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Arkansas Baptist State Convention

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# Arkansas Baptist

*newsmagazine*

FEBRUARY 20, 1964



National

MY COUNTRY, 'TIS OF THEE

America 6646664

Smith, 1832

Adapted by



try, 'tis of thee, Sw

**Church and state, page 3**

## Speaking of worry

ONE of my friends was overheard chiding another for "worrying about little things that don't amount to anything."



ERWIN L.

Personally, it is the little, inconsequential things about which I enjoy worrying most. For I know in advance that even if I do not have my way about these things, it will make little or no difference. It's about the big things I rather let somebody else do the worrying.

THE old Irish mother may have been wiser than funny when she said to her son who would have to cross a swollen stream on his way home one night, "Tell me exactly when you expect to cross, so that I'll know when to worry."

THOSE who insist on borrowing trouble can usually do so without even going next door.

WORRYWARTS don't get that way overnight, but over many days and nights of concentrating on potential heartaches and tragedies. It's largely in the point of view and the set of one's heart.

WORRY, if it is to be constructive, needs to be temporary. Like that of the young Hollander who was disappointed when his old Dutch uncle declined to give him a \$5-a-week raise in wages for working in the uncle's book store. Instead of sulking, the lad promptly resigned and started his own book store. Now, many years later, he is head of a substantial book house and publishing company that bears his own name.

IN most cases, worry ought to be like the changing of the gears of an automobile—just a slight pause before moving into higher gear.

IN time of worry, checking one's resources is a sensible thing to do. But the greatest resources are spiritual, not material.

FREEDOM from worry is not necessarily absence of concern. At best it is a fearless facing of reality and walking by faith.

*Erwin L. McDonald*

## IN THIS ISSUE:

"WE'RE going to grow if we get ready for it," declares Ben Haney, pastor of First Church, Ozark, to the Editor during a recent visit to Clear Creek Association. How the churches are getting ready for it is the subject of a three-page picture feature beginning on page 12.

"The people of my church tell me I will be living in sin if I marry him" a distressed reader writes Rosalind Street, seeking help in deciding whether to marry a divorced man. Mrs. Street's depths of wisdom are displayed in "Courtship, Marriage and the Home," on page 8.

SOUTHERN Baptists have been among the last to ask for racial justice — turning from our churches those who are oppressed and placing the blame for bloodshed upon others. "Who knows how to blush?" asks Dr. Samuel Southard on pages 7 and 8.

COLUMBUS, Ohio, was the setting of a momentous study conference on church and state and the Editor was there as an official observer for the Arkansas State Convention. His report in editorial form begins on page 3.

RAPID growth and development of the three-county area of the Clear Creek Association is anticipated, and the churches of the association are planning accordingly. An illustrated article on the preparations being made begins on page 12.

COVER story, page 18.

## Arkansas Baptist newsmagazine

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

## The Columbus Study

**T**HERE was a sense of history-in-the-making as 400 delegates from 24 Protestant and Orthodox denominations convened Feb. 4-7 at the Deshler Hilton hotel in Columbus, O., for the National Study Conference on Church and State, sponsored by the National Council of Churches.

Ten times previously there had been national study conferences sponsored by the National Council—five on World Order, four on Economic Life, and one on Social Welfare.

This year's study conference was not only the first to be sponsored by the NCC on the Church-State relationship, but this marked the first time the General Board of NCC had explicitly provided that non-member Protestant communions be invited to send voting delegates. In response to this provision, the American Lutheran Church, the Lutheran Church-Missouri Synod, several state conventions of the Southern Baptist Convention, and representatives of still other bodies not in the NCC membership sent official delegates.

Although not extending to them the privilege of voting, the NCC invited Jewish and Roman Catholic participant-observers, and in response, the Synagogue Council of America sent twelve representatives; the National Catholic Welfare Conference, twelve; and the National Association of Evangelicals and the First Church of Christ Scientist in Boston also sent observers. Thus the conference was the most inclusive gathering of official representatives of religious groups to be held under NCC auspices.

### Acts not binding

The chairman of the conference, Dr. Eugene Carson Blake, who is stated clerk of the United Presbyterian Church in the U.S.A., Philadelphia, Pa., sounded like a Southern Baptist as he emphasized in his remarks at the opening session that none of the actions of the conference would be binding upon either the National Council itself, its members, or any of the other churches or denominations represented.

"We are not asked to set policy or to speak

for the churches or the National Council—we could not if we tried," said Dr. Blake. "We are asked to *study* and to deliberate together in the light of the Gospel, and to offer the best advice we can on this serious and timely problem."

The two questions before the conference for study were:

1. Should government affirm the religious heritage and convictions of the people? and
2. Should government assist or support the church-related institutions of education and welfare which contribute to the general good?

As one would expect, there were many and varied feelings expressed on the questions. Through prior arrangement, speakers representing four differing viewpoints had prepared papers on the questions and presented their views for the reaction of the conference attenders.

The paper that received overwhelming endorsement over all the others was one prepared and delivered by Dr. W. Astor Kirk, director of the Department of Public Affairs, Board of Christian Social Concerns, The Methodist Church, Washington, D.C.

Dr. Kirk, who, incidentally, was the only Negro among the four participating in this part of the program, declared that complete separation of church and state is neither possible nor desirable. He said that the church and the government "exist in the same society, pursue overlapping purposes, draw upon the same human resources, and operate through the same basic social processes." He declared that "some *de facto* interaction between the church and government is inevitable," and that "any conception of 'separation between church and state' that does not take this fact into account is not grounded in reality."

### Provincialism hit

Dr. Kirk, declared that the church, "in its ministry of service, must exchew a narrow, provincial, evangelistic-oriented concept of service," declaring such a concept to be "dysfunctional in a society in which cultural and religious pluralism is a social reality."

When the Kirk position was attacked by some as leaning too far away from the evangelistic idea of Christianity and too far toward an out-and-out social gospel of good deeds, the propon-

ents of the position answered that the call to evangelize the world was not to be overlooked or minimized in the mission of the church, but that the church was also called to minister to total human needs.

Someone pointed out that Christ, in his story of the Good Samaritan, indicated the religious affiliation of the two church officials who passed by and did not give assistance to the wounded and robbed man, but indicated no religious affiliation at all for the hero of the story, the Good Samaritan himself.

The National Council in due time will make available the consensus of the findings that were before the Conference in the final sessions, and this will surely be of real value to all who are seriously trying to find the answer to the questions dealing with proper relationship of church and state.

It was my personal observation that the most of the differences of opinion grew out of different ideas of what the church and its function are, and what the government is and its place in society.

## No aid to religion

There seemed to be a general sentiment against government support for any church agency or function that is unquestionably religious. But many expressed the feeling that hospitals, for example, are more public welfare institutions than religious and could be given government support without a

violation of the First Amendment.

In the case of church-related colleges, it was pointed out that the colleges and the government could work together for the general welfare so long as public funds are given for the benefit of the public generally and not for religious purposes.

The fact that church-related hospitals have denominational or church-elected boards and have chaplains would not violate the Constitution so long as there is no religious discrimination in the formation of the medical staff and in the admission and treatment of patients, those of the predominant opinion held.

But there were strong statements made by those who call for a complete separation of church and state. These expressed the feeling that no federal or government aid can be accepted by a church-related institution without compromising divine call to bear "the good news of the Gospel of Christ" to people all over the world.

These feel that if a church-related hospital or college is not engaged in a religious ministry at all points, it forfeits its right to exist as an agency of the church and that the church should abandon this field of service to the state.

Regardless of the fact that nothing is settled in a conference such as this, the joining of so many Christians in prayerful and serious study of the church-state issues gives hope for future progress. Here is definitely an area in which we need more light and less heat.—ELM

## Executive Board

### New record set

OUR OFFICE received \$167,221.49 for world missions through the Cooperative Program from the churches in January.

This is the largest sum that the convention has ever received in any January. In fact, it is the largest sum that we have received in any month except that of the past three Decembers. This is almost twelve percent more than for the corresponding month of last year.



DR. WHITLOW

The total undesignated receipts through the Cooperative Program for 1963 was \$1,880,654.87. This provided \$51,554.87 which was distributed through "Christian Education-Special Causes" between Ouachita Baptist College and Southern Baptist College. The ratio of division as adopted by the con-

vention was 1,675 to 1 for Ouachita College with 60 percent of their sum going into the endowment fund. If our churches should continue the rate of increase this year the amount for the Ouachita Campaign would be more than the total sum contributed for the past two years.

You will be interested to know that construction on our camp, one mile north of Paron on Highway No. 9, is under full steam. We are hopeful that this camp will be ready for use this summer. Under construction now are the dining hall and kitchen, an activities building, and twelve cabins that will accommodate seventeen people each. The water system, and the swimming pool are almost completed. Other construction will be needed, such as the auditorium, faculty buildings, chapel and a number of other buildings as soon as we can get to this.

These buildings are being winterized and therefore will be used the year-round by various departments of our

Baptist work. This camp, when it is completed, will provide our convention with one of the finest facilities to be found anywhere.—S. A. Whitlow, Executive Secretary.

## ABN editorial cited

AN editorial in the January 2, 1964, issue of Arkansas Baptist Newsmagazine was cited as outstanding at the Feb. 10-12 meeting of Southern Baptist Editor's Association in Houston.

Selected as one of 14 editorials in Southern Baptist state papers as "especially outstanding" was "Come in, 1964!" The selection was made by a panel of faculty members and advanced students in the Journalism Department, Texas A&M University, and announced by Dr. John Merrill, professor of journalism at the university.

Editor Erwin L. McDonald was named at the meeting as one of two from the group to serve on the SBC committee on work with Negroes.

## \$100 million gift mark

NASHVILLE (BP)—Southern Baptists continue to press toward the \$100 million mark in annual mission gifts and benevolences, according to the release of 1963 Southern Baptist Convention statistics by the research and statistics department of the SBC Sunday School Board.

Mission gifts through churches totalled \$96,077,109, an increase of \$4,643,264 over the 1962 figure. Total gifts for all causes climbed to \$556,042,694 in 1963, a 2.8 per cent increase. On a per member basis, mission gifts were \$9.24 and total gifts were \$53.49.

Membership of Conventaion churches again rose, according to Martin Bradley, secretary of the research and statistics department, who serves as the denomination's statistician.

Although the rise was less than that for the preceding year, membership was reported to be 10,395,940, or 202,888 greater than in 1962.

By location, the 1963 membership was distributed as follows: open country, 2,508,228; village, 754,032; town, 1,175,002; and small city (2500-9999 population) 1,745,683; large city (10,000 or more population) "downtown," 1,180,045; large city "neighborhood," 2,084,872; and large city "suburban," 948,078.

There are Southern Baptist churches in all 50 states, and in the District of Columbia. The number of churches topped the 33,000 mark for the first time, reaching 33,126.

These churches are classified into seven categories: open country, 15,243; village, 4,387; town, 3,651; small city (2,500-9,999 population), 3,418; large city (10,000 or more population) "downtown," 890; large city "neighborhood," 3,260; and

large city "suburban," 2,277.

The largest church reported was First Baptist, Dallas, Texas, with a membership of 13,142 and total gifts of \$1,459,921.

Practically all churches reported having a Sunday School, accounting for an enrollment of 7,610,727. With an increase of 40,000, the Convention's Sunday School enrollment maintains its position as the largest in any denomination in the United States. Vacation Bible school enrollment was 3,176,307.

Training Union, Southern Baptists' Sunday evening study group for all ages, had an enrollment of 2,748,553, a very slight gain over the previous year's total. Woman's Mission Union enrollment veered upward to 1,505,413, exceeding 1962 enrollment by 16,061.

Men's Brotherhood enrollment registered an increase of 4,000 to reach 389,995. The number of Royal Ambassadors (boys) climbed to 244,656, a gain of 2,490.

Enrollment in the music ministry zoomed to a record 859,608, or 68,131 or 68,131 more than in 1962. Counted in this enrollment are members of choirs, ensembles, instrumental groups and other activities for all ages.

The estimated value of property of churches (buildings and land) hit the \$2-¼ billion mark in 1963, a step up of more than \$183 million over the 1962 figure.

Approximately 17,000 churches own the home occupied by their pastor. "The upward spiral of church building and remodeling begun in recent years shows no sign of letting up," Bradley said.

	1963	1962	Numerical change	Percent change
Associations	1,172	1,162	10	.9
Churches	33,126	32,892	234	.7
Baptisms	355,325	381,510	-26,185	-6.9
Additions by letter	549,049	569,540	-20,491	-3.6
Total membership	10,395,940	10,193,052	202,888	2.0
Sunday school enrolment	7,610,727	7,570,455	40,272	.5
Vacation Bible school enrollment	3,176,307	3,176,559	-252	-.01
Training Union enrollment	2,748,553	2,747,581	972	.03
Woman's Mission Union enrollment	1,505,413	1,489,352	16,061	1.1
Men's Brotherhood enrollment	389,995	385,897	4,098	1.1
Royal Ambassador enrollment	244,656	242,166	2,490	1.0
Music ministry enrollment	859,608	791,477	68,131	8.6
Value church property	\$2,751,429,716	2,567,836,860	183,592,856	7.1
Total gifts	\$ 556,042,694	540,811,457	15,231,237	2.8
Total mission gifts	\$ 96,077,109	91,433,845	4,643,264	5.1

# WHO KNOWS

13

**T**HE world is beginning to ask if Southern Baptists can blush. In a speech to the Young Businessmen's Club of his city, a Birmingham lawyer indicted the churches along with individuals after four girls were killed in Sunday school:

It is all the Christians and all their ministers who spoke too late in anguished cries against violence (*Nashville Tennessean*, Sept. 24, 1963).

The *Birmingham News* conceded "that white ministers too often may have been silent on this issue of relationships between the races" (Sept. 1, 1963). The editor of the *Atlanta Constitution* has called this the "agony of the Christian church (particularly in the South)" (*Presbyterian Outlook*, Oct. 15, 1962).

"Will Baptists Be Last?" (editorial headline, *Western Recorder*, Feb. 21, 1963). "Why did not we ministers of the gospel act first and seek the moral support of the government?" (*Baptist Standard* editorial, June 26, 1963).

The largest denomination in the South is now being judged as Jeremiah judged Israel:

No, they were not at all ashamed; they did not know how to blush (Jeremiah 6:16 RSV).

How can this condemnation come upon us? After all we have done some things.

Baptist ministers and editors have spoken for the integration of schools (e.g. Ky., 1959), or have supported the law when desegregation was enforced (e.g. Ga., 1958), or decried violence (e.g. Ala., Miss., 1963).

Missionaries have warned of "a noose of racism to strangle our message" (*Baptist Record*, Nov. 15,

1962). Ministers have resigned when their churches refused to admit Negroes (e.g. Joe Patterson, Linden, Ala., June, 1963).

Training Union material has included the work of white Baptist students in welcoming Nigerians to their church and community.

The Christian Life Commission has sponsored conferences on race relations.

*Home Missions* (July, 1963) has offered guidance toward desegregation.

Yet, although this seems so much to so many, a Baptist editor can say that we have defended the status quo, and a metropolitan city editor can comment:

The record of Southern Baptist churches generally in this field has not been inspiring (*Courier-Journal*, July 23, 1963).

Editor Joe Odle has called this "A Time to Cry Unto God!" What shall we cry? So far, only one group of ministers have publicly cried "repent" (Oxford, Miss., Oct. 7, 1962). The great silent majority have asked for law and order, and offer prayers for "peace." Are we not still under the searing light of the biblical judgment:

They have healed the wound of my people lightly, saying 'Peace, peace,' when there is no peace (Jeremiah 6:14)?

But have we not offered money to rebuild bombed churches in Georgia or Alabama; have we not placed Negro education in our budgets? Who then would convict us of hardness of heart or pride? Men like Jeremiah are not impressed:

Can vows and sacrificial flesh avert your doom? Can you then exult? (Jeremiah 11:15).

The Executive Committee of the Southern Baptist Convention has written that "tragedy and sorrow lies heavily upon every Christian's conscience" (Sept. 18, 1963), but ushers still stop Negroes on our church steps, pulpits are silent concerning the sins of segregation, and denominational leaders explain that "our people" have nothing to do with violence. Why is there no spirit of repentance?

The prophet Jeremiah saw two great barriers to a contrite heart and righteous living in his day. One was the false security that came through standing in the beautiful new Temple. To be here was to be un-

[Editor's Note: Dr. Southard is a member of the faculty of Southern Seminary, Louisville.]

der God's protection and favor, especially when one repeated again and again: "This is the temple of the Lord, the temple of the Lord, the temple of the Lord" (Jeremiah 7:4).

A modern church organization can be a similar barrier. The president of the Southern Baptist Convention spoke to the Executive Committee and visitors on the same evening that a resolution was passed to express sympathy to those families who had lost loved ones and to others who had been victimized by racial strife. Dr. K. O. White explained the agonizing experience of rejecting a Negro candidate for membership in his church. Dr. White said: "Christ died for the church. If what we do destroys New Testament churches, then what we do is wrong" (for editorial opinion, see *Biblical Recorder*, September 28, 1963).

In a later conversation, Dr. White presented the perspective out of which his remarks had come. He was trying to move his congregation toward the acceptance of Negro members. Eighteen months before his Executive Committee address, the deacons had voted to seat Negroes anywhere in the congregation. Later they asked Dr. White to interview any Negro candidate for membership in private so that there would be no impulsive action by members following a worship service. Now the church has voted that all candidates for membership must be interviewed before there is congregational action. Acknowledging the New Testament requirement that a church is not to show partiality (James 2:8-9; I Corinthians 12:13), Dr. White still moved with care for the sake of church fellowship.

As in the days of Jeremiah, the security and stability of a congregation may be either a building stone or a stumbling block to prophetic religion. "Relationships" are not enough; it is the quality of the relationship that makes it sacred or scandalous. Who has applied the biblical criteria of "relationships" to a congregation?

Amend your ways and your doings. . . execute justice one with another. . . do not oppress the alien. . . or shed innocent blood. . . (Jeremiah 7:5-6).

We have been among the last to ask for racial justice; we have turned from our churches those who are oppressed by prejudice; we have placed upon others the blame for bloodshed.

**By Samuel Southard**

"Behold," warned Jeremiah, "you trust in deceptive words to no avail." How long shall we find comfort in the fullness of our worship services and the success of our programs? Shall we say, "We are delivered!—only to go on doing all these abominations?" (Jeremiah 7:8, 10).

The second barrier to Israel's repentance was pride in the Law. The Deuteronomic code had just brought new order to worship and new zeal to the priests. The people said to Jeremiah: "We are wise, and the law of the Lord is with us" (Jeremiah 8:8). They worshipped the letter of religion more than the spirit that God's word brought.

The deception of Israel is still a snare. Dr. White spoke boldly for "an unhesitating confidence in God's word." Who will use this confidence in the application of God's commands to our pride, callousness and timidity in the midst of racial tension? A conservative theologian at Fuller Theological Seminary, Dr. Edward Carnell, spoke to our temptation when he wrote:

If it is disturbing to see liberals neglect the gospel in their attempt to promote justice, it is no less disturbing to see conservatives neglect justice in their attempt to promote the gospel (*His Magazine*, October, 1963).

To those who thought that they were loyal to the Deuteronomic law, Jeremiah brought this word from the Lord:

You have not obeyed me by proclaiming liberty, every one to his brother and to his neighbor (Jeremiah 34:17).

Shall Southern Baptists, like an unrepentant Israel, become "a horror to all the kingdoms of the earth" (Jeremiah 34:17)?

# HOW TO BLUSH?



## He's been divorced . . .

### Shall I marry him?

**QUESTION:** "There are two parts to my question.

**Part I:** I want you to explain the meaning of I Corinthians 7:27-28.

**Part II:** I am dating a man who has been married and is divorced. We are in love and I am facing the decision as to whether I will marry him.

"I am not young. In fact, the article you wrote months ago about bachelor girls was for me.

"Since that time this fine Christian man has come into my life. We both want a Christian home, but some of the people in my church tell me I will be living in sin if I marry him.

"Will you please help me to make the right decision?"

**ANSWER:** Part I: My own interpretation of I Corinthians 7:27-28 is that Paul was admonishing those who had asked him certain questions to give themselves in service to Christ, whatever state they were in: if married, to stay married and devote themselves to the Christian way of life in that relationship; if not married, then to give their concentrated effort to the single purpose of service to Christ.

I am aware of many theological threads of meaning woven into the background and of the bearing upon the passage of the early disciples' constant anticipation of events connected with Christ's coming again; but distilled to the essence of its meaning for you and for me, I think the verses say: whatever your circumstances in relation to marriage, keep Christ, His will and His way central in your heart and life.

Part II: You asked my interpretation of I Corinthians 7:27-28, and I gave you my forthright answer.

Now, as we think together about the decision you face, let me

ask you what you think Christ's words in Matthew 19:9 mean.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Here again, thorough study of this passage would involve understanding of all angles of this phase of Jewish law in that day and of the conflict between the teachings of two rabbis, Hillel and Shammai, considered authorities, in regard to divorce. But once again let us seek the essence of Jesus' teaching. Without any question, He placed marriage upon the highest level of right motive, purity of heart, and loyalty to God's plan: "one man and one woman joined together as husband and wife for life".

This passage and the corresponding one in Mark 10:11-12 are the touchstones for the Christian attitude toward divorce and re-marriage. Recognized Bible authorities, however, differ in their interpretations of Christ's teaching in these brief passages dealing with divorce.

There are those who like Dr. A. C. Dixon, respected scholar of another generation, believe there is only one recognized ground for divorce and none for remarriage.

Others believe that when one partner has been unfaithful in the matter of sexual relation, the so-called "innocent" partner in the divorce is at liberty to re-marry, as much so as if the marriage had been dissolved by death.

As one step toward your reaching the right decision, let me ask you two questions: (1) Did your friend have the biblical grounds for divorce? (2) Which is more important to you: to live your life in the center of God's will, or to

follow a road of your heart's own choosing, whether in full accord with His will or not?

One of the most beautiful faces I ever saw was that of a young woman in my college generation who was a foreign-mission volunteer. A prominent ministerial student was in love with her and her heart felt reciprocal love for him, but he felt no call to the foreign mission field. She chose to go alone to fulfill her divinely appointed mission in life. I knew something of the price they paid as each of the two put God's purpose ahead of her (and his) own personal desire. Every year as her name has appeared on the Missionary Prayer Calendar, I have felt I was praying for one who has paraphrased and demonstrated Matthew 10:37-39: "He that loveth another more than me is not worthy of me . . . . and he that loseth his life for my sake shall find it."

Consider these facts: 1. Any divorce, any failure in marriage, falls below God's standard.

Concerning the person who has experienced divorce, Dr. Scott L. Tatum has this to say: "God must find him or her where he is and he must let God guide him to be as nearly like His divine pattern as he can be now under the circumstances." (*Christian Faith In Action* page 66) 2. God still forgives sin. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you." (Matthew 6:14) 3. The Christian person must reach his or her final decision about matters involving divorce under the guidance of the Heavenly Father. Each instance is an individual case with God. "O Lord, Thou hast searched me, and known me. . . . Thou understandeth my thought afar off. . . . Thou compassed my path. . . . and art acquainted with all my ways." (Psalm 139:1-3)

You may not be called upon to pay so high a price as did the young missionary of my college generation — Abraham was required only to demonstrate his willingness to do God's will at any cost—but you are facing a question that will plumb the hid-

(Continued on page 23)

## Baptists motivated by missions

BAPTIST denominational life in America is the result of the missionary movement. There were

Baptists before this time, but they were widely scattered, held together by feeble associational connections. There was no denominational life as such before Judson went to Bur-



DR. SELPH

ma. Missions has been compared to a tree of life by B. H. Carroll, Jr. in his book *The Genesis of American Anti-Missionism*. Its twelve manner fruit was "Foreign Missions, Home Missions, Christian Education, Ministerial Education, Tract Societies, Bible Societies, Publication Societies, State Conventions, Temperance Societies, District Missions, Sunday Schools, and the Southern Baptist Convention."

The above named innovations of 150 years ago are an intergal part of our denominational life today. They are such a part that one wonders what it would be like without them. Dim would be the light of the church struggling alone. At least, the cooperative light of the many makes a brighter reflection.

Missions bound Baptists together. But this bond is by conscious effort and must so remain. Members must be made conscious of missions. There must be a "beyondness" of the individual. It is the purpose of both the member and his church to come to grips with evil. There can be no compromise with the anti-mission spirit.

Truth is not self-propagating. It must have advocates. Truth crushed to earth will rise again; but it must be lifted. God saves men, but they are taught to give.

## Baptist beliefs

# EASTER

BY HERSCHEL H. HOBBS

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

IT IS of interest to note that, although Easter has become the "feast" day in the Christian calendar, the word "Easter" does not appear in the Greek New Testament. The King James version uses it one time (Acts 12:4) where it translates the word for



DR. HOBBS

"Passover" (*pascha*). Modern versions render it as "Passover." It was probably changed deliberately to give it a Christian terminology.

The word "Easter" comes from the Anglo-Saxon word "Eastre" or "Ester" for the Teutonic goddess to whom sacrifice was offered in April. The Christian Church adopted the name for their feast relative to the crucifixion and resurrection of Jesus. There is no evidence that Easter as such was observed in the New Testament. Some see it in I Corinthians 5:7, but this probably is not Paul's meaning. His usage seems to refer to Christ as our sacrifice over against the paschal lamb of the Jewish Passover.

However, as the Christians in

The gospel must be preached, but preachers need to be sent. Healthy is the church that develops a benevolent spirit.

Missions have proven their right. The mission and anti-mission forces were about the same strength when the split came. Mission forces have made steady progress. Anti-mission forces are far less powerful in numbers and associations than at the time of division.

the early centuries came to celebrate Easter, certain differences arose as to the time for setting the date. The Jewish Christians identified it with the Jewish Passover. According to this reckoning it began on the evening of the 14th day of the moon of the month of Nisan, regardless of the day of the week. But the Gentile Christians identified it with the Sunday following that date without regard to the day of the month. The Council of Nicea, 325 A. D., decreed that it would be on Sunday, but left it up to the Bishop of Alexandria to fix the Sunday, since that city was regarded as the authority in astronomical matters. In the seventh century Easter was fixed as the Sunday following the 14th day of the calendar moon which comes on, or after, the vernal equinox which was fixed as Mar. 21. When the Gregorian calendar was adopted in 1582 the eastern or Greek Orthodox Church continued to follow the Julian calendar. These calendars vary by about ten days, thus the variance between the dates of Easter in the East and the West. (See article "Easter" in *The International Standard Bible Encyclopaedia*).

Baptists have never placed the emphasis on Easter as do most other Christian groups. However, they have been affected somewhat by the general environment, so that even to them it carries a certain significance.

In the New Testament the "Lord's Day" commemorated the resurrection of Jesus. This should be our attitude also. Paul warns against the practice of isolating religious significance to certain days or seasons (Col. 2:16). The whole gospel has a significance for every day throughout the year.

# Arkansas All Over—

## Walcott builds education unit



LEFT TO RIGHT: Mr. Noles, Mr. Boozer, Mr. Edwards, Theo T. James (missionary), Mr. Hughes, Mr. Rushing, and Pastor Swafford.

WALCOTT Church recently began work on a new educational building. The new unit will be 66-by-83-feet, brick veneer, including nine rooms and central heating system. The building will cost approximately \$10,000. Rev. James E. Swafford is the pastor. The building committee is composed of Acton Hughes, M. F. Rushing, Bill Rylant, and Junior Inman. The trustees are Bill Noles, Willie Boozer, Osmer Edwards and Acton Hughes.

### Greene County Association

#### March revivals

CHURCHES participating in the Jubilee Revival Crusade, March 8-22 and the workers are:

Alexander: Robert D. Howie, evangelist; Lawrence Sawyer, singer; Forrest Bynum, pastor.

Center Hill: Don McBride, pastor-evangelist; L. C. Ussery, singer.

Light: James Baker, pastor-evangelist; Lawrence Sawyer, singer.

Clarks Chapel and Finch: Sammy Stewart, evangelist.

Marmaduke First: Guin Renshaw, pastor, evangelist; Glynn Hopkins, singer.

Paragould First: Raymond Sanderson, evangelist; Billy Vaughan, singer; P. E. Claybrook, pastor.

West View, Paragould: Jack Pollard, evangelist; Guy Whitney, pastor.

Vines Chapel: George McGhehey, pastor, evangelist.

Oak Grove: Raymond Lyons, pastor-evangelist.

Walcott: Theo T. James, missionary-evangelist; James Swafford, pastor.

Bethel Station and New Hope: Carl Hodges and Kenneth Morgan, pastor-evangelists.

Unity: Virgil Tarvin, evangelist; A. W. Psalmonds, pastor.

Robbs Chapel: Lester Thompson, evangelist; C. E. Moses, pastor.

Immanuel Paragould: J. G. Jernigan, evangelist; O. C. Wright, pastor.

The chairman of evangelism is P. E. Claybrook.

THE 70-voice Youth Choir of Southern Avenue Baptist Church, Memphis, Tenn., under the direction of Dr. Shelby Collier, minister of music, will perform a concert of religious music at First Church, Paragould, April 11, at 7:30 p.m.

The group features a handbell choir of teen-age boys and girls, one of the few in existence. The expressive bells were imported from Holland. The choir appears regularly on "This Is My Story" television program sponsored by the Southern Avenue Church over WHBQ, Memphis.

This appearance will be under the sponsorship of the Music department of the Greene County Baptist Association, of which Billy Vaughan is director.

**PASTORLESS CHURCHES:** Big Creek, Mounds, New Liberty, Brighton, Walls Chapel, East Side Paragould, Clarks Chapel and Nutts Chapel.

LOWELL N. JAMISON resigned as pastor of Clarks Chapel Church effective February 9. James Moore resigned as pastor of Nutts Chapel Church in January.

THE Beech Grove Church ordained three deacons: H. M. Pigue, Amos Ruscum, and Carl Willis, January 12. Theo T. James was moderator of the ordaining council and preached the sermon. A. W. Psalmonds was clerk; Lester L. Thompson questioned the candidates and J. G. Jernigan led the ordaining prayer. George McGhehey is pastor of the Church.—Theo T. James, Missionary

#### Hammond ordained

JAMES H. Hammond was ordained to the ministry recently at Lakeview Church, New Orleans.

A native of Paragould, where he was a member of First Church, Hammond is a 1960 graduate of Baylor University, Waco, Tex., and is presently a student at New Orleans Seminary.

Hammond is assistant pastor of Lakeview church.

### Radio-t.v. schedule

"BAPTIST HOUR" theme for March will be "Timely Topics for Trying Times," according to an announcement by the Radio-T.V. commission of the Southern Baptist Convention.

Stations carrying the program, all on Sunday and the times:

KVRC, Arkadelphia, 3 p.m.; KBHS, Berryville, 8 a.m.; KCON, Conway, 2:30 p.m.; KAGH, Crossett, 8:30 a.m.; KDQN, DeQueen, 7 a.m.; KFAV, Fayetteville, 8:30 a.m.; KBJT, Fordyce, 4 p.m.; KXJK, Forrest City, 9:30 a.m.; KXAR, Hope, 5 p.m.; KNEA, Jonesboro, 6:30 a.m.; KPÇA, Marked Tree, 8 a.m.; KENA, Mena, 1:30 p.m.; KHBM, Monticello, 3:30 p.m.; KDRS, Paragould, 8:30 p.m.; KUOA, Siloam Sprgs., 7:30 a.m.; KWRF, Warren, 8 a.m.; KWYN, Wynne, 7:30 a.m.

KTPA, Prescott, will carry the program but did not list time.

"Master Control" schedules for Sunday:

KCCB, Corning, 10:30 a.m.; KDQN, DeQueen, 3 p.m.; KXJK, Forrest City, 10 a.m.; KWHN, Fort Smith, 12:30 p.m.; KAAY, Little Rock, 9:05 a.m.; KBHC, Nashville, 5:30 p.m.; KCCL, Paris, 4 p.m.; KPBA, Pine Bluff, 7 a.m. KUOA, Siloam Springs, carries the program at 10 a.m. on Saturdays.

KDRS, Paragould, and KTPA, Prescott, will carry the program but did not list time.

"International Sunday School Lesson" may be heard over KCCB, Corning, at 10:30 a.m. Sunday, and KDRS, Paragould, at 10:15 a.m. Sunday. Station KTPA, Prescott, will carry the program but did not list time of day.

#### Dardanelle to build

THE old auditorium of First Church, Dardanelle, is being removed to make way for a new auditorium. The old building, which was sold to J. C. Howard Construction Company of Pottsville, was erected in 1909 and has been a landmark in the area for 54 years.

Bids on the new auditorium will be opened on the afternoon of Mar. 4 in the educational building. It will be of modern design with exposed beams and brick construction. It will include a permanent seating capacity of 400 with a two-story educational unit in the back. The educational section will house offices, choir room and space for several Sunday School Departments.

The chairman of the building committee is Orville Brown. Other members of the committee are: Elmer Moore, Paul Parks, Val Banks, Luther Fitch, Tom Brown, Paul Meers, E. A. Stanfield, Mrs. George Phillips and Mrs. Edwin Smith. Mr. Kenneth Cochram of Fort Smith is the architect.

O. Damon Shook, pastor, said the church hopes to be in the building by August.



THE Baptist Pastor's Conference of Texarkana, Texas-Arkansas, met at Rose Hill Church recently to discuss plans for the "Christ for Texarkana Crusade," a city-wide evangelistic effort scheduled for Aug. 26 through Sept. 6, 1964, at the Four States Rodeo Arena. Rev. C. Nelson Rue, pastor of Beech Street Church and president of the Pastor's Conference is serving as chairman of the Steering Committee for the Crusade.

Dr. C. E. Autrey, evangelist with the Home Mission Board of the Southern Baptist Convention, will be the guest preacher for the city-wide meeting.

Attending the meeting were (standing, left to right): Rev. Eugene Copeland, pastor, Wake Village Church; Rev. C. A. Noe, pastor, Reading Ave. Church; Rev. Roy V. Cook, pastor, Calvary Church; Bernard Barber, minister of education, Beech Street Church; Rev. Fletcher Erwin, pastor, Highland Park Church; Byron Sherbenou, minister of education, Highland Park Church; Rev. W. V. Garner, pastor, Immanuel Church;

Seated, left to right; Rev. Jesse Poe, pastor, Oaklawn Church; Rev. James Merriman, pastor, Rose Hill Church; Rev. C. Nelson Rue, pastor, Beech Street Church; Rev. Joel Harris, pastor, Kenwood Church; Bill Ingram, minister of music, Rose Hill Church; O. Eugene Pitts, minister of education, Rose Hill Church.

## New libraries

NASHVILLE—Arkansas registered 3 new church libraries with the Sunday School Board's church library department in December.

Arkansas cities, churches, pastors, and librarians were:

El Dorado, Ebenezer, Kenneth R. Everett, Box 312, Mrs. W. A. McMahan, Route 4; Harrison, Emmanuel, Chester Eaton, 727 W. Gordon, Mrs. C. Roten, W. Gordon; Waldo, Waldo Memorial, Walter Smith, Waldo, Mrs. R. L. Wilkins, Route 2.

## Attendance Report

Church	February 9, 1964		
	Sunday School	Training Union	Additions
Barling	160	93	11
Berryville, Freeman Heights	176	71	
Blytheville			
First	671	231	
Chapel	49		
Gosnell	336	110	4
Trinity	293	104	3
Camden			
Cullendale, First	438	179	1
First	574	178	1
Crossett			
First	537	169	1
Mt. Olive	218	87	
Dumas, First	360	80	
Forrest City, First	587	154	7
Midway Mission	50	40	
Fort Smith			
Grand Ave.	785	369	7
Mission	30		
Temple	257	134	
Trinity	328	143	5
Harrison, Eagle Hgts.	247	79	
Heber Springs, First	196	73	1
Crossroads Mission	19		
Huntsville, Calvary	39	28	
Jacksonville			
Berea	130	71	1
Chapel Hill	51	23	4
First	563	165	8
Marshall Rd.	130	65	3
Second	240	98	
Jasper, First	55	38	
Jonesboro			
Central	472	188	2
Nettleton	305	100	3
Lake Hamilton	90	48	
Lake Shore Hgts.	64	40	
Lavaca, First	246	122	1
Little Rock			
First	921	315	1
White Rock Chapel	33	10	
Forest Highlands	178	92	2
Immanuel	1,222	454	1
Rosedale	292	93	
McGehee, First	427	178	
Chapel	83	39	
Marked Tree, First	192	53	
Monticello, Second	270	152	2
North Little Rock			
Baring Cross	785	231	1
Southside	51	6	
Camp Robinson	55	28	
Calvary	507	149	1
Gravel Ridge	202	115	
Runyan Chapel	39	28	
Park Hill	822	235	2
Sherwood, First	190	87	4
Sylvan Hills, First	295	114	2
Pine Bluff, Centennial	227	92	
Rogers, First	401	177	
Springdale			
Caudle Ave.	144	74	2
First	525	192	2
Van Buren, First	489	145	
Second	78	35	
Vandervoort, First	65	37	
Ward, Cocklebur	49	21	
Warren, Immanuel	281	107	
Westside Chapel	83	54	

Hitchcock's Topical Bible and Cruden's Concordance, edited by Roswell D. Hitchcock, Baker, 1963, \$9.95

The serious Bible scholar, looking for basic tools of study, would have a hard time finding more for his money than this joining of two books under the covers of one book—a topical Bible which lists every verse of the Bible in full under 2,370 appropriate topics of scholarly and practical interest, and the time-honored Cruden's Concordance that provides a ready guide to the various verses in which a given word of the Bible text is found.

365 Meditations for Teen-Agers, by

Walter L. Cook, Abingdon, 1964, \$2.50  
Relating the Presence of Christ to modern behavior and social situations, Mr. Cook, professor of preaching and pastoral relations at Bangor Theological Seminary, Maine, has written a meditation a day for a whole year. The book, as its title indicates, is particularly for high school and junior high school pupils.

God's Will and Your Life, by T. B. Maston, Broadman Press, 1964, \$1.95

T. B. Maston is widely known for incisive and peculiarly Christian viewpoints on the everyday issues of life. An idea of the value of this new book will be indicated from a key statement in it: "It is only the seeking mind and the willing heart that can know the will of God. Obedience today will bring guidance tomorrow."

Words of Triumph, by Ronald S. Wallace, John Knox Press, 1964, \$2.50

The Words from the Cross and Their Application Today is the sub-title of this helpful book by the pastor of Lothian Road Church in Edinburgh, Scotland.

These famous seven words, according to Dr. Wallace, "take us to the heart of Christ's atonement. They are to be interpreted in the light of his victory over all the evil of the world. They bear witness to his intense pastoral care for the individual in the midst of his love for all people."

Two paperbacks from the John Knox Press are:

The Three R's of Christianity, by Jack Finegan, 1964, \$1.75, and The Story of the Reformation, by William Stevenson, with foreword by John Baillie, 1964, \$1.95

## DECATUR CORONATION

TWENTY-EIGHT members of Decatur First Church Girls Auxiliary were recognized during the coronation held recently. Queens were Donna Bredehoeft, Betty Sue Gunter, Susan Leeman, Anita Massey, Patty June Patrick and Brenda Wilmoth.

# Getting ready for a new day

—By The Editor—

**S**PARKED by anticipation of rapid growth and development of much of the three-county area comprising the Clear Creek Association, many of the 29 churches of the association are expanding their plants and programs with an eye to the future.

Superintendent of Missions Paul Wilhelm, Ozark, estimates new church building and renovation in recent months, together with construction now underway, will add \$300,000 to church properties.

Pastor Ben Haney, whose church—Ozark First—added a new, \$75,000 education building a few months ago, seemed to express the feeling of many Clear Creek Baptists as he said: "We are going to grow, if we get ready for it."

Development of the Arkansas River and new industrial growth will bring a new shot in the arm for the economy of Franklin, Crawford and Johnson counties and attract many new people to the area, leaders of this section of Arkansas believe.

In a rapid-fire tour of the association on a recent week-end, with Missionary Wilhelm as my guide, I visited thirteen different church fields and Camp Baptist Vista, which now has camping accommodations for up to 400 at a time.

Some of the highlights included:

A visit with Pastor Charles D. Graves and Minister of Music and Education Dwayne Fischer, of First Church, Van Buren, where \$50,000 has been invested in the last 18 months in the acquisition of five residences. One of the residences is being used as a kindergarten, with 28 children enrolled. The church budget has mounted in four years from \$44,000 to an anticipated \$81,000 for the ensuing year. The Forward Program is promoted in February, rather than in the fall, and the fiscal year starts March 1.

Second Church, Van Buren, with Rev. Robert Morrison as pastor, is now having 70 to 80 in Sunday School and has an adequate building for future growth.

Kibler Church, Route 1, Alma, where Charles Chesser, Jr., has been pastor for several years, and which lost a \$48,000 building by fire a few months ago, has recently completed a \$20,000 parsonage and is erecting a \$60,000 auditorium and education building, the latter of which is already in use.

Pastor and Mrs. O. Lynn Langston, of First Church, Alma, recently moved into a new, \$20,000 brick parsonage adjacent to the church grounds.

One of the most beautiful rural churches in the state is Concord, near Alma, which completed its sanctuary during the pastorate of Rev. Alfred J. Duncan. Mr. Duncan recently resigned to become pastor of Leonard Street Church, Hot Springs, and Rev. George W. Domerese, formerly pastor of Second Church, Clarksville, is the new pastor. This church plant is valued at \$50,000.

Another outstanding small, rural church is Woodland, Rev. Archie Wheeler, pastor. Located six miles north of Clarksville, this church recently occupied a new educational annex.

Webb City Church, just across the Arkansas River from Ozark, is responding well to the leadership of its new pastor, Rev. Eddie Smith. On Sunday, Jan. 26, the church held a groundbreaking ceremony for a \$27,000 new auditorium and educational building.



*MISSIONARY Paul Wilhelm and Pastor O. Lynn Langston of First Church, Alma.*



*PASTOR Charles D. Graves (right) and Minister of Music and Education Dwayne Fischer of First Church, Van Buren.*

An imposing new educational building has helped to bring new life to First Church, Mulberry, where Charles H. Duncan has been pastor for five years. The church has had a substantial increase in its budget in recent years and is

(Continued on page 14)



*PASTOR and Mrs. Milton Edmonson of Lamar Church with new educational building.*



*REV. Harold Clegg stands in front of former administration building of Hagarville Baptist Academy, now used by Hagarville Church.*



*CARETAKER Larry Wafer of Baptist Vista was for 35 years a cow puncher out West.*



*STANDING in front of their new home are Missionary Paul Wilhelm and his family.*



*BREAKING ground for new church building for First Church, Webb City, are Pastor Eddie Smith, third from left, and Building Committee.*



*BEAUTIFUL new Concord Church and Pastor George W. Domerese.*



*SECOND Church, Van Buren and Pastor Robert [Name]*



*KIBLER Church educational building, to which new auditorium soon will be added.*



*NEW educational building of First Church, Mulberry, is on the left of the church building. Pastor Charles H. Duncan stands before his church.*

*—Arkansas Baptist News-Magazine Photos*



*INTERIOR of renovated sanctuary of First Church, Clarksville.*



*FIRST Church, Ozark, is proud of its beautiful educational annex.*



*WOODLAND Church's Pastor Archie Wheeler and Building Committeeman Glen Patterson, Kenneth Dennis and Walter and Ed Nowotny.*

now giving 10 per cent of its total budget to the Cooperative Program.

Clarksville First, Rev. Carroll Caldwell, pastor, has a lot of improvement to show for an expenditure of \$47,000. Included in this is a \$23,728 parsonage; redecoration of the sanctuary, including wall-to-wall carpeting, \$10,550; additional parking areas, \$5,700; construction of a new cabin at Baptist Vista; new pulpit, clergy pews and communion table; roofing of the educational building and air conditioning of four departments.

Cedarville Church, John L. Clement, pastor, has built a new dormitory at Baptist Vista.

Lamar Church, Milton Edmonson, pastor, has recently added a \$5,000 new educational building. Pastor Edmonson will receive his A.B. degree from Arkansas Polytechnic College with the spring graduating class.

Rev. Harold Clegg, pastor of Hagarville Church, is working hard on a large field, aided by a small group of faithful members. The church uses the large, two-story brick building that was once the administration building of Hagarville Baptist Academy, now defunct.

The Association can well be proud of Baptist Vista, located on 40 acres of wooded hills 17 miles north of Ozark, off Highway 23. Established in 1950, under the leadership of Rev. W. O. Taylor, the camp now has sixteen teaching pavillions, many cabins and dormitories, and is soon to have a new dining hall. It is valued at \$70,000.

Now in his fifth year as missionary of Clear Creek Association, Mr. Wilhelm and his family, Mrs. Wilhelm and their son David, live in a beautiful, new brick home which includes the missionary office, in Ozark.

A fine spirit of Christian fellowship and a contagious optimism is quite evident from one end of this 100-mile-long association to the other. Surely there is great achievement ahead as so many of the pastors and their people put their shoulders to the wheel of Kingdom endeavor.

## Religious Education

### More about Adams

VERY FEW people have ever endeared themselves to me more than Ernest Adams. He served as my Minister of Education in Kansas City prior to coming to Arkansas as Dr. Williamson's Associate. He was our unanimous choice for the Pilot Project in this state. We left the project in his hands with complete confidence. Practically the whole philosophy of what we're testing was molded



MR. ELLIFF

by his thought.

Bro. Adams was contacted for an important job at Nashville in December. At first he did not feel it was God's will to accept. Actually it was not until January that he began to realize God wanted him to take this Nashville position.

Getting his children transferred to school made his exit from Arkansas more hasty than normal. His announcement of his resignation was delayed one week due to an improperly addressed letter failing to reach us at the Baptist Building.

Bro. Ernie is especially anxious to let Arkansas Baptists know how he felt about the Pilot Project. Here is a statement from Brother Adams: "I could not have hoped for a happier relationship than I have had in this work in the Pilot Project. I had hoped the Lord would let me stay long enough to finish this test program. Bro. Elliff and Dr. Whitlow gave me complete freedom to work with the missionaries in developing the methods we would use in helping strengthen associational educational organizations."

We will have Bro. Adams with us often in his new capacity. If you care to write him just address him at the Baptist Sunday School Board, 127 Ninth Ave. N., Nashville, Tenn.—J. T. Elliff, Director.

### CORRECTION

The 1963 annual report of church contributions in the Arkansas Baptist Newsmagazine issue of January 30, 1964, listed Troy Bethel Church, Hope Association, \$53.84 for Cooperative Program and Bethel Church, Hope Association, \$24.61 for Cooperative Program. The contributions were from Troy Bethel Church and the amount given to the Cooperative Program was \$78.45.—S. A. Whitlow, Executive Secretary

## Uncle Deak writes

Dear ed:

The other nite at the mens meetin we wuz arguin bout how to figer the tithe. Seems like ever body had a notion how it oughta be done. Bro. Flodsty hes got the store down at the forks, sed thet lts a years he dont make nothin so's he didn't have nothin to tithe. Dont make sinse to me how he dont make nothin but skidadles off to Florida ever winter. Bro. Dufty, hes the lawyer, sed thet he had it all figered to the place wher it came to to dollars a week. He sed thet after takin off his docter an medicene bills and his income tax an his youngins schoolin thet he had bout twenty dollars left. Peers to me thet the Lord done give them to all thet money to start with an they oughta give more of it back. Reckun theyd think differnt if i told them i wuz goin to start payin them out of my leftovers.

Uncle Deak

## Race Relations

### Slides available

THE director of the Department of Race Relations is being kept busy speaking and showing slides on our work with Negroes to groups, organizations and churches throughout the state.



MR. HART

Many churches are using this type program in preparation for the Home Mission offering.

Future appointments will take him to First Church, Marianna; Immanuel Church, Little Rock; First Church, Camden; Southside Church, Ft. Smith and First Church, Conway.

We also have an extra set of slides

## Church Music

### State choir festivals

PRIMARY Festivals—Mar. 7. The locations of these festivals will be: First Church, Fayetteville; Markham Street Church, Little Rock; Central Church, Jonesboro; Central Church, Magnolia; and First Church, McGehee.



MR. MULKEY

Junior Festivals—Apr. 18. These will be held at: First Church, Fort Smith; First Church, Blytheville; Baring Cross Church, North Little Rock; and First Church, El Dorado.

Youth Festivals—May 9. The host churches for these festivals are: First Church, Pine Bluff; First Church, Springdale; and First Church, Jonesboro.

Please note the correct dates for these festivals. There has been a change in date for the Youth Festivals, due to a conflict with the public schools.

Please pre-register your choir as early as possible. Send name of your choir, church, city, director, accompanist, and selection to Church Music Department office, Baptist Building, Little Rock, so that we will have this information at least a week prior to each festival. This will be a tremendous help in making preparations for these events.

If you plan for your choir group to eat together at the church, they should bring their own sack lunch and 5c for cold drink, which will be available at the church.

It is hoped that this will be a wonderful and beneficial experience for you and your choirs, and that many churches will participate in this program.—Hoyt A. Mulkey, Secretary.

we can send to the church or associational leader for use in special programs.

The following letter comes from James H. Dean, missionary, Little River Association:

"Dear Dr. Hart:

"Thanks very much for sending us the slides of our Negro work in the state. I showed them and gave the enclosed information to the W.M.S. of Nashville on their Day of Prayer and Study of Missions. They surely appreciated this information.

Thanks again,  
James H. Dean, Missionary  
Little River Association

P.S.

I am returning the slides today under separate cover. J.H.D."—Clyde Hart, Director Race Relations, State of Arkansas.



# JUBILEE MEETING ARKANSAS BAPTIST BROTHERHOOD CONVENTION

**LONGVIEW CHURCH**  
1710 West 23rd, Little Rock  
Feb. 28-29, 1964

## THEME: "WHAT HATH GOD WROUGHT!"

FRIDAY AFTERNOON SESSION—ROBERT MOORE, PRESIDING

RETROSPECT: "The Things Which Thou Hast Seen"

2:00	Registration	
3:00	Song	(led by)..... John Farris
3:05	Scripture and Prayer	..... Theo Cook
3:10	Special Music	..... R. V. Haygood
3:15	MESSAGE: "Approved Unto God"	..... Harry Brewer
3:30	Announcements—Appointment of Committees	
3:30	SIMULTANEOUS SEMINARS	
	1. "Effective Christian Witnessing"	..... Garrett Graham
	2. "Partnership with God"	..... Charles Lawrence
4:05	Seminar Findings	..... Nelson Tull
4:20	Song	
4:25	Special Music	
4:30	MESSAGE: "What I Have Seen God's Men Do"	..... G. A. Ratterree
5:00	Benediction	..... Harold Anderson

FRIDAY EVENING SESSION—HARRY BREWER, PRESIDING

ASPECT: "The Things Which Are"

6:00	Registration	
6:50	Song Service	..... John Farris
7:00	Scripture and Prayer	..... James Sawyer
7:05	Special Music	
7:10	Welcome	..... Elmer Nichols
	Response	..... C. H. Seaton
7:15	A CHALLENGE: "Beyond the Horizon"	..... Harrison Johns
7:35	A CLOSE LOOK: "The Man Next Door"	..... Jesse Reed
7:50	Business—Election of Officers—Announcements	
8:00	Song	
8:05	MESSAGE: "How Is It With God's Men Today?"	..... G. A. Ratterree
8:25	SEMINAR: "Separation of Church and State"	..... Curtis Mathis
8:55	Song and Special Music	
9:00	MESSAGE: "Faithfulness Signifies Service"	..... Walter Yeldell
9:30	Benediction	..... William Philliber

SATURDAY MORNING SESSION—JIM ABEL, PRESIDING

PROSPECT: "The Things Which Shall Be Hereafter"

8:30	Registration	
9:00	Song	..... John Farris
9:05	DEVOTION: "The Secret Place"	..... Elbert Wilson
9:15	Prayer Time	..... Rivos Dorris
9:35	Special Music	
9:40	Elements of Training: "Learning and Learning How"	..... Nelson Tull ..... C. H. Seaton
10:00	Song	
10:05	"A CALL FROM MACEDONIA"	..... Harrison Johns
10:20	DEMONSTRATION: "A Long Look Ahead"	..... C. H. Seaton, ..... and R. A. Boys
10:50	Song	
10:55	Special Music	
11:00	MESSAGE: "Brotherhood's Unfinished Tasks"	..... G. A. Ratterree
11:30	Benediction and Adjournment	..... Harry Brewer

## My appraisal of the Evangelism Conference

THE RECENT Statewide Evangelism Conference was characterized by excellent attendance. The beautiful weather contributed toward this. There were 1,101 people registered but many attended the night sessions who did not register.



MR. REED

It was characterized by some of the greatest preaching to which I have ever listened. The power of God was upon the dedicated men chosen to speak to us for God. Some great testimonies were given that stirred our souls.

It was characterized by some of the greatest singing we have ever had. Bro. Mulkey our new state secretary of music did a superb job in directing the music. The congregational singing was simply wonderful. The specials by Bro. Mulkey and the music men were superb. The accompanist and music men were in their places on time for every session and their spirit of cooperation contributed much to the success of the conference.

There was a great spirit of prayer. Many people fell upon their faces at the closing service, repenting and confessing their sins, and making intercession for their people.

The conference was characterized by cooperation on the part of everyone. The staff of the Baptist Building contributed much toward the preparation and carrying out of the program. Dr. Erwin McDonald and his staff were very cooperative in getting the information to our people. The secular press was very helpful also. We cannot praise too highly Dr. Rheubin South and the staff of Park Hill Church and all those who contributed in many many ways to make us feel welcome and enjoy our stay.

The presence and power of the Holy Spirit was experienced in every session. We are experiencing the same things in our Associational Evangelism Clinics. At these meetings we are reaching the elected officers of our churches and many other church members.

Our main task immediately before us is our Jubilee Revivals, Mar. 8-22, East Half, and Mar. 29-April 12, West Half. Never before and possibly never again shall we have this privilege. Just think of working with all the churches in your association, state and Southern Baptist Convention. Bro. pastors, think of the privilege of leading all your people to plan together, pray together, seek out the lost and unattached Baptists together, plead together for lost souls, sing praise to God together, sit together under the preaching of the Holy Word

(Continued on page 17)

# Arkansans coming home



MRS. NETTIE LOU JONES

TWO FORMER Arkansans, Mrs. Nettie Lou Crowder Jones and Mrs. Carl Clark, along with Mrs. Roy Clayton of Oklahoma are leading the conferences on Children's Activities in Missionary Education at the state Sunbeam Band Workshop, Feb. 20-21, at Immanuel Church, Little Rock.

Mrs. Jones, who is leading the conference on Music in Missionary Education, was born in Arkansas and is the daughter of Rev. P. J. Crowder, pastor of the New Hope Church, Carey Association. She has a Bachelor of Music Education degree from Ouachita and a Master of Sacred Music degree from Southwestern Seminary. At one time she was choir director at First Church,



MRS. CARL CLARK

Malvern, and is now editor of beginner and primary music materials in the church music department of the Sunday School Board.

Mrs. Clark, who leads the conference on Story Telling in Missionary Education, was born at Point Cedar, and worked for a number of years in Liberty Association serving at one time as director of Children's Work, First Church, El Dorado; Associational Music Director, Liberty Association; and Approved Children's Worker with the Training Union Department of the state. She attended Central College, Conway; holds the Bachelor of Arts degree from Ouachita; Master of Theology degree from Central Seminary, Kansas City, and Master of Religious Education degree



MRS. ROY CLAYTON

from Southwestern Seminary. Author of three children's books and writer for a number of publications, Mrs. Clark is now acting director of Kindergarten at Southwestern Seminary.

Mrs. Roy Clayton, who is leading the conference on Creative Activities in Missionary Education, is Sunbeam Band director, Woman's Missionary Union, Oklahoma, and has led conferences in children's work for a number of years at both Glorieta and Ridgerest.

The Workshop, which begins at 10 a.m. Thursday, Feb. 20 and closes at 1 p. m. Friday, Feb. 21, is open to ANYONE interested in work with children, birth through eight years.—Mary Hutson, Sunbeam Band—YWA Director

## Baptists in Yugoslavia

ZURICH (EP)—Forty per cent of the members of Baptist churches in Yugoslavia are under 35 years of age, reports the European Baptist Press Service.

There are 46 Baptist churches in Yugoslavia with a total membership of 3,700, the agency said. The Church is adding about 100 members a year, the majority of whom are young people.

A theological seminary was opened by the Baptist Union of Yugoslavia in 1954. Ten students are currently enrolled.

(Continued from page 16)

of God and to lead the saved to be mature Christians.

Has your church voted to participate in the Crusade? Do you have your evangelist? Bro. pastor have you considered the possibility of preaching your own revival? It may be you are the one the Lord would have to lead your church in a Jubilee Revival—Jesse S. Reed, Director of Evangelism

## A WIFE NEEDS A WILL TOO!



ARKANSAS BAPTIST FOUNDATION

Baptist Building

401 West Capitol Avenue

Little Rock, Arkansas



-Luoma Photo

*In freedom's holy light*

MARCH 1-8 has been set aside by Southern Baptists as a week of prayer for home missions and a time for contributions to the \$3,500,000 goal for the Annie Armstrong Offering.

God's workers depend upon Christians to serve with them through prayer and giving. Let us put aside inconsequentials, canceling social engagements, be continuous in prayer and sacrificial in giving.

How desperately our country needs the realization of the love of God in human lives as we serve the risen Lord!

—Adapted from *Royal Service*

**'How to Quit Smoking'**

WASHINGTON, D. C. (EP) — The American Temperance Society has announced here that it will mail, free of charge, a special copy of "Smoke Signals," to persons who wish help in their efforts to stop smoking.

The February issue features an article, "So You Want to Quit," prepared by the Rev. Elman J. Folkenberg and Dr. J. Wayne McFarland, a psychologist. They were the developers of the "Five-Day Plan To Stop Smoking" clinics supported by a special Seventh-Day Adventist agency.

Single copies of the February issue can be obtained free of charge by writing to Smoke Signals, 6840 Eastern Avenue, N. W., Washington, D. C. 20012. Bulk quantities, the society said, can be obtained for a small fee.



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# THE HAPPY WAY

By Carolyn Gray



JERRY knew Mother was worried as soon as she finished her telephone conversation. Grandma must not feel well again.

"Jerry, I need to go over to Grandma's this morning." Mother bustled about the kitchen putting food in a basket. "Grandma isn't feeling well. I don't expect to be away long. You clear the walk, please. If you need anything, go next door to Mrs. Brown. I'll be back before lunch."

"All right, Mother," Jerry nodded, giving her a hug.

"Play outside now," Mother reminded, "but clear the walk first."

"I will," Jerry promised. He would as long as the car was in sight.

The walk looked long, and Jerry felt lonesome already. He decided to make a snowman to keep him company. Maybe by then some of his playmates would be out and they could have fun together. With school closed because of the snow, the whole day would be for play.

Jerry stuck the shovel and broom in the snow by the side of the walk. He rolled and patted a ball of snow for the snowman's body.

I'll put it right here by the steps to greet Mother when she comes back, he decided, working quickly.

Soon Jerry had another big ball of snow on top of the first one. He added a small ball to the second one for the snowman's head. Just then he heard the telephone ringing. Jerry hurried into the house and said hello in his best grown-up manner.

"Jerry," Mother's voice came to him over the wire, "I'll be a little late getting home for lunch. I have found a great deal to do here. How are you getting along with the walk?"

"Oh, all right," Jerry muttered. "How's Grandma?"

"She's doing all right," Mother told him. "Jerry, as soon as you finish the walk, make a path to the garage, will you? That will help Daddy and me. Then we can put the cars away tonight instead of leaving them on the street."

"All right," Jerry nodded as if Mother could see him over the telephone.

"Grandma made hatchet cookies for you for Washington's Birthday before she got sick," Mother continued. "I'll bring them when I come home."

"Oh, good!" Jerry beamed. "Tell Grandma thank you."

After he had hung up the receiver, Jerry stared at the wall. He really hadn't told Mother the truth about cleaning the walk when he said he was doing all right with it. He hadn't even begun to clean it yet. Suppose Mother came home and found he hadn't started clearing the snow!

George Washington wouldn't tell a lie, Jerry thought to himself. He was honest and truthful, and he became President of our country. I might not become President, but I want to be honest and truthful. I feel mean and small inside, telling Mother an untruth.

Jerry hurried outside. He took the snow shovel from the snowbank. He began to clear the snow from the walk. The work was hard, but he hoped he could finish it before Mother came home.

Jerry didn't even think of his playmates now. He turned away from the snowman standing by the steps.

I should have done this work first and made the snowman afterward, Jerry thought. That is the way George Washington would have done.

Jerry did a good job of clearing the sidewalk. Then he started on the path to the garage. That work was hard, too, but he kept on.

I want to finish before Mother gets back, he thought.

The path to the garage seemed longer than it ever had before. At last Jerry finished. He was tired. He leaned on the broom to rest. He saw the snowman smiling at him from beside the front steps.

When Mother comes back, I'll tell her I made a snowman first, Jerry thought, and next time I have work to do, I'll do it before I play. That is the best way.

(Sunday School Board Syndicate, all rights reserved)

# What we believe about salvation

By Dr. Frank Staggs  
NEW ORLEANS SEMINARY

TO save is to bring to safety, or to save, alive. In its biblical usage, salvation is God's work in bringing a person to his true existence, his true selfhood, or true destiny. It is God's work in enabling us to become what we were made to be. A watch is "saved" as a watch when through cleaning or repairing it is enabled to keep time and thus fulfill its purpose. A person is saved when through God's work he is cleansed, restored, and enabled to function or live as God designed that a person should live.

Since sin involves the whole man in guilt, bondage, and ruin, salvation is God's work in forgiving, liberating, and restoring man. What is saved is not just a "soul" as some special part of a person, but the person himself. A soul is a self (Gen. 2:7; Lk. 12:19f.; Acts 2:41). Salvation is God's work in reclaiming, freeing, cleansing, healing, and restoring the whole man. Salvation concerns man in the way he thinks (reason), feels (emotion), chooses (will), acts, and relates to others in the wholeness of his life and being. Jesus was concerned to make the "whole man sound". (John 7:23).

## Divinely provided

Salvation is God's work, not man's. It has its origin in God's love (John 3:16; Eph. 2:1, 4; I John 4:10). It is by his grace, i.e., his outgoing love and righteousness. His grace is his favor, unmerited by us. It is his coming to us when we were unable to go to him. It is his love creating the very ground upon which we may stand in his presence.

Salvation is possible because God chooses us for himself. This is what is meant by election and calling. It means that God takes the initiative in coming to us and in calling us to himself. It does not mean that God determines that some be saved and some be lost. God does not will that any be lost but that all repent (Matt. 18:14; II Peter 3:9). Election means that God opens the way for man to come to himself (John 6:65). Jesus said, "You did not choose me, but I chose you" (John 15:16). He did not mean that he forced himself upon them, but that he was the one who took the initiative in bringing about the new relationship between them and himself. Grace is not irresistible; it is resisted by men. Jesus wept over Jerusalem, saying that he wished to gather her children to himself, but they willed it not (Matt. 23:37ff.). Calling or election is not coercive, not imposed upon man. God elects or calls, but man yet must answer.

## Individually received

In saving us, God reaches us individually. God reconciles us to himself and to one another, bringing us into a new kind of relationship with himself and with other persons. It belongs to the essence of being lost to be estranged or cut off from God and other people. The essence of salvation is to be restored to God and to his people.

Salvation calls for faith on man's part. Faith is not a good work which earns salvation. Faith is trust. It is entrusting oneself to Christ. Faith is an openness of mind and heart to God, to accept what he gives and yield to his demands. It is to receive him as a personal, transforming presence. By faith we receive him into our innermost being, where he brings about in us a new kind of life (Eph. 2:6-10; 3:16f.). One is not saved by believing theological propositions about divine actions. One is not saved by things or facts.

He is saved by Christ the Savior. He is saved when Christ as a personal, transforming presence comes into him through the door of faith or trust. It must be "Christ in you" or you "in Christ." It is faith's part to receive him into ourselves.

Repentance is God's demand upon those whom he saves (Mark 1:4, 14f.). To repent is to turn to God. The word refers to a change of mind, but mind is more than reason. Mind includes attitude. Repentance is conversion. It is a change in attitude toward God, toward self, and toward sin. It is a change of disposition which is reflected in a change of one's ways. This is what John the Baptist meant by "fruits worthy of repentance". (Matt. 3:8).

Salvation is a continuing work on God's part. A Christian is one who is "being saved" (I Cor. 1:18). Salvation has a definite beginning, in repentance and faith. But it is living and growing. It is dynamic, not static. Salvation reaches its fulness only in the resurrection. Thus, a Christian has been saved, is being saved, and awaits the fulness of his salvation. Christianity is a "way" of life (Acts 19:23). One has either entered that way or he has not (Matt. 7:13f). But those who have entered it have not completed the journey. Salvation is a pilgrimage, a journey, with its ultimate goal yet ahead (Phil. 3:12-14).

## Many-sided in nature

Salvation is richer than can be described by any one term or illustration. It is redemption, i.e. being liberated from the bondage of self and of sin. It is justification, i.e., being set right with God. He accepts us as though we were righteous, and he begins in us a creative work in setting us apart to himself and to what is true and right. It is reconciliation, being restored to fellowship with God and with his people. It is new-ness of life, being forgotten from above, being made a new creation in Christ. It is God's work of healing and making us whole, bringing us alive unto the destiny and purpose for which we were made.

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## HERE'S THE COMPLETE LIST OF 28 HYMNS:

- |   |   |  |
|---|---|--|
| 1. <b>The Old Rugged Cross</b><br>Claude Rhea                             | 10. <b>Whispering Hope</b><br>Charles Magnuson &<br>Lew Charles (piano & organ) | 19. <b>My Faith Looks<br/>Up To Thee</b><br>Bill Mann                              |
| 2. <b>How Great Thou Art</b><br>Bill Mann                                 | 11. <b>Just A Closer Walk</b><br>Dick Anthony Choristers                        | 20. <b>Blessed Assurance</b><br>Claude Rhea  |
| 3. <b>What A Friend<br/>We Have In Jesus</b><br>Frank Boggs               | 12. <b>A Mighty Fortress</b><br>Lutheran Hour Choir                             | 21. <b>Ivory Palaces</b><br>Moody Chorale  |
| 4. <b>In The Garden</b><br>Ralph Carmichael and<br>his Orchestra          | 13. <b>Nearer My God To Thee</b><br>Bill McVey                                  | 22. <b>I Need Thee Every Hour</b><br>Abilene Christian College<br>A Cappella Choir |
| 5. <b>Amazing Grace</b><br>Frank Boggs                                    | 14. <b>God Will Take<br/>Care Of You</b><br>Flo Price                           | 23. <b>Lead, Kindly Light</b><br>Dick Anthony Choristers                           |
| 6. <b>Rock Of Ages</b><br>Serenaders Quartet                              | 15. <b>Have Thine Own<br/>Way Lord</b><br>Haven of Rest Quartet                 | 24. <b>The Love Of God</b><br>Frank Boggs  |
| 7. <b>Sweet Hour Of Prayer</b><br>Paul Mickelson Orchestra                | 16. <b>Just As I Am</b><br>Billy Graham Crusade<br>A Cappella Choir             | 25. <b>Near The Cross</b><br>Jerry Barnes with the<br>Kurt Kaiser Singers          |
| 8. <b>Abide With Me</b><br>Dick Anthony Choristers                        | 17. <b>Onward Christian Soldiers</b><br>Paul Mickelson Orchestra                | 26. <b>Jesus, Lover Of My Soul</b><br>Bill Mann                                    |
| 9. <b>Beyond The Sunset</b><br>Bill Pearce & Dick Anthony<br>(vocal duet) | 18. <b>Jesus, Savior Pilot Me</b><br>Haven of Rest Quartet                      | 27. <b>Faith Of Our Fathers</b><br>Frank Boggs                                     |
|   |   | 28. <b>Holy, Holy, Holy</b><br>Moody Chorale                                       |

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# Simon and the repentant woman

By CLIFTON J. ALLEN  
in "Points for Emphasis"  
(Used by permission)

February 23, 1964

Luke 7:36-50

A MAJOR difference in people is not that some are good and some are bad; it is rather that some are blind to their own faults and full of pride, while others are conscience-stricken by their sins and are genuinely penitent. Christ means nothing to the first group; he means everything to the second. We see this contrast in Simon and the repentant woman. Jesus was the honor guest at a dinner given by Simon. But the host, proud in his self-righteousness, neglected the courtesies due his guest. A sinful woman came, uninvited, to express to Jesus her unmeasured gratitude for his forgiveness. Jesus captured the situation for some of the most sublime table talk ever uttered. He exposed pride; he commended penitence; he pronounced forgiveness; he declared that faith is the way of salvation; and he sent a sinner away with the benediction of peace.

therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

It is almost unbelievable, but actually true: God in Christ forgives sins! But on what condition? And with what result? Have we been forgiven? If so, what is the measure of our gratitude? What is the evidence of our love?

## The lesson explained

**A Woman Who Was A Sinner (vv. 36-38)**

Just why Simon, a Pharisee, invited Jesus to dinner, we do not know. Soon after the meal began, a woman of the streets came in. She is described as a "sinner," which would mean that she was immoral and disreputable. She brought an alabaster cruse of ointment or perfume to anoint Jesus. It required daring to brave the cruel and scornful looks of the respectable people there in order to get to Jesus. Somewhere she had come in contact with him, had felt the impact of his holiness and love, had come to a stinging sense of guilt for her sin and a yearning for cleansing and

peace, had yielded her guilty soul to him, and had experienced the forgiving power of God in her heart. When she came to Jesus, she was suddenly overcome with tears which burst forth and wet his feet. Then, in the complete abasement of love, she loosed her hair to wipe his feet and, with gratitude that knew no bounds, she kissed his feet repeatedly. Then she anointed them, as she had first planned to do. She was trying to express her grateful thanks to her Lord.

**A Man Who Was Self-Righteous (v. 39)**

What a contrast in the attitude of Simon! He was shocked that Jesus would allow such attention from a woman who was an outcast. In his heart Simon began to talk to himself. He was accusing Jesus of showing compassion for sinners and of seeming to find more satisfaction in their penitent affection than in the formal and condescending hospitality of his host. Simon's attitude was typical of the self-righteous Pharisees and scribes. He had no sense of his own moral shortcoming or of self-centered pride. For him religion was rules and ceremonies, which he kept meticulously; but his religion had no bearing on the wickedness of his heart. There was really no place in Simon's heart for God because he felt no need of God.

**A Lesson About Forgiveness (vv. 40-50)**

Jesus knew Simon's thoughts—as he knows perfectly every person's thoughts. He told a story to help Simon learn something about the meaning of forgiveness. Jesus pointed out the striking contrast between the conduct and attitude of his host and that of the penitent woman. What was lacking in Simon's hospitality, the grateful woman had supplied. She was more commendable in her penitence than Simon was in his self-righteousness. Jesus could, therefore, say that the forgiveness of her sins, which were many, had caused her to love much; for "to whom little is forgiven, the same loveth little." Then, directly to the woman, Jesus said, "Thy sins are forgiven." He was exercising a divine prerogative. Later he added, "Thy faith hath saved thee; go in peace."

The woman's love was the effect, not the cause, of her forgiveness. Let it be noted also that Jesus declared that it is faith, not love, which is the means of salvation. Grateful love is the fruit of forgiveness. Faith accompanied by repentance is the condition of salvation. Peace is the blessed possession of the forgiven soul.

## Truths to live by

The worst sinner may come to Christ.—While he was on the earth, Christ was known as the friend of sinners. This does not mean that he had a friendly feeling toward sin; he hated sin with the holiness of God. The truth is that Christ's love and compassion are so great that they include the sinner. Whatever the depth of one's depravity,

## The Bible lesson

### LUKE 7:

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me

whatever the ugliness of one's wickedness, whatever the meanness of one's attitude toward God or toward man, such a person can come to Christ in the assurance of his compassionate love and in the assurance of his power to forgive sins and make one clean and strong.

Our forgiveness ought to move us to a profound sense of gratitude.—The Christian should never lose a sense of the amazing wonder of God's forgiveness of sins. This is the miracle of grace. We are to remember that his blood was shed for the remission of sins. Through participation in worship, through our private devotions, and through thoughts rising heavenward in the midst of daily duties and struggles, let us remember that Christ bore our sins for us and that in him, and in him alone, there is wondrous forgiveness. "There was no other good enough to pay the price of sin."

Pride is the greatest hindrance to salvation.—Persons who are self-righteous, lifted up in pride, have no sense of spiritual need. Jesus can do absolutely nothing for them. They themselves shut out salvation because they are unwilling to humble themselves before God in repentance. But sinners, whatever their status in society or whatever the blackness and terror of their guilt, if they are willing to repent with sincerity, may claim the unsearchable riches of God's grace in Christ and the transforming of his eternal redemption.

## A verse to remember

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence.—Ephesians 1:7-8

What price redemption—even the blood of Christ! What limitless forgiveness—according to the riches of grace! What wonder and wisdom in the love of God!

## Daily Bible readings

- Feb. 17—The Woman Who Repented. Luke 7:36-50
- Feb. 18—John Preached Repentance. Matt. 3:1-6
- Feb. 19—Show You Have Repented. Matt. 3:7-12
- Feb. 20—A new Heart Ezek. 18:25-32
- Feb. 21—That We May Receive Mercy. Heb. 4:11-16
- Feb. 22—There Is Forgiveness With Thee. Psalm 130:1-8
- Feb. 23—In Christ We Have Redemption. Eph. 1:3-14

### Help Wanted:

#### Male and Female

Christian couple to serve as houseparents, living and working at the Arkansas Baptist Home for Children. Good salary plus maintenance. Contact Mr. J. R. Price, P. O. Box 180, Monticello, Ark.

# A Smile or Two

## Land ho!

AN enthusiastic navigator was sailing the channel between Catalina Island and Southern California one hazy day when a sleek 40-foot yacht loomed into view.

The man at the wheel of the cruiser called out desperately: "Which way to Catalina Island?"

The sailor consulted his compass, plotted a course with his parallel rule on the chart and declared: "West by north by half a north."

"Don't get technical," shouted the yachtsman. "Just point."

## Chew on this

THE science class was having its final test and one of the questions was "Which are the last teeth to appear in the mouth?" One youngster answered simply, "False." The teacher had to admit he was not wrong.

## Her contribution

THE church usher's young bride was squirming in her seat. She was beginning to worry about the roast she had left in the oven—and the pastor's sermon stretched on and on. In desperation she took an offering envelope from the rack in front of her, dashed off a note to her husband, and beckoned another usher. She handed it to him with whispered instructions. But the startled usher misunderstood. He slipped down the aisle and laid the message on the pulpit.

The pastor stopped talking and unfolded the note. It read. "Please go home and turn off the gas!"

## There's a market

DURING a house visit, while the woman patient chattered on, the doctor interrupted her and said, "Now, Mrs. Smith, put this thermometer beneath your tongue and keep your mouth closed for two minutes."

When the doctor finally removed the thermometer, the woman's husband, who had been an interested observer, took the doctor to the side and whispered:

"Say, what will you take for that gadget?"

## A bookish tale

"YOU have a nice collection of books, but you should have more shelves."

"I know, but nobody seems to lend me shelves."



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# Courtship

(Continued from page 8)

den depths of your heart.

I can only point you to a never-failing source of guidance and comfort. God is lovingly interested in your situation. If with all your heart you seek to know His will, He will help you to find the answer and He will grant you peace of heart.

*Rosalind Street*

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

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## People 50 to 80

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# Expand drive against religion, says top Russian aide

MOSCOW (EP) — Soviet Russia's chief "ideological specialist" called here for all-out measures to cope with what he complained was a serious lag in the Communist war against religion.

This struggle, according to Leonid F. Ilychev, one of the secretaries of the Central Committee of the Communist Party in the U.S.S.R., "should not be just another campaign, but a permanent task in the building of communism in which all public authorities must join."

Demanding that the entire Soviet press and not just specialized publications such as the monthly, *Science and Religion*, should publish atheistic propaganda, Ilychev expressed his views in a 25-page article published in *Kommunist*, monthly organ of the Central Committee and regarded as the most powerful and influential publication in the discussion and formulation of Soviet policy.

Although many of Ilychev's articles and speeches on the subject of atheistic indoctrination have been reprinted in *Kommunist*, this was the first time that he wrote an article specifically for that publication. Observers say it obviously was intended as a guide for all atheistic work in the country.

Stressed throughout the article was the "absolute incompatibility" of religious beliefs with the Communist ideology. It made clear that this remained true no matter how church leaders tried to adapt themselves to the government's policy or how strongly they backed its "peace" role.

Although he gave no statistics on the "popularity" of religion in various regions, the Soviet official noted that 70

percent of believers were people over 40 and 75 percent of them were women. He said the "overwhelming" majority of members of Baptist communities in Russia were people engaged in unskilled work, "although there are some professionals among them, too."

An "attraction" for churchgoers, Ilychev maintained, is singing in Baptist churches. He noted that in Kislovodsk and Pyatigorsk in the Caucasus, Baptists arrange youth parties, perform religious plays and arrange concerts and excursions for youngsters.

Ilychev urged that special attention be given to atheistic work among children, this being the "best guarantee" that eventually there would be no believers left.

He conceded that the greatest obstacle to eradicating religion among children was the influence exerted on them by their families.

"The absence of atheistic lessons at Soviet schools," he said, "gives a great advantage to parents, who can educate their children in religion all they want, since there is no opposition."

He devoted much of his article to a discussion of specific ways in which atheistic propaganda could be stepped up and kept active.

## 'Balanced ticket' theory

NEW YORK (EP)—America, Roman Catholic weekly, has labeled as "ridiculous" the view of some that President Johnson's running mate in 1964 should be a Roman Catholic. "A candidate's Catholic faith should not become a qualification for office, said America. "It should neither block his way nor ease him onto the ticket."

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.

## 'Shots' in Albuquerque

ALBUQUERQUE, N.M. (EP)—City commissioners have rejected a proposal to exempt children of certain religious beliefs from immunization "shots."

Recommended was an amendment to the city's child care center ordinance, which requires that children attending pre-school kindergartens and nursery schools be vaccinated against diphtheria, whooping cough, tetanus and polio. No exceptions are allowed.

New Mexico state law, however, grants exemptions to public school children for religious beliefs of parents.

## First Negro missionary

SPRINGFIELD, Mo. (EP)—An associate of the Billy Graham Evangelistic Association has become the first Negro approved for service under the Assemblies of God Foreign Missions Department, according to the Rev. J. Philip Hogan, executive director of the department.

Named for a tour of evangelistic missionary work in British Honduras, and Jamaica, British West Indies, was the Rev. Robert Harrison, an Assemblies of God evangelist. He began his new duties early in January.

## In the world of religion

... A REPORT presented to the National Association of Methodist Schools and Colleges, Washington, D. C., has revealed that the denomination now has 135 educational institutions with a total of 157,273 students, a faculty of 11,910, and an endowment of \$502,228,995. The educational institutions have some 12,763,100 volumes in their libraries.

... The Massachusetts Bible Society will observe this year the 300th anniversary of the first printing of a complete Bible in the Western Hemisphere. It was in a written form of Algonquin, an American Indian Language. The book was known as the John Eliot Bible, in honor of its translator. John Eliot was driven from England in 1631 because of his Puritan sentiments. He came to be known as the "Apostle to the Indians."

... A first official history of The Methodist Church in America is scheduled for publication on April 6. It will be a combined product of forty-four writers. The work covers all branches of Methodism in the country, beginning with the work of John and Charles Wesley in 1736 and ending with the General Conference actions of 1960.

... Three outstanding publications—Protestant, Roman Catholic, and Jewish—have announced the formation of an advertising sales organization to be known as Opinion Magazine Group. The publications are America, a national Catholic weekly; Christian Century, an ecumenical Protestant weekly; and Commentary, a monthly sponsored by the American Jewish Committee. Establishment of the group will make it possible for national advertisers to buy space in the three magazines—which have a combined circulation of 165,646—with one order.—Survey Bulletin