March 30, 1961

Arkansas Baptist State Convention
Baptist Crosscurrents

Hard to Buy

ONE of the boastful and oft repeated statements of Premier Nikita Khrushchev directed to the United States is “We will bury you.” It seems, however, from reports behind the Iron Curtain that the Premier and his cohorts are having a difficult time burying religion in Russia.

PRAVDA, the leading Communist newspaper, has recently warned the Soviet press to use more tact and to tread softly on the toes of religious believers in spreading atheistic propaganda.

The newspaper, an organ of the Communist Party’s Central Committee, recalled in an unsigned, four column editorial the advice given a short time ago by the Premier: “Being atheists does not mean we have a right to insult the religious feelings of churchgoers.”

“Unfortunately,” PRAVDA commented, “not all Soviet publications remember this advice.” It said that many of them reveal a lack of objectivity by branding all churchgoers as “illiterate people.”

“Especially terrible,” it added, “is the jargon in some atheist articles which calls religious meetings ‘gangster meetings’ or ‘wasps nests.’”

PRAVDA also condemned as “one-sided atheistic propaganda” the reports of alleged immoral deeds on the part of some clergy “which have filled some Soviet publications lately.”

“Such articles,” it said, “only annoy religious believers and should not play the main role in the anti-religious propaganda which is a very important part of Communist upbringing.”

The line of reason in dealing with and combating religion by the Communist newspaper is also the course which is being followed by the year-old Soviet monthly magazine, SCIENCE AND RELIGION.

The newest weapon of the Russian atheists is theology. In the past no one would ever have known from reading Soviet literature that such a subject as theology was to be found in the world.

SCIENCE AND RELIGION gives careful intellectual consideration to Christian theology in trying to prove the truth of atheism. To illustrate, the doctrine of original sin, “that inexhaustible source of church piety,” is presented as a serious hindrance to firm morality since all sins may be forgiven. For this point Jesus’ forgiveness of the thief on the cross is offered as authority. “This sort of belief undermines good Soviet morals.”

In a feature article entitled “God and the Devil” the assertion is made that “if there is no devil, Christianity loses all basis and becomes senseless and inexplicable.” The thought is projected, “The Christian god is indissolubly bound to satan. In reality the devil is the reverse side of god.” In detail the author discusses why God permits the devil’s existence, why He bargains with Satan in the Book of Job, and whether Satan could repent and be forgiven. “Imagine what would happen: God would lose his irreplaceable aid in tempting and tormenting men ... men would have nothing to pray about and the church would be unnecessary.”

Can it not be deduced from the statements of these two Communist periodicals that the fires of Christianity have not been extinguished in Russia? Also that some of the few who profess Christ belong to the category of the intelligentsia?—Editor James F. Cole, in The Baptist Message (La.)
British Lawmaker to Entertain Arkansans

Evangelistic Crusade party with a tea in the House of Commons on April 17.

The invitation was addressed to Rev. Lewis E. Clarke, pastor of Maple Avenue Church, Smackover, and director of the Scotland Crusade, and accepted by him in behalf of the Crusade group.

The Scotland Crusade party will leave New York City by jet airliner on April 5 and will be engaged in a simultaneous revival campaign in Scotland until Sunday night, April 16, when they will fly to London. They will leave London for Zurich the morning of April 19.

Other points on the itinerary will include Rome, Athens, Corinth, Cairo, Beirut, Damascus, Jerusalem, Haifa, Tel Aviv, and Paris.

Some of the group will remain over for an extra week in Germany and the Scandinavian countries, the others returning to New York City May 6.

A NOTED Baptist layman of London, England, Sir Cyril Black, a member of the House of Commons, will entertain Arkansas' Scotland

Letters to Editor

About Them Special Offerin's

Dear Preecher:

I HEARD you were talking uv cuttin' out some of them special offer'n's up there. Good! As a full-fledged member of that church, I want to tell you I'm one hundred per cent for it! To tell you the truth, that is one reason we ain't comin any more. Some of em offer'n's up there. Good! As you want to tell you I'm one hundred per cent fer it! To tell you the truth, always a hollar'n' fer special offer'n's to send somethin' some-where else.

Letters to think you oughter give ten cents out of ever' dollar you cost us as much to get our baby ker'd fer. week though cause I have been attendin' a clinic-takin' a special course on "Bringin' tobacco, and to think we both smoke. My, what are to you fer takin' care of your kids. trouble with him anyway and think a car might help to strai'ten' him out wanting one. You see, he to do, if it don't let up.

You know our intentions are good, and come up there to revival, but we'd just made arrangements for our first one uv these days.

when we can be home. We've been havin' a little adjustment problem with Jr., and since no one else seems to know the answer—thought maby you could talk to Jr., and help him be more cooperative.—Mrs. Keepum-straight, Skellytown, Tex.

REPLY: Mrs. Keepum-straight, air you a-tryin' to kid this here editur? I done read between th' lines. You air a tither that believes in givin' over-an'-above to misshen offerin's. Blessin's on you, dear lady.

March 30, 1961

The Cover

Life Symbols

"I AM come that they might have life..." John 10:10

The promise of the resurrection is written in every flower and leaf of spring. Through your personal witnessing and your missionaries, this glorious message of eternal life can be given to everyone.

Page Three
A NEW version of "carrying coals to Newcastle" will be seen, perhaps, by some in the soul-winning crusade of a group of Southern Baptist preachers, mostly from Arkansas, in Scotland, April 8-16. Originated by a young Arkansas pastor, Rev. Lewis E. Clarke, pastor of Maple Avenue Church, Smackover, with the assistance of Scotland pastor A. M. Stewart, of Dundee, the Scotland Crusade has been endorsed by the Arkansas Baptist State Convention. Approximately 30 of the 153 churches of the Baptist Union of Scotland will be participating in the simultaneous revival effort.

One of the most significant contributions of the Crusade will be in the realm of Sunday School work, as Rev. Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention, shares with the Baptists of Scotland, in a series of conferences, the Sunday School organization and program of the Southern Baptist Convention. Sunday School is strictly for children, and usually in the afternoon in the Scotch Baptist churches. It is encouraging that the churches are becoming interested in all-age Sunday Schools such as have proved so effective in the Southern Baptist Convention in reaching and winning people to Christ and his church.

Several consecrated Baptist laymen will give their personal testimonies and speak in the Scotch Baptist churches on various phases of church work.

Expressing gratitude to President William Whyte, president of the Baptist Union of Scotland, for the official invitation of the Union to the Arkansas party, Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, wrote:

"We are grateful for the invitation... Such an undertaking, as this can be of great benefit to our Baptist fellowship throughout the world. It is a time of mutual sharing which we trust shall result in a mutual blessing to the Baptists of both lands to the end that all of us may be more effective servants of our common Lord and Saviour..."

In behalf of the Crusade we solicit the prayers of the Baptists of Arkansas that we who go and those to whom we go may be Spirit filled and divinely directed.—ELM

The Moral Angle of the Bond Issue

Aside from the merits or demerits of the spending program that would be financed by the $60,000,000 bond issue being referred to the voters of Arkansas by the Legislature, there is a moral issue. The proposal is tied to the tax on the Oaklawn Jockey Club's annual horse racing meet.

The approval of the bond issue would at the same time give the Jockey Club a new lease on life for another generation—25 years at least.

Those who see nothing wrong with the annual gambling orgy in Hot Springs will not be disturbed. But there are doubtless many voters who will think a long time before putting their approval on horse-race gambling, even for the highly touted revenue return.

So long as horse racing is permitted, it must be taxed. But many of us live in hope that an end can eventually be written to the Hot Springs debauchery. Act 503 of 1961, which supplements the bond authorization, Act 502, guarantees that so long as any of the bonds remain unpaid, the horse racing tax arrangement will not be disturbed. This in the face of the fact that 12 days have recently been added by the Legislature to the Hot Springs racing season, to provide 43 days of continuous racing. We are asked to guarantee to Oaklawn that for a quarter of a century or longer the track cannot be restricted to fewer than 43 days of racing.

The total amount of taxes involved is relatively insignificant as far as the financing of the debt is concerned. Yet the General Assembly forces us either to vote against the bonds or for the indefensible pledge not to interfere with the Oaklawn Jockey Club.

Surely the people of Arkansas will not surrender their power to regulate or abolish such an enterprise as the Oaklawn race track. The only alternative of Christians to voting against the bond issue is not to vote at all. But to abstain would be, in effect, to support the race track favoritism. Remember, the outcome of the election will be determined by those who take the trouble to vote, not by those who abstain.

Personally Speaking...

Considering the Source

"LAND of Opportunity." That's what it says on all Arkansas car tags. But the slogan does not make the same impact under any and all circumstances. For example, when flashed from the rear of a gossipy, new Cadillac, it gives you quite a different impression from what it radiates, say, from the rear of my 36 - horsepower Renault Dauphine.

I can imagine a stranger from another state reading the message as he drives along behind an Arkansas-tagged Cadillac: "Land of Opportunity," indeed! Look, wife, what they drive in Arkansas! We better look into the prospects for ourselves in Arkansas! But about that time I come driving along in my Dauphine and the out-of-statemen read my tag: "Land of Opportunity," they laugh. "Opportunity for what?"

The Arkansas tags are no different for Cadillacs than they are for puddlejumpers, but the Arkansas brag, though identically worded, is really not the same. For the messenger is always a part of the message he bears.

The man who lives next door might predict in all seriousness: "In less than a month, we'll be at war," without causing any great stir. But just imagine what a different reaction there would be across the country and around the world if the President of the United States should make such dire prediction.

Every Sunday, preachers around the land go into their pulpits and declare Christ to be the hope of the world and the only source of eternal life. But, on the whole, not many hearers pay a great deal of attention. But Billy Graham can mount the podium and proclaim essentially the same message and when he gives the invitation the people will stream down the aisles to take their public stands for Christ.

Most of us like to feel that our judgments and our opinions are respected by the people with whom we communicate. But there is no getting around the hard-boiled fact of life that, whenever we speak or take a stand, the people "consider the source" in evaluating what we say, if they take us seriously at all.

What we are always out-shouts us. There is much we can do ourselves about what we are and what we shall become. But in the final analysis, each of us is what he is not by his own power or brilliance, but by the grace of God.

Elwin L. R. Donalds

Arkansas Baptist
The Bridges Article

I, TOO, am *100 per cent in favor of the Doctor having the privilege of his own convictions and the right to express them—but not in our paper! [See “A Segregationist Speaks,” Page 12, our issue of March 23.] Some readers may be misled into thinking that, because of his former position in our denomination, he voices the opinion of the majority, which he intimated in his article. This, I am sure, is erroneous thinking on his part.

We appreciate the excellent paper you are giving us and the Christlike stand you have taken. We thank God for you and will continue to pray that God will always give you courage to express your Christian viewpoint. We trust that next week's paper will contain an article written in the Christian spirit by one of our outstanding God-fearing, Christ-honoring, spirit-led, compassionate men, which will clarify the stand that we, who endeavor to follow the example of our Lord, take.

As we make preparation for the Sunday School lesson and our minds and hearts are centered on the Supreme Sacrifice, how humbly grateful I am that he, a Jew, not only allows, but welcomes me, a Gentile, to be a child of His. I am led to wonder if Christ feels crucified anew by the unchristian attitude of many Americans toward minority groups in our country today.—Mrs. Troy L. Smith, Calico Rock

Racial Vanity

IN YOUR March 23 issue you carried an article by Dr. Ben L. Bridges entitled “A Segregationist Speaks,” in which Dr. Bridges made a rather misleading statement about the book This Is What We Found. He inferred that the book advocated integration. Actually, all the book does is present a record of Negro accomplishments in America, progress made despite obvious handicaps, and lets the reader form his own conclusions.

I'd like to say that I cherish the privilege of being able to judge a man according to what kind of person he is, not what color he is, and any pride I might have, I want to be because of something I have done, some contribution I have been able to make to society, rather than on something I had nothing to do with. Pride based on race, is, in my opinion, not really pride, but vanity. It is sad, indeed, when a person has to fall back on race, to bolster his ego.—Ralph Cregger, Little Rock

"Hurrah! Glory Be!"

DEAR Dr. Bridges: [Carbon copy to Editor McDonald]

Hurrah! Amen! Glory Be! Yes sir, I am glad you wrote your article to the

Arkansas Baptist. Too long have good and grand and glorious men like you remained quiet. How I thank the Lord for you and your courage. Arkansas Baptists will always owe you a debt that cannot be paid.

I can give every man his privilege of expressing himself, but I have been deeply grieved that our friend McDonald has on so many occasions assumed that our paper is to express his own views.—E. Butler Abington, Pastor, First Church, DeQueen

Distorted View?

WITHOUT taking any part in the segregation-integration debate, I would like to say I heard Dr. B. L. Bridges, as speaker at an Associated meeting, state that: the Baptists were God's chosen people; John the Baptist was a Baptist; Christ and all the Apostles were Baptists; the First Church in Jerusalem was a Baptist Church.

It is my belief that the most charitable thing one might say about a man who makes such public statements is that he has a distorted view of things in general.—Thomas Rotherock, Springdale

Special Offers

THANK you for sending me a copy of your editorial [issue of March 2]. I do not know that I would feel that these offerings ought to be combined at the present time, but I do believe that there ought to be a self-imposed restriction on the amount of promotion and pressure which is utilized in connection with these offerings. Unless this is done, there are going to be increasing problems.—Porter Routh, Executive Secretary, Southern Baptist Convention, Nashville, Tenn.

Name Change

IF we must change from “Southern Baptist,” I second Mrs. M. T. Elton's motion. Make it “World Baptist Convention.” The world is our territory anyway.—E. N. Jordan, Booneville

Church Chuckles

"I THOUGHT I detected a faint note of insincerity when he signed that pledge card!"

The Agony and the Ecstasy, the biographical novel of Michelangelo, by Irving Stone, Doubleday & Company, 1961, $6.95

This story, by the author of Lust for Life, begins when Michelangelo apprenticed himself, at the age of 13, to the painter Ghirlandaio. Shortly after this he moved into the fabulous palace of the Medici as Lorenzo's protege. There, as an intimate of the circle of humanist scholars and future popes, he studied the classics, carved his first sculptures and fell in love with Lorenzo's frail daughter, Contessina, a love that lasted for a lifetime.

Michelangelo's personal life story, told here as a novel, constitutes a most forceful tale of conflict and dedication. Included is the story of Savanarola and the fiery background of religious wars, as well as the fierce competitions with such contemporaries as Leonardo da Vinci, Raphael, and the architect Bramante. It is against a panorama of giants that Michelangelo's life unfolds.

The Holy Land, by J. Creten, U. S. and Canadian Distributors: French & European Publications, Inc., 610 Fifth Avenue, New York City, 1958, $2.75

Author Creten draws upon a background of many years of living in the Holy Land to present here thumbnail sketches of key points of interest for the tourist and the pilgrim. The little book features 30 superb color plates, taking the reader on a tour of places which call to mind the life and work of Christ. This is a valuable book for the Bible scholar and particularly for those who plan to visit the Holy Land.


A living panorama of Old Testament men and women in the years between 2,000 B.C. and the beginning of the Christian era, this book is based on the popular lectures of Mr. Wehrli. His Will Rogers style of humor adds to the attraction, as does the pointed application of the Old Testament scriptures to our own day.

Two books of daily devotions, from the presses of Baker, 1960, at $1.50 each are:

Devotions and Prayers of F. B. Meyer and Devotions and Prayers of Charles H. Spurgeon.

These are excellent aids for those desirous of enriching their daily devotional lives.
Born Free to Die

By C. Emmanuel Carlson*

WASHINGTON — Easter 1961 can be the season in which the Cross becomes more than an historical marker, and more than a mark of Western culture. It needs to be an understanding of life.

As Jesus moved toward Calvary he could see that “except a grain of wheat fall into the ground and die, it remains alone, but if it dies it brings forth much fruit.” To lose life is to save it, and to save it is to lose it.

This confronting of the purposes of life shakes our thinking to its very basis. With troubled soul even the Christ asked himself if he should not pray for escape. But the answer was there at once, “for this cause came I unto this hour.” That deeper meaning of the Cross has never been the emblem of any culture.

During the Middle Ages “The Cross” and “The Crescent” were the emblems of a long power struggle between those nations that professed to be Christian and those that professed to be Moslem. Now “The Cross” and “The Hammer and Sickle” are the emblems of a new struggle raging from very cold ideologies to very hot missile experiments. Will this be the meaning of the Cross of Christ at Easter 1961?

Within the context of this power conflict there is little consolation in the thought that this generation may be born to die. We have no sense of Messianic mission in this prospect. Nor is there a hope beyond that out of this struggle may come a resurrection and a redeeming power. There is something lacking in this call to expendibility which is nearest the surface of our minds at present.

The call “to plant” our lives persists, but we want to plant them in more abiding soil. We want to return our lives to God multiplied by his power. But culture, economies, nations, are not God. Therefore we come to Easter looking for a new and a deeper meaning in the Cross. We want to relate ourselves to that which is eternal.

The appropriate prayer is the one Jesus offered, “Father, glorify thy name.” The response of Heaven came at once, “I have glorified it and I will glorify it again.” In this there is hope.

Such “planting of life” that God is glorified is the fulfillment of divine purpose in life. It is not death in and of itself, but it is the laying down of life according to divine purpose and principle. In this we are not caught up and helplessly coerced by the dilemmas of an age. Instead, we are to respond freely to the opportunities laid before us by a gracious God who is the source of all power.

No one questions that our generation is free to die. We who live today may commit suicide tomorrow. But there is no call of God in that prospect. The “planting of life” must contain the alternatives of living. Life may be a continuous and glorious dying if it is right lived. In such living and such dying is eternal life. This is faith. And faith is real only when it is free.

*C. Emmanuel Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.
Arkansas All Over
Tigerettes to Enter National Tournament

THE OUACHITA College Tigerettes will compete in the national women's AAU basketball tournament in St. Joseph, Mo., April 3-8, after winning the state crown in Arkadelphia March 11. The players are (front row, l. to r.): Bess Dailey, Celia Connell, Mary Ann Otwell, Betty June Duke, Barbara Batchelor, and Della Kay Mason; (back row): Mary Lou Garris, Betty Tauntone, Eva Harrell, Janice Mainer, Polly Rogers, Verna Westerman, and Yvonne Solesbee.

THE Tigerettes, coached by Mrs. Barbara Gill, will enter the national women's AAU tournament in St. Joseph, Mo., April 3-8, after romping to their second consecutive state title in Ouachita's Bill Walton gymnasium Friday and Saturday nights, Mar. 10 and 11.


Three Ouachita girls were named to the all-state first team and two to the second team. Placed on the first team were Mary Lou Garris, sophomore of Junction City, and freshmen Mary Ann Otwell of Waldo and Eva Harrell of North Little Rock. Polly Rogers, sophomore from Stamps, and Verna Westerman, junior from Weiner, were chosen on the second team.

The Tigerettes now hold a 27-5 record and are undefeated in state competition. They have lost twice each to Nashville Business College and the Wayland College Flying Queens of Plainview, Texas. Nashville is defending national champion, while Wayland was runner-up. The Tigerettes have split games with the Peacock Cleaners of Shreveport, the defending Louisiana state champion.

Church Storm Shelter
FIRST Church, Bentonville, has offered the church basement as a community refuge from turbulent weather. The offer was made after the Bentonville Civil Defense agency announced that a tornado warning siren would be installed by mid-April. The area was in the path of the severe weather Mar. 12. Rev. Alton Butler is pastor of First Church.

Rev. Harvey Whaley To Receive Degree
REV. Harvey Whaley, pastor of First Church, Pine Bluff, from 1937 through 1942, will receive an honorary Doctor of Divinity degree from Mercer University in Georgia Mar. 29. Mr. Whaley is now pastor of Calder Church, Beaumont, Tex.

Mark Air Force Day
AIR Force Memorial Day, Mar. 19, was marked with a special service by First Church, Cabot, which has a large number of airmen from Little Rock Air Force Base and their families in its congregation. Each Air Force family at services that day received special recognition. Rev. H. L. Lipford is pastor.
Swint.

DeWayne Moore. Members of the Building
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the next step in the church's plans. The pastor since 1959 has been Rev.
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P11ge E(ght
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The trophy was
Prizes of $50 and $25 will be
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place winners respectively. ■

Onstead
A NEW $72,000 auditorium, seating 369, was dedicated by Trinity
Church, El Dorado, Mar. 12 on the church's 10th anniversary. The 92x48-
foot building of laminated arch construction has a red brick exterior. The
front and back walls inside are panelled in ash. Pews and pulpit furniture are
fruitwood with turquoise nylon upholstery.

The church was organized in 1951, with 78 charter members. Mem-
bership now numbers 314. The new auditorium is the third unit built
since 1951. An educational building to be attached to the auditorium is
the next step in the church's plans. The pastor since 1959 has been Rev.
DeWayne Moore. Members of the Building Committee are James Reed,
chairman; G. W. Aycock, Guy Bates, Eugene Johnson, J. B. Onstead
and Louis Reed. Building Finance Committee members are Archie Gentry,
chairman; Howard Baldwin, Louis Elza, Jr., James H. Harbout and L. G.
Swint. ■

Page Eight

Arkansas to Host
Talent Contest

OUACHITA College will again
be host to the annual Arkansas Interco-
collegiate Conference talent
contest, Jim Pat Batson, president
of the sponsoring Alpha Omega
Ela social club at Ouachita, has
announced. The contest, which fea-
tures performers from every mem-
ber of the AIC, will be held April
13 in Mitchell Auditorium.

Batson stated that the club
will again offer a first place prize of
$75 to the winning act. Each college
will be allowed to enter two
acts in the competition. In addi-
tion to the cash award the first
place winners will be given a 32-
inch trophy to be kept for one year
in the college which they represent. The
trophy was won last year by
the Henderson State Teachers Col-
lege "Collegians."

Prizes of $50 and $25 will be
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chairman; Howard Baldwin, Louis Elza, Jr., James H. Harbout and L. G.
Swint. ■

Dr. Selsus E. Tull
Back in Arkansas

DR. SELSUS E. Tull, retired,
who in other years held a vital
place in the work of Arkansas Bap-
tists as pastor of First Church,
Pine Bluff, has returned to Arkan-
sas and will make his permanent
home in Pine Bluff.

He has just resigned the pastor-
ate of Central Church, Melbourne,
Fla., which he organized last April,
under the "30,000 Plan."

The new church, in nine months,
built and occupied an educational
building at a total cost of $75,000
and called a permanent pastor, who
is now on the field.

Dr. Tull reports he is now avail-
able to render any temporary serv-
ice he may be invited to do to ad-
advance the interests of Arkansas
Baptists. His address is: 3101
Lilac Street, Pine Bluff. ■

Arkansas All Over

REV. J. D. Bledsoe, father of
Rev. D. B. Bledsoe, pastor of First
Church, Stuttgart, observed his
80th birthday Feb. 5 at Stuttgart
with sons, daughters, in-laws and
grandchildren to the number of 21
present for the occasion. The elder
Mr. Bledsoe, who makes his home
in Hot Springs, attended Ouachita
College in 1909-10 and since age
22 has divided his time between
elementary school teaching and
preaching. He retired when he was
70. A grandson, Benjamin W.
Bledsoe, 22, is carrying on the fam-
ily tradition by serving Southside
Mission of First Church, Stuttgart.
He is scheduled to enter South-
western Seminary, Ft. Worth, Tex., in June. ■

DR. W. O. Vaught, Jr., pastor of
Immanuel Church, Little Rock,
was guest preacher at Mar. 19 eve-
ning services at First Methodist
Church, Benton.

Allen T. McCurry
To Martindale Church

REV. Allen T. McCurry has ac-
cepted a call from Martindale
Church where he will begin his
pastorate April 16.

Mr. McCurry has been pastor of
Second Church, Searcy, for the
past seven years. During his min-
istry a $28,000 debt was paid and
a new educational building and
auditorium constructed. There
have been over 300 additions to the
church.

Prior to his ministry at Searcy,
he was pastor of Second Church,
Monticello. ■

KEN Martin, representing Im-
manuel Church, Pine Bluff, is the
winner of both Harmony Associa-
tion and district Training Union
speaker’s tournaments and will
compete in the state contest April
14 in Little Rock. The son of Mr.
and Mrs. Guy Martin, Ken is a
junior at Pine Bluff High School,
where he is president of his home
room and a member of the band.
In 1959 he represented the Pine
Bluff Optimist Club in a tri-state
oratorical contest in Shreve-
port, La.
Three deacons, Lindsey Harness, Edwin Cash and Albert Rutledge, were ordained at First Church, Mountain View, Feb. 26. Members of the ordaining council were Rev. Lester Nixon, Rev. J. M. Hays, Rev. J. D. Seymour and Rev. Glen Williams. Deacons participating were Kelley Bonds, Lloyd Bonds, Jake Williams, Ben Williams, Gruffie Harness, John A. Hinkle, Ralph Brewer, Russell Lancaster and Freeman Allred.

First Church held a Sunday School Enlargement Campaign Mar. 20-24 under the direction of state Sunday School Superintendent Lawson Hatfield, which was preceded by a city-wide census. Rev. A. D. Corder is pastor.

S. C. Swinney, Jonesboro, supplied the pulpit at Walnut Street Church, Jonesboro, Mar. 5, and at First Church, Gideon, Mo., Mar. 12. Mr. Swinney, who can be reached at P. O. Box 101, Jonesboro, frequently supplies churches within driving distance of Jonesboro.

MRS. Leona Davis, wife of Rev. Ivan R. Davis, long-time Arkansas pastor who is now at Macedonia Church, Pocela, Okla., underwent chest surgery at Sparks Hospital, Ft. Smith, Mar. 11, after being hospitalized with pneumonia. She is reported to be on the road to recovery.

Pine Bluff Church
To Establish Mission

SOUTH Side Church, Pine Bluff, has voted to expand its mission program, first, by establishing a mission chapel in the Broadmoor-Belmont area of the city, and second, by institution of eight or 10 branch Sunday Schools in needy areas of the city. The deacons will lead the second phase of the program, headed by Dr. J. Sturgis Miller, Carl Tillman and Douglas Pittard. Rev. Ben M. Elrod is pastor.

NEW appointees from Arkansas for work with the Home Mission Board were (l. to r.): Floyd Caldwell, who will work in California, and Mr. and Mrs. Donald J. Rollins, who will work at Fort Yukon, Alaska.

MRS. Donald J. Rollins and Floyd Caldwell, both of Arkansas, were among the 16 Southern Baptist home missionaries appointed Mar. 16.

Mrs. Rollins, a native of Little Rock, was appointed with her husband to serve among Alaskan Indians at Ft. Yukon, Alaska. Caldwell was appointed city superintendent of missions in Santa Monica, Calif.

A graduate of Blue Mountain College, Mrs. Rollins, the former Marianne Colvert, attended Southern Seminary. She taught school in Mississippi and Alaska.

Caldwell is a graduate of Texas Wesleyan College and Southwestern Seminary. He has served pastorates in Arkansas and in Ventura, Calif.

Other missionaries appointed were: Mr. and Mrs. Robert L. Gross to mission center work in Albuquerque, N. M.; Mr. and Mrs. George Bernard Joslin to serve with the deaf in Southern California; Mr. and Mrs. James Calvin Willard to work with the deaf in Austin, Tex.; Travis B. Lipscomb to direct a juvenile rehabilitation program in Fresno, Calif.; Allen Pollock as associational missionary in Joliet, Ill.; Orrin Delbert Morris, associational missionary in Mississippi, and Vertner B. Breazeale, Fred Stumpp, and Bert M. Langdon as associational missionaries in California.

Elmdale Chapel
To Become Church

ELMDALE Chapel, mission of First Church, Springdale, will be constituted an independent church Sunday afternoon, April 2.

In five months' operation, Sunday School attendance at Elmdale increased from 93 to 123 with 37 additions. The average Sunday offering was $181.54 and average monthly budget offering $789.79.

Rev. Burton A. Miley is pastor of First Church and Rev. Weldon Barnett pastors Elmdale.
Mississippi Pastor Called at Fair Oaks

REV. William O'Daniel, who formerly pastored Trinity Church, in DeSoto County, Mississippi, assumed the pastorate of Fair Oaks Church, near Wynne, March 2. A new parsonage is under construction on church property. Fair Oaks church members have subscribed to the Arkansas Baptist News magazine, under the club plan.

Mr. O'Daniel succeeds Rev. Otis Langston who has accepted a call from First Church, Alma.

Deaths

CLAUDE A. Connell, 55, manager of the Smackover division of the Arkansas Power and Light Co., died Mar. 14 at Smackover. He was a deacon of Maple Avenue Church, Smackover, and taught a Sunday School class.

He was also city treasurer and a member of the Lions Club, Chamber of Commerce and AP&L 25-Year Club.

Survivors include his wife, Mrs. Audrey Clark Connell; two daughters, Miss Josephine Connell of Izmir, Turkey, and Miss Connie Jo Connell of Smackover; his mother, Mrs. Claudia Connell of Malvern; two sisters, Mrs. Grace Boyle of El Dorado, and Mrs. Vera Hawkins of Jackson, Miss.; and two brothers, John O. Connell of Chattanooga, Tenn., and Ed W. Connell of Malvern.

HARRY Edward Baker, a deacon of First Church, Stuttgart, died Feb. 17. He was an active layman and served 17 years as choir director of First Church. He pioneered in organization and leading of the church orchestra. He had been a member of the Centennial Association executive board since its organization.

Mr. Baker was a Mason and a member of the Royal Arch and Knights Templar, serving the latter as Eminent Commander. He was also past president of the Men of the Churches, an inter-denominational group of Stuttgart la­men.

He is survived by his wife, the former Edith Marie Thomas of Gillette.

Revivals

FIRST Church, Altheimer, held its spring revival Feb. 26-Mar. 5 with Rev. Alvis Moore, Pine Bluff, as evangelist and its own pastor, Rev. M. Leslie Smith, as music di­rector. There were 23 additions by baptism, five by letter, one for special service and many rededications.

BAYOU Mason Church, Lake Village, will be in revival April 2-8 with A. J. Williams, Greenville, Miss., as evangelist and J. V. Morphis leading the singing. Rev. M. C. Jones is pastor.

NORTHSIDE Church, Monticello, has scheduled a youth emphasis revival April 3-9 with Rev. Jody Gannaway, pastor of St. Charles Church, as evangelist. Youth pastor for the week is Noel Hendrix, student at Arkansas A. & M. College. Rev. Robert A. Dottley is pastor of Northside.

SECOND Church, Little Rock, has scheduled its spring revival for April 2-9. Dr. Homer G. Lindsey, pastor of First Church, Jackson­ville, Fla., will be the evangelist. Dr. Dale Cowling is pastor.

IMMANUEL Church, Fayette­ville, will take part in associational simultaneous revival April 16-23 with R. V. Haygood to be the evangelist and Don Wright directing the music. Rev. Terrel Gordon is pastor.

DR. C. GORDON Bayless, pas­tor of Central Church, North Lit­tle Rock, was the evangelist for a revival at First Church, Hobart, Okla., G. E. Garrison, pastor, March 13-19. Vio Grey, minister of music for First Church, Monroe, La., directed the music. There were 22 received for baptism and nine by letter.
**Red River Association**

Charles D. Conner, Missionary

W. J. HENDRICKS of Park Hill Church, Arkadelphia, has been elected music director of the association. He led the association in a hymn sing at Caddo Valley Church, with a good attendance from the churches.

THE Southwest District Brotherhood Convention at Nashville was well attended by men from the association. Four of the officers elected are from Red River Association: president, Herbert Huneycut, Richwoods Church; secretary, J. D. Bettis, Park Hill Church; R.A. leader, Carl Hall, Third Street Church; Personal Stewardship leader, Don Davley, First Church, Arkadelphia. Eleven men from the association attended the state Brotherhood Convention in Little Rock.

THERE were 230 in attendance at Mt. Bethel Church for the Associational Training Union Elimination program. There were 20 young people who participated. S. C. Byrd, associational Training Union Director, is to be commended for the splendid job he did in planning a good program.

REV. Ernest Hawkins, student at Ouachita, has been called as pastor of the Beirne Church. Rev. Andy O’Kelley resigned at Beirne Church to accept the pastorate of Plumerville Church.

SEVERAL churches in the association will be in revivals April 9-23. This date has been set for the associational simultaneous revival.

**Buckner Association**

F. F. Gauntt, Supt. of Missions

BERRY Blair and Thurl Ward were ordained as deacons Mar. 19 by Pleasant Grove Church No. 2. Members of the ordaining council were: moderator, John E. Evans, pastor; clerk, Clifford Lyon; interrogator of candidates, Elton Pennington; presentation of candidates, Luther Black; ordination prayer, R. L. Whitten; sermon, John E. Evans.

FELLOWSHIP Church, E. B. Lancaster, pastor, reports an average Sunday school attendance for September-February of 75, and Training Union attendance of 54. The church has made $900 worth of improvements (vestibule, siding on church building, two rest rooms), all paid for.

HUNTINGTON Church, Bobby Joe Martin, pastor, has installed modern restrooms.

AMITY Church, Milton Pittman, pastor, is building new Sunday School rooms.

MISS Linda Turner of James Fork Church won second place in 17-18 year Speakers’ Tournament at West Central District T.U. meeting at Ozark. She received a $75 prize from Southern Baptist College.

WINFIELD Church had 38 enrolled in “The Beginning Reader.” Mrs. J. S. Adams is teacher.

**Mt. Zion Association**

J. Carl Bunch, Missionary

WOOD Spring Church was constituted Mar. 12 on Wood Spring Road three miles west of Jonesboro, with 14 members. Eight had letters for the purpose of constituting the new church, one joined on the promise of a letter and five came for baptism.

The service was directed by a council of pastors and deacons from neighboring churches in Mt. Zion Association. Carl Bunch, Association superintendent of missions, served as chairman of the council. Paul Stockemer, pastor, Philadelphia Church, and chairman of the Associational Missions Committee, served as clerk. Lester Thompson, pastor, Bro o k l a n d Church, served as examiner for the council. R. D. Harrington, pastor, First Church, Netleton, and moderator of the Association, preached the sermon.

O. S. Conley was elected moderator until a pastor is secured. Mrs. Frances James was elected church clerk, and Miss Georgia Parker treasurer. The list for charter members will remain open through Sunday, April 2.

**Gainesville Association**

By Dale Maddux

ASSOCIATION Churches participated better than ever in the recent simultaneous crusade. Eight churches and one mission conducted revivals for at least one week of the campaign. Churches and their evangelists were: First, Piggott, C. Y. Dossey (campaign director); Jackson Mission, Piggott, Ledell Bailey; First, St. Francis, E. T. McDaniel; First, Nimmons, Darrell Ball; First, Rector, W. H. Heard; Leonard, Orville McMahan; First, Knobel, Russell Duffer; New Hope, Guy Whitney; First, Greenway, Tony Lewis.

C. Clay Polk, chairman of evangelism, reports total additions as 44 from baptism and five by letter.

FIRST Church, St. Francis, E. T. McDaniel, pastor, has instituted a unit for the deaf in Sunday School and Training Union. They also have reserved seats in the preaching services. Only two, a man and his wife, are enrolled. They were driving 75 miles to the nearest silent worship services. Rev. McDaniel baptized the wife Mar. 12. Cleveland Daffron is interpreter.

St. Francis has also organized a new W.M.S. for young adult women, and a new Primary Training Union Department.

**Harmony Association**

Amos Greer, Missionary

IMMANUEL Church has called Charles Wright, music director for First Church, Dumas, for two years, as music and youth director, effective April 9.


REV. and Mrs. Don Wright of Gould announce the birth of a daughter, Donna Faye, Mar. 7.

NEW Bethel Church has called Rev. Melvin McClellan, Pine Bluff, as pastor.

DOUGLAS Church has called Rev. Bill Smith, Stuttgart. Ouachita College student, as pastor.
SPECIAL OFFER TO HOSPITALIZATION PAYS $100 WEEKLY from FIRST DAY!

NO WAITING PERIODS! • NO MEDICAL EXAM REQUIRED

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation’s number 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Plan is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders.

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—92,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall in the stairs in your home, or a trip on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months; and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won’t happen to you, but please don’t gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it’s too late to buy coverage at any price.

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week (or $14.29 daily) in cash, as long as you remain in the hospital, if your hospital stay is less than one week; you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy. This wonderful, generous protection costs only $4 per month; each adult, age 19 through 64, or $41 for twelve full months. For each child under 19, the rate is just $3 per month. Protection! And for each adult of age 65 through 100, the premium is $9 per month. And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the company can never cancel your policy), and no limit on age.

Money-Back Guarantee

We’ll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides exactly what we’ve told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we’ll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose!

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THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with DeMoss Associates, World Mutual has underwritten this Gold Star Total Abstainers Hospitalization Policy.

This plan offered exclusively by

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VALLEY FORGE, PENNA.

“Special Protection for Special People”
For Proof of Service and
Reliability, Read these Letters:

Mr. William P. Pringle, Ash Grove, Missouri—"This is to say
thanks a million for your check. I sure will recommend it to
our friends. You sure have been so nice to us at this needy
time."

Mr. James Passwater, Greentown, Indiana—"We are well
pleased with your promptness and lack of red tape in payment
of our claim."

Mrs. Vesta Sutterfield, Wichita Falls, Texas—"Thank you so
much for the prompt settlement of the claim we filed. I would
highly recommend your insurance to my friends. Thank you
again."

Mrs. Manleville Cherry, Dothan, Alabama—"I received the
check for $_____, for which I thank you. Am pleased with
your service—Your policy for the senior citizens is very
reasonable."

William H. Morrow, Erick, Oklahoma—"Thank you for the
way you handled our claim. We are satisfied with insurance
with you, and the prompt way you settled with us."

Elizabeth O'Glee, Taylor, Arkansas—"I am glad to answer
your letter which came with my check. I can't say enough
in praise of your Company. You are prompt and do exactly
as you promise. I tell all my friends about you and I would
like to have some applications to pass on to others."

Check These Remarkable Features:

* Guaranteed renewable. (Only you can cancel)
* Good in any lawfully operating hospital anywhere in the
  world
* Pays in addition to any other hospital insurance you may
carry.
* All benefits paid directly to you in cash
* All claim checks sent out air mail special delivery,
* No health examination necessary.
* No age limit.
* Immediate coverage. Full benefits go into effect noon of
  the day your policy is issued.
* No limit on number of times you can collect.
* Pays whether you are in the hospital for only a day or
  two, or for many weeks, months, or even years.
* No policy fees or enrollment fees
* Ten-day unconditional money-back guarantee

Only conditions not covered:

Pregnancy, any act of war, pre-existing conditions, or hospitalization
caused by the use of alcoholic beverages or narcotics. Everything
else IS covered!

Additional Benefits

PAYS $2,000 CASH for accidental death.
PAYS $2,000 CASH for loss of one hand, one foot,
sight of one eye.
PAYS $6,000 CASH for loss of both eyes, or both
hands, or both feet.
PAYS DOUBLE the above amounts (up to $12,000)
for specified travel accidents!

RUSH COUPON NOW!
TO ASSURE YOUR PROTECTION

APPLICATION TO
World Mutual Health & Accident Ins. Co. of Penna.

My name is ________________________________

Street or RD # ____________________________

City ______________________ State __________

Date of Birth: Month _____ Day _____ Year __

My occupation is ___________________________

My beneficiary is __________________________

I also hereby apply for coverage for the members of my family listed below:

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Have you or any member above listed been disabled by either accident or illness or have you
or they had medical advice or treatment or have you or they been advised to have a surgical
operation in the last five years? Yes [ ] No [ ]

If so, give details stating cause, date, name and address of attending physician and whether
fully recovered.

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I
hereby apply to the World Mutual Health and Accident Ins. Co. of Penna, for a policy based
on the understanding that the policy applied for does not cover conditions originating prior to
the date of insurance, and that this policy is issued solely and entirely in reliance upon the
written answers to the following questions:

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I am enclosing the amount specified on
the left for each person

Mail this application
with your first premium

DE MOSS ASSOCIATES
VALLEY FORGE
PENNA.
Callaway Awarded Grant

DR. JOSEPH A. Callaway, associate professor of Biblical Archaeology, Southern Seminary, has been awarded a $4,000 grant by the American Association of Theological Schools.

Dr. Callaway announced that he would join the archaeological staff of the British School of Archaeology and the London University Institute of Archaeology, from May 1, 1961, until July 1, 1961, for excavations of the old city of Jerusalem, then enroll in the London University Institute of Archaeology for advanced study of Palestinian archaeology.

Retirement Discussed

PROBLEMS faced by the pastor as he approaches the time for retirement are discussed in an article in the April issue of Church Administration magazine, a publication of the Baptist Sunday School Board.

“Facing up to Retirement” is the title of the article written by Clarence Edwin Flynn, of Palo Alto, Calif. Mr. Flynn gives reactions of ministers, whom he has interviewed, to their own retirement experiences.

Offers Special Course

A SPECIAL interest course in American Baptist-Southern Baptist relations will be taught during the first month of summer school at New Orleans Seminary by Dr. Robert A. Baker, visiting professor.

Dr. Baker, professor of church history at Southwestern Seminary, Ft. Worth, Tex., will teach the church history course June 6-30.

Applications for this and other courses offered during the first month of summer school at New Orleans Seminary should be in the registrar’s office not later than May 22.

Phippines Crusade

A TOTAL of 1,709 persons openly professed faith in Christ during the month-long simultaneous evangelistic crusade conducted by Baptists in the Philippines late last fall.—Foreign Mission News
The Baptist Paper Contending for the Faith

By Penrose St. Amant

An address given before the Southern Baptist Press Association Louisville, Kentucky, February 17, 1961

(Continued from Issue of March 23)

Theological renewal starts when we see this mighty, living God who came in Christ and who is present in His Spirit as the very center of our lives, giving them meaning and hope. Let us say with Dietrich Bonhoeffer, “Whoever I am, O Lord, I am thine.”

What is God doing? Well, He is not merely there doing nothing. He is not just waiting for man to act. The Christian God has ends, goals, purposes. He is not only sought but He seeks.

He is personal. Therefore, He is one with whom a personal relationship is possible. The significant book by Martin Buber, called I and Thou, deals with this significant theme.

God is just. What He does is right. The moral structure of the world reflects his character. Thus, there is an objective ground for ethics. Without this, morality becomes custom and when custom dissolves anarchy is let loose upon the world. The only way to recover standards is to recover a standard. At bottom, our problems of juvenile delinquency and marital failure are not psychological and sociological, though there are important psychological and sociological dimensions and overtones. At bottom, these are moral and spiritual problems which reflect the moral and spiritual crisis of our age.

He is loving. His concern for man is expressed in the cross. “For the love of God is broader than the measure of man’s mind, and the heart of the eternal is most wonderfully kind.” There is a love beyond human love and a hope beyond human hope. Let us be grateful for human love but let us also understand that there is a divine love which overarches life and a divine hope which goes beyond all our fragile human hopes.

God the Redeemer

GOD CAME into history decisively to redeem man in the crucified and risen Lord. He did something about man’s plight. He is not a passive God who waits; He has acted in the Incarnation.

In His Spirit, God lives in human life to guide and strengthen. As Professor F. W. Dillistone has put it, the doctrine of the Holy Spirit means “God in action in human life.” As a poet has put it: “He is closer than breathing, nearer than hands and feet.”

What are some of the implications of this? For one thing, it means there is purpose in history. History is not a gigantic accident. Human life, individually and corporately, is not like a derelict upon a wind-swept sea.

A second implication is that what is good will eventually triumph. Right and wrong do make a difference. Jesus and Judas do not have the same fate.

A third implication is that man is not alone. A man can walk with God. One is reminded of a passage from Bertrand Russell’s A Free Man’s Worship: “Brief and powerless is man’s life. Upon him and all his race the slow, sure doom sinks pitiless and dark.”

A poet has put the Christian view in simple, moving words:

I say it when storms are heavy,
I say it when night is on the land,
That behind the power almighty is God’s kind hand.
And so I rest as a swan rests on a river,
Calm amid life’s troubled flow,
For I know I am held by a power
And a love that will never let me go.

A fourth implication is that we worship the true God whom we know in Jesus Christ or we are at the mercy of false Gods. A man must worship something. Many Americans worship the almighty dollar, status, and power. Demonic political faiths disfigure the world.

What Does He Ask of Us?

WHAT DOES God ask of us; what would He have us to do?

Let me suggest that we should view realistically the situation in which we stand and resolve to assume our responsibility in it. Theodore Roosevelt put it pointedly: “If we stand idly by . . . if we shrink from the hard contests where men must win at hazard of their lives and at the risk of all they hold dear, then the bolder and stronger peoples will pass us by, and will win for themselves the domination of the world.”

What would God have us to do? He would have us take up our cross. Our Lord said, “If any man will come after me, let him deny himself and take up his cross and follow me.” (Matthew 16:24). The cross of which He speaks here is not his own but ours. Surely he means the principle of self-sacrifice which we are asked to embrace. This sacrificial concern is basic in the Christian faith. The pursuit of comfort and security tends to blot this out.

God would have us love Him and humanity. The two go together. Let us love one another as Christ has loved us (John 15-12). This is no sentimental thing. A steady concern for others is what is meant. Love cannot be less than justice and must be concretely expressed. Love is not love until someone is loved.

Let me conclude with some words by Arthur Guiterman:

When I am dead, What I have felt so long,
My soul shall know is clearer, purer light;
That when I loathed and hated I was wrong,
That when I loved and pitied I was right.
Karam Schedule
Set for April

LAYMAN Jimmie Karam, of Immanuel Church, Little Rock, has the following speaking engagements for April:

April 2, First Church, Arkansas City, morning worship service.

April 3, supper meeting of district Brotherhood, Meadowlif Church, near Little Rock.

April 6, First Church, Brinkley, night service.

April 7, night service, State Convention of Gideons, Hot Springs.

April 9, Park Hill Church, North Little Rock, morning worship service; Markham Street Methodist Church, Little Rock, evening service.

April 20, chapel, Midwestern Seminary, Kansas City, Mo.

April 23, South Side Church, Pine Bluff, morning service.

April 26, Temple Church, Memphis, Tenn., mid-week prayer service.

April 30, Beech Street Church, Gurdon, morning service.

The Place of the Association

By W. Joe Barber

THE superintendents of missions of most associations have been "cussed and discussed" for the things which they have done and are doing or have not done and are not doing. The fact is, that they usually are doing the best they can to promote the cause of Christ in the most effective way that they know. To make things much harder for them many of the pastors are dragging their feet in the portion of the load they should be helping to carry.

The missionary's task is much the same as that of the pastor, only it is magnified by the number of churches in the association and the varied ideas of the members of the churches. When we look a bit closer it would seem that the churches feel that he should be carrying the whole load by himself.

Defining the Terms

TO KNOW the work of the association, which is a mission program, we would first of all define the term missions. Dr. W. L. Muncy, Jr. once said in a missions class in seminary: "Missions is evangelism on wheels."

This statement is broad in that it calls for a definition of evangelism, but it does give a starting point. In the past, evangelism carried the idea of a revival meeting; or, as some preferred, a protracted meeting. Out of this idea has come stunted Christians, bulging church rolls and 65 percent of our members inactive or we do not know where they are.

Let us re-define the term evangelism to include not only the winning of souls, adding them to our church, but also to include training and utilization of the individual. Only then is evangelism complete.

Associational Pattern

WITH THIS definition, let us go back to the associational program of missions. It is generally worked out so that each association will have a Sunday School organization, a Training Union organization, a Music ministry, Brotherhood and Woman's Missionary Union organizations.

If we have these organized within our association then let us use them to benefit our local church programs in each of these areas. It has been said by some, "We hired that missionary to help those weaker churches in our association." But, we might ask, how are we to judge whether a church is weak or strong? Is it size of membership, number of baptisms, number of organizations, adequacy of buildings, what is the determining factor? Some might venture to say, the size of the mission gifts.

To answer rightly we must come back to our definition of evangelism and missions. Is the church reaching, teaching, winning and developing people? This is the yardstick by which we may measure a church. To put it another way, how well is a church carrying out the commission given by our Lord?

Help for Pastors

THE PULPIT is not enough in our day. We pastors need help in every way we can get it. One of the best ways to get it I feel is at the associational level. For there we may pool our ideas and share
with one another the triumphs and losses. Our missionary can help coordinate the programs of the Sunday school, Training Union, music, Brotherhood and W.M.U., so as to benefit us all.

When we as pastors and churches begin to see the great storehouse of help which is to be had in an associational program geared to the needs of the churches, our missionaries, pastors, and churches will find the ever difficult task made easier. When we fail to use the associational set-up, we are weakening our ministry as regards the local church.

**Efficiency Needed**

CHRIST loves the Church. He gave himself for it. If we as individual churches do not utilize every available facility, one of which is our associations, God will not hold us guiltless. Through the sharing from the church to the association, to the state, to Southern Baptists, to the world, then back to the church at home, the procedures and methods are developed, tried and proved.

We need to be more effective in accomplishing the task. We must be more efficient in effecting a program to meet the needs, whether at home or abroad. The associational mission program is the answer to better church programs, as well as getting the job done around the world.

The Apostle Paul wrote to the church at Ephesus and said:

"Awake thou that sleepest, arise from the dead ... redeeming the time because the days are evil."

In his first epistle, Peter wrote:

"But the end of all things is at hand: be ye therefore sober and watch unto prayer ... for the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

When we do not use our associations to help one another within them to do a better job, we may well cease to exist. Ours is a gallant task. Let us use every effective means to accomplish it.

**GLOBE TROTTING WITH GINNY ...**

**Eight Years Awaiting ... Still No Church**

By VIRGINIA HARRIS HENDRICKS

SKOPJE, Yugoslavia (BP)—This city has been one of the most interesting, "unspoiled" places we have visited in southeastern Europe. Exotic costumes are the rule rather than exception in the crowded streets.

A walk across the Roman bridge rolled back the years and placed us in a Turkish village with fortress dominating the hill.

We were amazed to see such crowds of people, all hours of the day. They were going, going, going ... not visiting or loitering. "Where do all these people come from?" my husband wondered aloud.

I was fascinated by the costumed peasant women. Many of them looked like gypsies. When our car stopped at a gas station, I crossed the highway to bribe two very young girls (already wives and mothers) to pose for my camera.

Only the bright candy I offered swayed these reluctant models. As my camera clicked busily, their expressions changed to fear. Then they ran away, crying, "No! No!"

I looked about and saw a truck of dark-skinned men, obviously their menfolk, shouting at the women, disapproving the foreign woman's photo-taking. When the men eased themselves out of the truck and started creeping toward me, I wasted no time getting to my car and husband (who was unaware of my brush with adventure!)

I shall never forget Skopje and the colorful street crowds. I shall always remember my gypsy girls, burdened with the huge loads on their shoulders. Especially, I shall remember that in this city is a small group of Baptists who have been waiting for eight long years to purchase a building and start a church.

**The Title Deed**

YOU own a piece of real estate. It is of special value to you. You take a trip around the world. Obviously, you can't take your real property with you. But you can take your title deed. And, if you like, you may examine it occasionally to reassure yourself that your property is really yours.

A title deed by itself is of no value. It is merely a proof of ownership. Hence, its value can be understood only by reference to the real property for which it stands.

Now faith is like that. It is a personal evidence that that which is presently unseen is none the less real. Heb. 11:1 asserts: "Faith is the substance of things hoped for."

The word translated "substance" is hypostasis. Recent evidence indicates that this word should be translated "title deed."

To be sure, there is more to be said about faith than this. But, at least in a manner of speaking, faith is a title deed to spiritual realities that for the present can only be hoped for. Some day, perhaps, both faith and hope will be supplanted by these.

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**Gleanings from the Greek New Testament**

by V. Wayne Barton

The Title Deed

YOU own a piece of real estate. It is of special value to you. You take a trip around the world. Obviously, you can't take your real property with you. But you can take your title deed. And, if you like, you may examine it occasionally to reassure yourself that your property is really yours.

A title deed by itself is of no value. It is merely a proof of ownership. Hence, its value can be understood only by reference to the real property for which it stands.

Now faith is like that. It is a personal evidence that that which is presently unseen is none the less real. Heb. 11:1 asserts: "Faith is the substance of things hoped for."

The word translated "substance" is hypostasis. Recent evidence indicates that this word should be translated "title deed."

To be sure, there is more to be said about faith than this. But, at least in a manner of speaking, faith is a title deed to spiritual realities that for the present can only be hoped for. Some day, perhaps, both faith and hope will be supplanted by these.
Say, Have you heard? We’ve Set the Date!

STATE TRAINING UNION

YOUTH CONVENTION

FIRST BAPTIST CHURCH, LITTLE ROCK
Friday, April 14, 1961 — 9:55 A.M.—8:15 P.M.

12 REASONS WHY 1200 Intermediate
and Young People will attend the Youth Convention:

1. The program is planned especially for young people and Intermediates.

2. 90 Intermediates and young people will be on the program during the three sessions.

3. A 30-minute panel discussion on “Found Faithful under the Pressures of the Crowd” will be led by Mr. Carlton Carter and Mrs. Leonard Wedel of the Baptist Sunday School Board, assisted by two young people and two Intermediates.

4. Bailey Smith, Ouachita College, Convention President, will preside over the Convention.

5. Convention theme is “Found Faithful Today.” Young people are not the world of “tomorrow.” They are a definite part of the world “today.”

6. State Sword Drill for Intermediates will be conducted at the night session. Eight sword drillers, winners in the eight district drills, will participate. The two highest will be sent to Ridgecrest and Glorieta next summer. The first place winner will make the decision of the assembly he wishes to attend.

7. Two state speakers’ tournaments will be conducted. During the morning conferences, three from the 17-18 year group and three from the 19-24 year plus college students group will be selected to participate in the finals at the night sessions. The winner in each tournament will be sent to Ridgecrest or Glorieta. The winner in the 19-24 year group will make the decision of the assembly he wishes to attend.

8. Rev. Mack Douglas, pastor of the Tower Grove Church, St. Louis, will be the convention inspirational speaker. He will bring three messages during the three sessions. His church in St. Louis has erected a $750,000 recreational building.

9. Ken Boen, rodeo bullfighting clown, will give his testimony at the beginning of the Friday afternoon session.

10. The night session will begin at 6:00 p.m. in order for the convention to close at 8:15 p.m. This will be for the benefit of those who will travel long distances.

11. Two types of conferences will be of great interest to all who attend—Training Union conferences and life interest conferences.

12. Life interest conferences will be on the subject “Found Faithful to Christ”

     (1) In My Attitude Toward Drink
     (2) In Facing the Problem of Trashy Literature
     (3) Toward the Growing Pressure to Smoke.
     —Ralph W. Davis, Secretary

ARKANSAS BAPTIST
Eight out of Eight

ONE HUNDRED percent positive response so far on the returns from associational officers concerning the proposed associational Sunday School Pastor-Led Enlargement Campaign. This good response (eight out of eight returned postal cards) reflects a positive response that the association participate in an Enlargement Campaign between now and June, 1964, the Baptist Jubilee Year. It is believed that all 44 associations could plan for this project since ample calendar planning time is provided.

The Pastor-Led Campaign is the best known way for the churches to enter into a joint enlargement effort to enroll more people in Bible Study and for Evangelism.

Talk about this proposal in a coming associational board meeting. Letters of explanation went out to three officers, the associational missionary, the associational Sunday School Superintendent and the associational moderator.

Surely our greatest need today is to recapture a greater compassion for reaching more people. Do you really feel the pull of the people on your heart each day? Are you and your church prepared to reach more people? To help you be ready and equipped to start growth immediately, consider the Pastor-Led Enlargement Campaign for the Sunday School.

Write me. — Lawson Hatfield, Secretary

(BEACON LIGHTS OF BAPTIST HISTORY)

By Bernes K. Selph, Th.D.
Pastor, 1st Baptist Church, Benton

Baptist Doctrine

EARLY American Baptists knew their doctrines and boldly proclaimed their beliefs.

Those in Massachusetts plainly stated: No one but the Lord could speak a command or order for worship. A visible believer or disciple of Christ was the only candidate for baptism. This follower not only had the privilege but the responsibility to develop his God-given talents. No such believer had the liberty or authority of the Lord to strike his fellow servant, force his conscience, or bring bodily harm.

BROADMAN Starbooks

Inexpensive paperbacks that are shining brighter than ever!

FLAMING FAGOTS
Rosalee Mills Appleby
$1.50

MESSAGES ON PRAYER
B. H. Carroll
Of personal interest to every Christian—spiritual insight and practical counsel for courageous living.
$1.25

THE HEAVENLY GUEST
H. E. Dana
$1.00

HYMNS THAT ENDURE
W. Thorburn Clark
Inspiring stories of 20 favorite hymns and gospel songs, and their writers.
$1.25

Good books to own and to share—get yours now at your BAPTIST BOOK STORE

ATTENTION!

Bed, meals, registration, and insurance provided for dormitory counselors (men or women); and for dining hall waiters or waitresses (16 years or over) for each of the Training Union assemblies. Write immediately to Ralph W. Davis, 306 Baptist Building, Little Rock.
—Ralph W. Davis, Secretary

March 30, 1961

Page Nineteen
Nursing is a Career with Rewards: Nursing education offers a career that will enable you to become a better citizen, a better neighbor, a better parent. It teaches you kindness tempered with capability; sincerity without pretense; and ability to act under stress.

Baptist Memorial Hospital offers a three-year, fully accredited program in nursing education. Applications are now being received for the September, 1961 class. Interviews and pre-nursing tests will be scheduled after application forms are submitted.

The form below will assist you in receiving additional information, or application forms.

SCHOOL OF NURSING
BAPTIST MEMORIAL HOSPITAL

889 Monroe Avenue
Memphis, Tennessee

Please send me (check)
☐ Bulletin of the School of Nursing
☐ Application Blanks

NAME

ADDRESS

CITY __________________________ STATE __________________________
The Oldest Living Plant

By Henry N. Ferguson

A LONELY sentinel keeps eternal vigilance high in the rugged Sierra Nevada Mountains of California. It is a gigantic juniper tree, beautiful, brooding, mysterious. Among its lower boughs the foliage reaches out thick and fragrant, but as the mighty trunk reaches toward the sky, its craggy skeleton limbs become wide-spread. They are bleached white like the crown of an aged man's head.

How long has this ancient tree kept guard over the high Sierras? No one really knows. Some experts estimate that it is over three thousand years old, but this is only a guess. There is no known tool which will bore all the way to the core of the mighty giant in order to measure its age.

Seventy-three-year-old Clarence K. Bennett, who discovered the tree in 1932 and who has studied it closely ever since, feels that this is a conservative estimate and that the tree is many thousand years older. It is quite probably the oldest living plant in the world.

Juniper Bill, as his friends call him, has been devoted to the ancient tree since he first found it. Each summer, when the snow begins to melt at timberline, he treks on foot or on horseback to the spot where it keeps its lonely vigil.

He doesn't come to hunt and fish. Although he camps beneath the spreading boughs of his sturdy friend, it is not mere love of the outdoors that draws him here. Rather, he comes to spend time with antiquity, to think, to feel insignificant beside a living thing so old that it may have endured through all the historic eras of mankind.

Juniper Bill pitches his tent in the shade of the giant tree. He rests against the huge trunk and contemplates the thousands of years that it has been buffeted by the storms of the high country.

Far back in the distant past, Bill pictures a giant thunderbird swooping down on a chipmunk. Cruel talons seize the frightened animal, and the bird soars away toward the heavens. Thousands of feet above a meadow of volcanic ash, the hapless chipmunk screams. From its mouth falls a blue-black juniper berry on whose tasty seed it had been feeding.

As the berry falls to earth, Juniper Bill's mind does a double-take, and he sees thousands of workmen building the pyramids near Giza, Egypt, five thousand years ago. Juniper Bill is certain that his tree is at least that old. He has counted the rings. Once he cut a one-foot plug from the tree which bore seven hundred rings. That is seven hundred years. The tree is fourteen feet, two inches in diameter, larger than the average living room.

Based on the research he has already done, Bill has done a lot of figuring. For instance, suppose a tool were found that would extract a pencil-sized plug from the tree's tough trunk. The first twelve-inch section alone would traverse all of American history. It would extend back to the time of the Seventh Crusade and its attempt to capture Jerusalem.

Bore another twelve inches. The Roman conquerors had been cut off from England, and the Angles and Saxons were fighting off a succession of invaders.

Another foot and a little child had been born in Bethlehem, had lived, and had died on the cross. Four feet. The tree was already big when early Romans were living in straw huts. Another twelve inches and Greek history, if any, becomes archaeological conjecture.

Here Juniper Bill reaches the spot that is most important to him. His tree is already four feet in diameter, and the giant California sequoias, believed to be the oldest living tree, had not yet sprouted. Yet Bennett calculates that by this time his tree had already seen fifteen hundred summers.

Someday Juniper Bill hopes that scientists will recognize his tree as God's oldest growing plant. He is convinced it will still be standing when the famed redwoods have returned to spongy soil. Again in his mind's eye he can see men attempting to solve the secret of its long life, perhaps using that knowledge to increase their own life span.

---

SPRING

By Muriel L. Sonne

We went to Grandpa's woods today
And such surprises found!
For Spring had laid her treasures out
In patches on the ground:

Hepaticas in pastel shades,
The dogtooth violet, too,
The pink and white spring beauties shy,
And violets, white and blue.

We saw a host of trilliums white,
With nodding heads serene
As if the winter snows had stayed
To greet the leaflets green.

And as we picked the blossoms fair
That blanketed the sod,
They held their shining faces up
And spoke to us of God.

---

Music From Nature

By Thelma C. Carter

THE BIBLE reminds us, "The whole earth is full of his (God's) glory" (Isaiah 6:3).

Many famous artists and composers get their greatest inspiration outdoors.

God's wondrous world is a symphony of beauty and sound if we will listen.

Trees dripping with rain, the blueness of skies, the song of a lone robin, early violets, soft spring breezes, sudden thunderstorms—all seem to inspire the hearts and minds of great men.

Ludwig van Beethoven, one of the greatest composers the world has known, began studying music when he was four years of age. He loved the outdoors, and later in life, he wrote many of his compositions after spending an hour or two outside.

Tragedy came early into his life. He began to lose his hearing when he was a young man. His deafness increased so quickly that within a few years he was totally deaf.

This young musician's courage was amazing. A friend writing about him said, "Ludwig could not hear the sweet singing of birds, but he loved to watch their flight, and he remembered how they sang when he was a small boy."

"He would stay in the woods until his whole being was filled with the beauty of bird song and the sounds of the cut-of-doors. Then he would hurry home to put down, in music, what he had heard."

Beethoven, when he could not hear a note of his music, conducted one of his greatest compositions, Choral Symphony. At the end, the audience thundered such applause as to bring tears to the great composer's eyes.

"I shall hear in heaven," were his last words to friends.

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Children's Nook

March 30, 1961

Page Twenty-One
Sunday School Lesson

Christ, Our Living Lord

By H. L. Lipford
Pastor, First Church, Cabot
April 2, 1961

Bible Material: John 20:11-22
Devotional Reading: I Corinthians 15:14-22

The saddest event ever to occur in the history of the human race was the crucifixion of Christ. Necessary though this event be, it does not take away the sorrow of the death of Christ for the sins of the world. There is a sudden and tremendous contrast between the crucifixion and the resurrection. "Ye shall be sorrowful," Christ has prophesied, "but your sorrow shall be turned into joy" (John 16:20).

Jesus was in the tomb Friday night, all day Saturday and the first two hours of Sunday. This was reckoned as three days by the Jews. At the request of the chief priests and the Pharisees, the sealed tomb was guarded by Roman soldiers.

I. Mary and Jesus in the Garden, 11-18

Mary Magdalene, along with Mary the mother of James, and Salome (Mark 16:1) and Joanna, and Mary the mother of James (Luke 24:10) came to the sepulchre early in the morning of the first day of the week to complete the embalming and the anointing of the body of Jesus which had been done necessarily in haste. They found the tomb empty. Mary Magdalene ran to Peter and told him what she had found. Peter told John and they, together with Mary, ran to the tomb. John outran Peter to the tomb, but Peter entered first and found the linen grave clothes and the napkin that had been about His head (John 20:6-8). Peter and John rushed away from the tomb, but Mary remained at the tomb, weeping because the body of Jesus was not there. She supposed that the enemies of Jesus had taken the body away, and she was deprived of the joy of ministering to Him for the last time. The thought of ill treatment to the body of Jesus added to her grief. Mary looked into the tomb again and saw two angels; one at the head and the other at the feet where the body of Jesus had lain. They asked her why she was weeping and she gave the answer (Verse 19).

Mary turned from the tomb and faced Jesus standing nearby, but she did not recognize Him. She thought he was the gardener of Joseph of Arimathea, and immediately asked if he had taken the body of Jesus and that she be informed as to where the body of Jesus was. Mary's tears probably blurred her vision of Jesus. Also, He may have been dressed in the clothes of a gardener, for the soldiers had taken his clothes.

Mary recognized Jesus by His voice when He called her by her name, and she answered Him by saying, "Rabboni; which is to say Master" (verse 16f). The word "Rabboni" means "My Master, my Teacher." This one word was uttered with a surprise that was overwhelmed with rapture.

Jesus said to Mary, "Touch me not," because she had probably bowed down at His feet to worship Him and would have taken hold of them, as the women in Matthew 28:9.

Jesus gave as His reason for asking Mary not to touch Him that He had "not yet ascended unto the Father" and that He had a mission for her to perform in telling the disciples that she had seen Jesus and that He was to ascend unto the Father as was the plan.

Mary had a message of joy to bring to the disciples. Her weeping had turned into joyful assurance because her Lord was alive and had spoken to her. She was the first to hear the voice of Jesus after His resurrection and the first to be given a task from the risen Lord; "I have seen the Lord" (Verse 18).

II. The Appearance in the Upper Room, 19-22

In the evening of the first day of the week, the resurrection Sunday, the risen Lord appeared to His assembled disciples. Thomas was not present. The ten apostles, and certain others, were in the same upper room in Jerusalem where they had eaten the Lord's Supper. The early Christians began to observe the resurrection day as a day of worship and rest.

Sunday is a standing evidence of the reality of Christ's resurrection. Jesus had appeared during the day to Peter and to the two disciples on the way to Emmaus. Suddenly the Lord appeared in the room where they were gathered, in spite of the fact that the doors were closed for fear of the Jews. The glorified body of Jesus was not subjected to the conditions of the natural earthly body; He passed where He would.

In this account given in Luke, it is said that they were greatly terrified, thinking that they were beholding a spirit. Christ used an ordinary greeting to calm them, "Peace be unto you." To further calm and assure them He showed them His hands and side. The gospel of Luke says that He bade them to touch Him and note the scars of the nails in His hands and of the spear in His side. This gave them assurance that real flesh and blood stood before them.

This body of Jesus was the same one that was crucified, yet it was a changed body in that it had powers it had never before manifested. It could appear and disappear suddenly and mysteriously and quickly move from one place to another.

This experience of assurance brought joy to the hearts of the disciples. "Then were the disciples glad when they saw the Lord" (Verse 20f). They were glad because He had come forth victorious from the grave and that He had come to them in spite of their forsaking and fleeing from Him during His trials and death on the cross.

III. The Commission from the Risen Lord

Christ had completed the work on earth that He was to do. That work was finished. By the resurrection came the assurance and authority from Christ that His work must be continued by His followers, "Even so, send I you" (Verse 21f).

It is necessary for the Christian to have more than natural strength and power to do the work of the Lord. Therefore, Christ added power for the duty He had imposed. "He breathed on them, and saith unto them, receive ye the Holy Spirit" (Verse 22). This is symbolical action, denoting to the disciples that He is bestowing the Spirit upon them.

The followers of the Lord are born again by the power of the Holy Spirit and must rely upon that same Spirit to carry on the work of the Christ who lives and is at the right hand of the Father, interceding for His people. The Christian can say with Paul, "I can do all things through Christ who strengthens me." The Christian is to undertake the commission that Christ gives with joy, because Christ lives forevermore.

Conclusion

The resurrection of Jesus was a proven fact to the early Christians. They saw Him before and after the resurrection. That was important to them and to us today. The blessings of the resurrection are to us. His triumph over the grave assures the believer of eternal life and the certainty of the resurrection of the bodies of the saints. The resurrection of Jesus is the guarantee to the believer of salvation, power to serve and to bring triumph over the grave unto the eternal presence of Christ.
** Attendance Report**

March 19, 1961

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**Indieon**

**6% INTEREST?**

Secured by First Mortgage on All Participating Churches in Colorado Convention

**THEN BUY**

Southern Baptist Security Bonds

of Denver, Colo.

**Tear Out and Mail Today**

Bill Landers, Administrator
Colorado Baptist General Convention

1470 South Holly
Denver 23, Colorado

Please send by return mail information on Security Bonds

Name __________________________

Address ______________________

City _______________________

March 30, 1961

**A Smile or Two**

In Fewer Words

The university president was delivering his baccalaureate speech. In the audience were an elderly man and woman, both of whom were having some trouble understanding the president’s address to the class, of which their son was a member.

“What be say?” finally demanded the mother.

“Who?” asked the father.

“The big fellow in the black dress. What he say?”

“School is out.”

**Somewhat Detached**

A LITTLE girl in school stood looking at a bowl of cattails on the teacher’s desk. “What are those?” she asked.

“They are cattails,” replied the teacher. “Have you ever seen cattails before?”

“Not without the cat, the little girl replied.

**More to Come**

JERRY: How are you getting along with your arithmetic?

JOAN: Well, I’ve learned to add up the zeros, but the figures still bother me.

**Guess Again—and Again**

YOUNG and inexperienced gazier at triplets the nurse had just brought out. “We’ll take the one in the middle.”

**A Dry Subject**

PATIENT: I’m all out of sorts. The doctor said only cure my rheumatism is to stay away from dampness.

DOCTOR: What’s so tough about that?

PATIENT: You don’t know how silly I feel sitting in an empty bathtub, going over myself with a vacuum cleaner.

**Toadstool Soup**

JIMMY: “Doctor, come over to our house quick!”

DOCTOR: “Who is sick at your house?”

JIMMY: “Everybody but me. I was naughty, so they wouldn’t give me any of the nice mushrooms Daddy picked in the woods.”

**She Had Something At That**

A BABY’s sailing was swimming along happily with his mother when suddenly he saw his first submarine. Shaken with fright, he swam to his mother’s side.

“Don’t be frightened, dear,” assured his mother. “It’s just a can of people.”

**A Preferred Risk**

JUNIOR was being chided for his low grade. Young Robert, who lived a few doors away, was held up as an example. “I don’t hear of Robert getting Cs and Ds” said Junior’s father.

“No,” Junior admitted, “but he’s different. He has very bright parents.”

**USED CHURCH PEWS FOR SALE**

Available now, 502 linear feet (22 13-foot and two 8-foot) oak pews with pulpit furniture. Very good condition. Will sell cheap. Contact Central Manufacturing Sales Co., Box 993, North Little Rock, Arkansas, telephone: Franklin 4-6008.
Still Repentant

ST. PAUL, Minn. (EP)—"I am through with commenting on anything at all political," said Dr. Norman Vincent Peale here. "For the rest of my life, I'm going to preach the gospel."

Dr. Peale, distinguished author and pastor of Marble Collegiate (Reformed) Church in New York City, aroused controversy in the 1960 Presidential campaign by his participation in a conference of Protestant ministers discussing principles of Church-State separation and the questions involved in electing a Roman Catholic president.

I "wandered like a babe in the woods" into the meeting, Dr. Peale says now, and he adds, "I didn't have enough sense to leave."

Largest Training Program

TOKYO, Japan — One of the largest-scale Christian training programs ever attempted is being launched here in preparation for the May 6-June 5 Tokyo Crusade. Some 5,000 Japanese Christians—approximately one-fourth of the average Sunday morning Protestant church attendance in Tokyo—will meet in eight weekly classes beginning March 6.

Directing the training program, which will be held in eight different areas of this world's largest city, will be Doug Cozart of World Vision, Inc., veteran of many similar evangelistic efforts in Asia. Cooperating will be Bob Boardman and Hugh Harris of the Navigators organization.

Evangelist for the Crusade will be Dr. Bob Pierce, president of World Vision, assisted by outstanding Christian musicians from around the world.

Bible Course Revised

PUBLICATION of the newly revised Scofield Bible Correspondence course was announced recently by Moody Bible Institute.

This is the second major revision of the Scofield Bible course since it was written by Dr. C. I. Scofield more than 70 years ago. He personally taught this course to about 10,000 students scattered all over the world from 1890 to 1914. In 1915, at Dr. Scofield's request, Moody Bible Institute took over this responsibility. Since then 20,000 additional students have enrolled in the course and it continues to be more popular than ever. (EP)