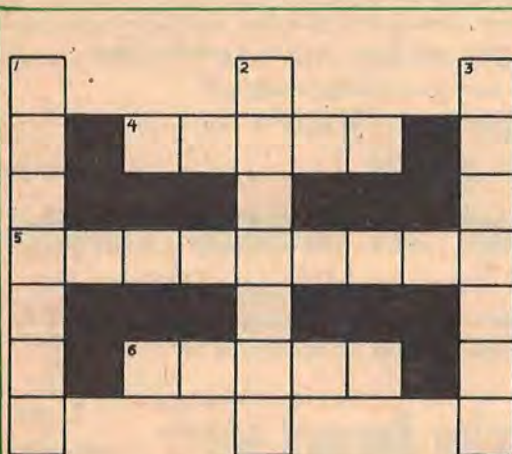
At one time, all corals were living animals. Hard skeletons formed protective covering for soft parts of live corals. Coral, as we see it most often, is simply the skeletons of many thousands of dead corals.

The flowerlike shape and brilliant coloring of the soft parts, as well as the skeletons of corals, remind one of flowers. The skeletons of dead corals retain their colors of pink, crimson, rose, purple, orange, and green. Men who dive to the coral villages or colonies say the different corals—with their shapes of tree trunks, branches, ferns, thistles, and honeycomb—remind them of a fairyland of rainbow colors.

Corals grow best in the warm, tropical ocean waters. Great villages of coral are found in the West Indies Seas, around the tropical islands and in the warm areas of the Pacific and Indian Oceans.

Corals are members of the animal kingdom, but are low forms of life. They do not have ears or eyes. However, they do have mouths, necks, and bodies. When corals are alive, they have bright green tentacles around their tubelike mouths. The tentacles help them to suck in their food of plankton (sea food) and small fish. The warm sea water is full of calcium needed by the corals to form their skeletons.

The people of the ancient Holy Land considered the red coral of the Mediterranean Sea to be a precious gem. It was strung with diamonds and pearls to make necklaces and bracelets.



A Bible Relation Crossword

BY FAY BLODGETT SHORES

ACROSS

4. Brother of Rebekah
5. Mother of John the Baptist
6. Son of Sarah

Down

1. Wife of Isaac
2. Uncle of Lot
3. Son of Noah

Answers

ACROSS: 4. Laban, 5. Elizabeth, 6. Isaac
DOWN: 1. Rebekah, 2. Abraham, 3. Japheth

Christ commissions his church

BY L. H. COLEMAN, PASTOR
IMMANUEL CHURCH, PINE BLUFF

Life and Work

April 16

Matthew 28:16-20; Luke 24:44-49;

John 20:19-23; Acts 1:1-8

Today's lesson is too encompassing for one lesson. The best a commentator can do is skim the cream off the top. But please remember there's plenty of good milk under the cream.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

I. The overlooked part of the Great Commission. Matthew 28:16-18.

Matthew 28:19-20 is the most familiar part of the Great Commission to most believers. The three preceding verses are often overlooked. Jesus is qualified to make great demands of his disciples. He has "all power in heaven and in earth." The bliver gos not in his own strength but in God's strength. The Amplified New Testament translates the words "all power" to mean "all authority—all power of rule." The assurance of His power is the starting point of the commission. The disciples were servants of a Master whose authority everywhere was beyond question.

II. The Commission. Matthew 28:19,20.

1. Go Ye, therefore.

These verses contain Christ's marching orders for his church. The one main item on the agenda of His final address was missions or evangelism. The words "missions" and "evangelism" are synonymous words. The words mean to share Christ with others. When you confront someone earnestly with the claims of the gospel of Christ you are evangelizing. You also are practicing mission work.

Jesus sent out his followers to make all the world His disciples. He sent them forth with a commission "a formal authority granting certain powers and authorizing the performance of certain duties "to win all men to Himself." The most important part of the commission is "Go ye."

2. Baptism.

Jesus gave His Church the authority and commission to baptize. Although He is referring in this passage to water baptism-immersion, He placed great stress upon baptism of fire and the Holy Ghost. The church today practically has forgotten this.

The church is to baptize disciples of Christ in the name of the triune God. The doctrine of the trinity is a part of the commission. The first thing a new convert should do is submit himself for baptism at the hands of a New Testament church.

3. Teaching them to observe.

This part of the commission is the training of believers to the end that growth and Christian maturity is experienced. This is the task of Christian education. After a person accepts Christ, then the church has the responsibility of providing Christian nurture (growth in grace).

4. Promise of his presence.

Think how staggering the words of Christ were to the early church. He asked them to launch a conquest of the entire world. Their hearts must have failed them as they listened. This promise surely was welcomed. They were sent forth on the world's greatest task but with them there were the world's greatest presence, promise, and power.

III. The commission restated. Luke 24:44-49

Basically this passage is the same as Matthew's statement of the commission. The disciples were gathered in the upper room in this passage (Cf. vs. 36ff.)

1. Christ gave a recapitulation of what had happened. vs 44-48.

Christ recapped what had happened.

He stressed the reality of the Resurrection and the absolute necessity of the cross. All Old Testament scripture looked forward to the cross.

Repentance and remission of sins were to be preached everywhere in Christ's name. They were to begin as witnesses where they were (Jerusalem) and go to the uttermost parts of the earth.

2. They were to go in the power of Christ. v. 49.

They were instructed to wait in Jerusalem until the power fell from heaven. This was fulfilled on the day of Pentecost. First, believers should wait upon God, then go work for God. Nothing makes more sense than to do the work of God with the power of God.

In John 20:21-23 Jesus wanted his disciples to feel the same compulsion to witness as Jesus felt.

V. His words prior to the ascension, Acts 1:1-8

The setting of these words is the Mount of Olives outside Jerusalem. Undoubtedly these were his instructions just prior to his ascension. Actually this passage contains no new thought from those already stated. The outline of the passage is:

Introduction 1:1-26

1. Preface. vs. 1-3

(1) Dedication. v. 1

(2) Relationship of this book to Luke's gospel. vs. 2, 3.

2. Promise of the baptism of Holy Ghost. vs. 4, 5

3. Preparation for the ascension vs. 6-8

(1) Speculation about restoration of kingdom of Israel. v. 6.

(2) The answer of Jesus. v. 7.

(3) Commission to witness; promise of power. v. 8.

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Peter's sermon at Pentecost

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY.

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April 16

Acts 2:22-24; 32-39

When the Holy Spirit came upon the apostles after they had awaited this event as instructed by Jesus, they did not rush out to take a full-page ad in the Jerusalem Daily News to urge everybody to attend a pack-the-pew service to hear an ex-fisherman preach. But even without such techniques they managed to have a great evangelistic service, as is evident from the statement in Acts 2:41, "So those who received his word were baptized, and there were added that day about three thousand souls."

The day didn't exactly get started as a great public relation's triumph for the apostles. When they spoke in tongues, upon being filled with the Holy Spirit, onlookers chided, "They are drunk with new wine!" As Dr. Frank Stagg put it in his excellent work, *The Book of Acts*, "Ridicule is always a handy tool for those who are unwilling to face reality."

Peter dismissed the charge of drunkenness by saying that it was only the third hour of the day—about 9:00 a.m. Since the people accused were Jews and men of this nation did not eat until the fourth hour on weekdays or until noon on the Sabbath, it was impossible for them to be drunk. They were filled with the Spirit, not with spirits.

Note that this great soul-winning sermon was addressed to the Jews—"men of Judea and all who dwell in Jerusalem" (2:14). To this point, the new movement was strictly Jewish. Dr. Stagg says, "The burden of this message is to indicate that what had taken place, including the death of Jesus, was something for which the Israelites should have been prepared. The crucified and risen Jesus is the very Lord and Christ for whom Israel should have been waiting."

I. Peter's declarations.

In the course of his message, Peter, the preacher on the occasion, made several fundamental declarations

1. Jesus was attested by God himself. Through the works of power, the miracles, and the signs which God showed through him, Jesus of Nazareth was plainly revealed to be the Christ.

2. The death of Jesus was not divorced from his life which preceded it or his resurrection which followed. All three are a part of the total picture of the Christ, and failing to look at any one of the three can reduce the dimensions of the other two.

3. Jesus was delivered up to death according to the definite plan and foreknowledge of God. Thus, Jesus' death was not simply that of a helpless martyr overcome by circumstances which he could not foresee or control. Dr. Stagg says, "... Jesus foreknew it. When the eternal Word entered into the redemptive work, he foresaw the cost, yet did he give himself to it. This does not mean that Jesus sought to be killed or that the Father wanted men to crucify him, but it does mean that when the choice to redeem was made, the cost was foreseen."

4. Responsibility for murdering Jesus was plainly that of the Jews, who used the hands of "lawless men" (i.e., those outside the Jewish Law—Gentiles) to do the actual deed for them. As a reaction to terrible anti-Semitism, a good many people in recent years have tended to charge the Romans with and release the Jews from all responsibility for Jesus' crucifixion. Trying to lessen anti-Semitism is a worthy objective, but there is nothing fair about condemning the innocent in order to free the guilty. To say that the Jews did not kill Jesus is to deny the historical accuracy of the New Testament and to ignore such passages as 1 Thessalonians 2:15. The Gospels, Acts, Paul and Jewish writers of the early centuries agree that the Jews initiated the killing of Jesus.

5. God raised Jesus up from death, which could not hold such a man. All of the apostles were witnesses to his resurrection.

6. This Jesus, who was crucified and is now risen, is indeed Lord and Christ. He is at the right hand of God—a position indicative of sonship and power—having been raised to that place by God.

7. Jesus received from the Father and poured out on the apostles the promised Holy Spirit. What the people see and hear as Peter speaks flows from the Holy Spirit.

II. Peter's invitation.

When the crowd heard Peter's words, "they were cut to the heart" and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Evidently under conviction, they knew they ought to take some step but had no idea what

to do. There was hope for them because of their despair at what they were.

The preacher, in his reply, extended a classic invitation. "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him" (2:38, 39).

Peter issues first an invitation to repentance, urging them to turn right around and head away from their old sinful life. Repentance has been defined as coming to have God's attitude toward sin—i.e., one of abhorrence and disdain for it. The little girl also hit on an important element in repentance when she said, "It's being sorry enough to quit," for the changing of one's life-course is surely a part.

The theologian Karl Barth, in stressing the importance of man's discovering that all the world is guilty before God, says "The arrogance with which we set ourselves by the side of God, with the intention of doing something for Him, deprives us of the only possible ground of salvation, which is to cast ourselves upon His favour or disfavour."

The second part of Peter's invitation was that they be baptized. Acts 2:38 has become one of the most disputed verses in the Bible, since it is a major proof text of those who believe in baptismal regeneration—i.e., in the necessity of being baptized in order to be saved. Whether those holding to this position argue (and argue they do!) that the saving is the result of baptism as such or of obedience in baptism, the net result is the same: there is no salvation apart from baptism, according to them.

In rebuttal, it is pointed out that to accept this interpretation of 2:38 is to argue against the clear teachings of the New Testament as a whole where salvation is clearly shown to be the result of repentance and faith, not of repentance and baptism, an arbitrary physical rite. If the New Testament is accepted as the divinely inspired word of God, how can a part be in contradiction to the whole?

Several grammatical attempts have been made to solve the problem by such means as translating the preposition "on account of" instead of "for" (it

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means both and is used both ways in the New Testament) and by taking "for the forgiveness of your sins" primarily with "repent" rather than with "be baptized." The simplest solution would seem to be to accept the entire New Testament.

There is little doubt that Peter, in urging the believers to identify themselves publicly in the act of baptism, considered this a normal part of acceptance of Christ, just as jumping in the water and getting wet go together. Insofar as the New Testament is concerned, every believer who was able seems to have been baptized; and we need to be careful not to minimize this rite just because we reject baptismal regeneration. It is an evidence of internal change, not a means of it.

Having repented and been baptized, they may then receive the Holy Spirit available to everyone whom God calls. Dr. Staggs says, "In the Hebrew-Christian religion, God is always known as the one who takes the initiative in revelation and redemption. The first step is always taken by God, not by man. God awakens man in and to his own presence and draws man to himself. This is the Bible doctrine of election, not the choice of one man instead of another man but God's choice of man rather than man's choice of God."

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A Smile or Two

Dirty trick

A man rushed into the newspaper office and demanded to see the editor. "Sir," he cried as he walked around the room, "your paper has libeled me. You have called me the lightweight champion."

"But that is true," returned the editor. "You are Mr. Fightwell aren't you?"

"Yes, yes," cried the other, "but it's my brother who is the boxer. I'm a coal merchant."

Preferred risk

"I suppose now that you are married you will be taking out some insurance?" the agent asked the bridegroom.

"Oh, no," he replied. "I don't think she's dangerous."

Knot head

"How many kinds of wood are used in making a match?" asked William.

"Two kinds," replied Harriet. "He would and she would."

Collision course

A woman motorist was being examined for a driver's license.

Examiner: And what is the white line in the middle of the road for?

Woman: Bicycles?

Party line

A farmer wanted to use the telephone but found the line busy.

"I just put on some beans for dinner," he heard one woman tell another. A few minutes later he tried again. The same two women were talking.

"Say, lady, I smell your beans burning," he broke in.

There was a scream, two receivers went up, and the line was clear.

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Attendance Report

April 2, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	68	80	
Ashdown Hicks First	38	81	
Berryville Freeman Heights	128	66	
Blytheville			
Gosnell	220	58	
New Liberty	187	46	
Camden			
Cullendale First	408	160	
First	551	141	3
Crossett			
First	601	157	4
Mt. Olive	276	124	
DeQueen Lone Oak	68	50	
Dumas First	272	70	
El Dorado			
Caledonia	52	42	
Ebenezer	189	93	1
First	809	506	
Immanuel	617	193	
Foreman First	163	42	
Forrest City First	620	165	4
Ft. Smith Towson Ave.	169	85	
Greenwood First	304	146	5
Gurdon Beech St.	165	72	2
Harrison Eagle Heights	259	84	3
Hope First	496	127	4
Imboden	140	62	2
Jacksonville			
Bayou Meto	120	74	
First	555	148	6
Marshall Rd.	306	164	21
Jonesboro			
Central	505	170	10
Nettleton	291	120	
Little Rock			
Crystal Hill	170	92	
Immanuel	1,167	365	
Life Line	597	116	
Rosedale	316	103	2
Magnolia Central	783	271	
Manila First	166	59	1
Marked Tree Neiswander	123	100	
First	876	137	
Monticello			
Second	243	121	
North Little Rock			
Baring Cross	533	145	2
South Side	40	10	
Calvary	459	151	
Forty-Seventh St.	219	91	1
Harmony	62	81	
Levy	607	122	6
Park Hill	906	219	24
Indian Hills	114	51	4
Sixteenth St.	45	27	2
Sylvan Hills First	308	96	1
Pine Bluff			
Centennial	259	105	1
Second	261	89	2
Watson Chapel	226	88	8
Springdale			
Berry St.	113	52	
Elmdale	305	81	7
First	429	104	
Stephens First	156	44	
Texarkana Beech St.	522	112	
Community	23		
Van Buren			
Oak Grove	184	99	2
Second	100	62	5
Vandervoort First	57	27	
Ward Cockerbur	52	24	
Warren			
First	506	121	
Southside	79	66	
Immanuel	239	64	
West Memphis			
Calvary	367	141	
Ingram Blvd.	348	112	9

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Appeal wins support

LOS ANGELES—An “astonishing measure of support among churchmen of many faiths” has been given Episcopal Bishop James A. Pike in his demand that Christian beliefs be re-evaluated.”

So says Los Angeles Times Religion Editor Dan L. Thrapp, in summing up a Times survey of young and old, liberal and conservative, congregational-type and churchmen of other backgrounds throughout Southern California.

“I don't go along with everything he says,” a bishop of another denomination told Thrapp, “but Jim Pike has been good for the Church, and I mean Church with a capital ‘C’—that is, for the Church as a whole, not just for one denomination.” (EP)

New tracts in Poland

The appearance of new tracts in the Polish Baptist Union “is highly important for us,” Aleksander Kircun of Warsaw, president of the union, reported.

“The tracts which were until now at our disposal were printed abroad with a mark: ‘Printed in USA’ or ‘Printed in Germany.’ This sometimes made people think that we wanted them to accept an imported religion,” he continued.

The 30,000 copies of tracts cover such subjects as “Main Facts of Faith,” “Love,” and “Polish Brethren.” The last title refers to a branch of Anabaptists



BAPTISTS IN EUROPE—A. Baungaard Thomsen of Copenhagen, chairman of the European Baptist Evangelism Conference, explains to European Baptist national union leaders the latest developments in Baptist witnessing on the continent. Seated left is C. Ronald Goulding of London, secretary of the European Baptist Federation. On the other side of Thomsen is Ernest A. Payne of London, a British Baptist leader, while at far right is J. D. Hughey, area secretary for Europe for the Foreign Mission Board of the Southern Baptist Convention (USA). (EBPS Photo)

highly respected in Polish history, according to Kircun.

The tracts apparently will be useful as Polish Baptists make ready for evangelistic campaigns. Every local church has been assigned an evangelist and has set a time for its participation. The evangelists, Kircun pointed out are asked to hold special meetings for church officers, young people and other groups in addition to the normal revival services.—(EBPS)

New rules of faith

New “rules and principles of faith and the organization of the church” were discussed when Baptist churches in the district of Theiss (Tisza) held their annual conference, according to the official Hungarian Church Press Service.

The basic text of the draft was worked out jointly by the leadership of the district and the faculty of the theological seminary at Budapest. The first regulation on the organization of the Baptist church, which is still in force today, was drawn up in 1905. (EBPS)

Swedish church prison ministry

Tony was a 26 year old man who had fallen in with the wrong crowd in his late 'teens and had wound up in Laangholms Prison—in Sweden as punishment for his crime.

While he was there, Ebenezer Baptist Church of Stockholm, as a part of its community outreach, began holding services at the prison. The music touched Tony, for he recalled that he had first heard some of the hymns from his mother and father.

Tony asked the minister of the church if he might also sing with the choir during its services in the penitentiary. This was readily permitted, and Tony's voice sounded out as a regular part of the choir.

This musical interest grew. Tony and two associates composed a popular tune that won a high rating on the Swedish “hit parade.”

Then it was discovered that Tony had incurable cancer and he was hospitalized. His bedside was the scene of a wedding, as Tony wished to make things right with a young woman who had borne him a child out of wedlock. The Ebenezer minister officiated.

After Tony died, fellow members of the choir were at the graveside when the same minister conducted the burial service. Also present were some of Tony's friends from the prison.

This episode is but one of the emotionally touching results of the community social service projects carried on by Ebenezer Church. Another feature is the special open air meetings in its neighborhood that the church conducts in summertime. (EBPS)

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