

3-12-1964

March 12, 1964

Arkansas Baptist State Convention

Follow this and additional works at: <https://scholarlycommons.obu.edu/arbaptnews>



Part of the [Christianity Commons](#), and the [Mass Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "March 12, 1964" (1964). *Arkansas Baptist Newsmagazine*. 128.
<https://scholarlycommons.obu.edu/arbaptnews/128>

This Book is brought to you for free and open access by the Arkansas Baptist History at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Arkansas Baptist
newsmagazine

MARCH 12, 1964

Fear of man, page 8

personally speaking

Up from Bunker

NEW light is thrown on life "down on Bunker," in the recently published memoirs of Dr. Erwin H. Shinn, the illustrious Pope Countian for whom, incidentally, I was named.



ERWIN H.

—Photo courtesy of Arkansas Gazette

Dr. Shinn, now 83 and retired after a long and outstanding tenure with the U. S. Department of Agriculture, Washington, D. C., has been to many of us a shining example across the years of what a boy from a poor family, with good health and unflinching ambition, can achieve in this great land of ours, when he applies himself and makes the most of the help of the Lord and of kind and generous friends.

Memoirs of Dr. Erwin H. Shinn, an 84-page paperback book printed privately by Dr. Shinn and just off the press, is a most welcome addition to my collection of books by Arkansans. It is valued all the more for the thoughtful words of the author which he wrote in the front of it to me as his namesake.

One cannot be with Dr. Shinn long without detecting "something mighty fine" in his background. We Baptists will say that at least a part of his luster can be traced to the fact that he spent his college freshman year at Ouachita College.

That this man came up the hard way is attested by the fact that he had no education other than that acquired in one and two-room grammar schools, which were in session no more than five to six months a year, until, as a grown young man, he entered the preparatory department of the University of Arkansas. There he endured the embarrassment of failing several preparatory courses and having to take them over, before he could go on with his college education.

In his *Memoirs* he confesses that one of the reasons he transferred to Ouachita was to give fellow students with whom he had studied and failed, at the University, time to finish and leave. But he never quit, except for periods of time to farm and teach school to earn money to continue his education.

Before his going to school was over, he had earned the L.L., B.A., B.S.A., M.A. and Ph.D.

degrees. He was a member of the first faculty of Arkansas Tech (then 2nd District Agricultural School); served as County Examiner of Teachers of Pope County; and as Assistant State Superintendent of Public Instruction for Arkansas, before beginning a 32-year career with the Department of Agriculture

Although he still travels considerably, Dr. Shinn calls Russellville, Pope County, home. He belongs to Russellville's First Christian Church and is regularly there for its worship services, when he is in the city.

Dr. Shinn's book will be most profitable reading for anyone who is lucky enough to lay hands upon a copy. It would be especially eye-opening to the many young people of today who—unlike Dr. Shinn and the most of those who came up a generation or two ago—have so much handed to them "on a silver platter."

Erwin L. McDonald

"He who received a good turn should never forget it; he who does one should never remember it."—The Survey Bulletin

* * *

IN THIS ISSUE:

CHURCHES seeking pastoral help will be especially interested in the guest editorial on page 3: Dr. S. A. Whitlow, executive secretary of the Arkansas State Convention, can come to your aid.

* * *

JOSEPH A. Callaway is the subject of our cover feature this week on page 7. Dr. Callaway, associate professor of Biblical archaeology at Southern Baptist Seminary, is a native of Arkansas.

Arkansas Baptist
newsmagazine

MEMBER:
Southern Baptist Press Ass'n
Associated Church Press
Evangelical Press Ass'n

March 12, 1964

Volume 63, Number 11

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol
Little Rock, Arkansas

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

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

IT SEEMS TO ME

Potshots by the Editor

A BRITISH minister, Rev. Alan Harrison of Bournemouth, England, confesses in his parish magazine that he is tempted to swear at "pompous critics" of the church and churchgoers. He adds that he would like to dismiss the lot "with an irate expletive or one of those perfectly good, short, succinct Anglo-Saxon or Middle English words which are not now used in polite society."

Here is proof, if any was needed, that "we have this treasure in earthen vessels. . ." (II Cor. 4:7).

THE U. S. Supreme Court, as expected, the other day upheld a decision barring racial segregation in hospitals built with federal aid. Any who are real unhappy over this might read again the Lord's story about the Good Samaritan, for they obviously have not yet got the point.

NOTIFICATION has just come from Dr. Wilmer C. Fields, public relations secretary for the Executive Committee of the Southern Baptist Convention, Nashville, that I was elected chairman of the Public Relations Advisory Committee at the committee's meeting recently in Nashville. My little wife, who has been "right by my warm side" for the last 34 years, says they never would have elected me if I had been at the meeting. There's a lot in knowing how to cash in on the "distance" that "lends enchantment."

AN increasing number of youngsters are smoking regularly as early as the fifth and sixth grades, says a survey reported out of Washington recently.

Really, the way so many Dads and Mothers suck the tobacco weed over and around their children, the surprising thing is that the kiddies don't have the tobacco habit on a regular basis a long time before they get to the fifth and sixth grades. A lot of newborn babies these days need something like sun goggles to keep the ashes of their mammas' fags out of their little eyes.

A LITTLE ROCK middle-aged couple was seen driving down the street the other day smoking—

he, a pipe, and she, a cigarette. Since the recent study by the federal health authorities indicated that the smoking of cigarettes shortens one's life by several years, but that pipe smoking is comparatively harmless and since women normally live six or seven years longer than men, could it be that this husband and wife are trying to even up their life expectancies?

Guest editorials

Pastors and churches

BAPTISTS DO not have a bishop to make appointments to our churches. Many of us rejoice in the fact that this is so. In view of our Baptist polity and practice churches often suffer periods of great length in which they do not have pastoral care. On the other hand, when most of our young ministers approach the time of graduation from our seminaries, they do it with a large measure of apprehension. Often they hold "student pastorates" during the years in the seminary, and it is expected that they move on upon graduation. In many instances these churches are not able to support a full-time ministry otherwise.

This May we shall have a number of Arkansas men graduating from our seminaries. Many of these would like to return to their native state if the Lord should so lead. Our state would profit greatly from the ministry of these fine young men if our churches should call them.

We have asked these graduates to give us a biographical sketch. Our office would be glad to supply any church seeking pastoral help with this information if you should so desire this information. On the other hand, you could obtain such information from any of our seminaries. We just simply have a desire to put any of our churches in touch with these graduates if they so desire, and we would like to be helpful to these young ministers who have prepared themselves for an enlarged kingdom service.

If our churches will give this matter prayerful consideration we think God's will could be determined with profit to everyone.—S. A. Whitlow, Executive Secretary

A memorial to God

PRESIDENT Lyndon B. Johnson proposed at a presidential prayer breakfast in Washington that a building be erected in the nation's capital as a "memorial to God."

The President reasoned that the capital city has monuments to Lincoln, Jefferson, Washington and many other statesmen and that it should also have a "fitting memorial to the God who made us all."

W. Barry Garrett, Baptist Press reporter in Washington, said he had thought of writing Mr. Johnson and saying, "I didn't know that God was dead." His comment goes to the heart of the matter.

Paul expressed it when he said at Mars Hill: "God that made the world and all things therein,

seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things" (Acts 17:24, 25).

The President was right in motive but wrong in method. What God requires to honor him is not temples of stone but vessels of flesh and blood that possess his Spirit and do his work in the world. We should pray that the President himself may be such a "living memorial."—Editor Gainer E. Bryan Jr., in *The Maryland Baptist*

LETTERS TO THE EDITOR

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Church heartbeat

I READ with interest Dr. Caldwell's column in the January 30 issue of the Arkansas Baptist Newsmagazine. Since my copy was forwarded from my old address, I did not receive it until a few days ago.

Certainly no one would argue with Dr. Caldwell's statement, "Missions (evangelism included) is the heartbeat in the body of a New Testament church." Some other statements in his column, however, warrant a closer examination.

For example, to say, "Before there were any Sunday schools, there was a mission movement" is to confuse organization with function. It would be just as logical and just as accurate to say that the churches had Bible study before they had a missions committee.

Missions and evangelism have always been preceded by preaching and teaching God's message. God reveals his will to man through his Word. Bible preaching and teaching provide the motivation for missions and evangelism.

This does not imply that preaching and teaching are more important than missions and evangelism anymore than seed planting is more important than the harvest. But, like "love and marriage," you cannot have one without the other.

Since teaching God's message through his revealed Word is the task which most churches have assigned to their Sunday schools, then it is only logical that churches should give attention to planting and cultivating the seed if they expect to have a harvest. The Sunday school is not more important than other organizations, but its function of Bible

teaching must precede if missions and evangelism are truly to be the heartbeat of our churches.—Ernest R. Adams, Consultant, Adult Unit, the Sunday School Board of the Southern Baptist Convention, Nashville Tenn.

Candid camera

I WAS overjoyed to see that SBC has designated March 22 as Life Commitment Sunday. I was so afraid that that Sunday would be left out of something. I am also glad to see that we have a special man in charge of thinking up special events and assigning them to special weeks. If there is one thing I don't like, it's lack of organization. And this holds true for our Baptist Heritage Week as well. I am sure that every church will observe this most important week. And with all the emphasis given these two weeks—and to countless others throughout the year—the emphasis of time and money spent by directors, assistant directors, secretaries, assistant secretaries, and janitors, the money spent on visual aids and on promotion—I say, with all this emphasis, how could any church not give special attention to these projects at the designated time. Unfortunately, anyone wishing to dedicate his life to a church-related vocation after March 22 will be strongly urged to wait a year, if for no other reason than to add a number to the total amount on that special day, 1965; but then, what could be more important than numbers.—Marcus Rackley, Hendrix College, Conway

Reply: Your sarcasm is interesting. How do you feel?—ELM

'If you want to'

"YOU can go to college if you want to" is the only thing which I remember

from a conversation 21 years ago with a prominent layman at the close of my senior year in high school. This statement of assurance was just the need of my life. My life-long ambition had been to attend Ouachita College. Now the time had come, and I thought that I was not financially able to go. After conversing with this Christian-business man, whom I had known during my high school days, and receiving this encouragement and assurance, I knew I could.

"You can if you want to" said several things to me. One of the most important was that this highly respected and successful leader in our community believed I had the ability to do well in college; also, he assured me employment could be secured to pay expenses if I were willing to work; he promised and did financially aid when necessary. "And, most of all," he continued, "you must exercise faith because you feel this is the will of God in your life."

This statement has been a dynamic force in giving my life the sense of direction which it has had all of my adult years—that is, instilling this same idea into the minds of as many young people as possible: "You can attend college if you want to."—J. T. Midkiff, Southern Baptist College, Walnut Ridge

Information center

ON Dec. 14, 1963, you were informed, by telegram, of the establishment of the Baptist Information and Service Center. Since this organization is of such significance to the Southern Baptist Convention, we thought perhaps you might like to have access to more detailed information on the subject and the same is being furnished herewith.

The Center was established by a group of interested Southern Baptist ministers and laymen, after more than a year of prayer, research, letter writing and personal contacts. It is neither intended as, nor will it be used for, a "placement center." Also, let me assure you that the leadership of the Holy Spirit was sought in the establishment of this Center and will be expected in all our transactions. We want to render a real, worthwhile service; not superficial and useless information. Inasmuch as the Holy Spirit works through

people, it is our prayer that we may be a channel through which He may work.

There is a \$3 fee charged each person who registers, to defray the cost of registration. A nominal fee will also be charged the church or church agency requesting service, based on the extent of service rendered. We regret that it is necessary to charge any fee; however, this is the only means we have of financing the Center. I might add that the members on the Steering Committee serve on a voluntary basis, without monetary compensation.

If additional information is desired we will be happy to furnish it upon request. Also, if you have any suggestions, we would appreciate receiving them.

Our service is at your disposal, and we sincerely hope you will feel free to call on us.—James A. Thompson, The Baptist Information and Service Center, 4011 Green Meadows Drive, St. Louis, Mo.

Uncle Deak writes

Dear ed:

I gess all the Pharsees aint dead yet, Lestwize weve still got one i think. Ever year bout this time he comes to Sunday meetin an sets rite square dab on the second bench rite hind granpa Snel, hes the one thets near stone deaf, an jest grins all a round. When the ofrin plate come by he makes sure ever body sees him drop his role of money in. Corse ever body sees it anyways when the plate comes on back. Ye oughta see the hand shakin he gets after prechin. Ever body tells him what a wonderful Christian he is an all thet, I dont no why we bother cause he alredy no's it i reckon. The Bible sez somthin bout people lik him alredy havin there reward dont it?

Uncle Deak

'Memorial to God'

DETROIT (EP)—Canon Bryan D. Green, noted writer and clergyman from Birmingham, England, said here that the U. S. needs a religious revival. He also supported the recent suggestion of President Johnson that the nation establish a "memorial to God" in Washington, D. C., "open to men of all faiths."

MARCH 12, 1964

Sword Drill at Youth Convention

EACH church this year (for the first time) has been allowed to send first and second place sword-drillers to the associational drill. The association could send two sword drillers to the district. At the State Youth Convention, two will be selected, one to go to Ridgecrest and one to Glorieta. This one other step is being added: Both first and second place winners in the districts will be allowed to participate in the state drill on Friday morning, March 27. Thus in the church, association, district, and state, first and second place winners will be recognized. Since there are two districts without participants, there may be 12 participants in the State Drill, two for each of six districts.—Ralph W. Davis

Ministers and funerals

THE HAGUE (EP)—Ministers of the Netherlands Reformed Church in the Southeast Friesland province, concerned with the rising costs of funerals have offered their parishioners four guidelines on the subject:

1. Order a solid but simple coffin.
2. Do not use a vault unless there is a compelling reason to do so.
3. Avoid ostentation in selecting a tombstone and its inscription.
4. Keep all feelings of vanity or "keeping up with the Joneses" far from the memory of the dead.

Science building

WACO, Tex.—Dedication services for a new \$2 million physical sciences building were observed at Baylor University here.

The new Marrs McLean science building houses laboratories, libraries, classrooms, research facilities and an auditorium, plus two large lecture rooms with seats for 272 and 100 students.

It is the first major classroom building constructed on land purchased for Baylor expansion from an urban renewal project by the Baylor Waco Foundation.



NASHVILLE—REV. AND MRS. Allen R. Owen, Norris, S. C., receive first quarter selections in the Broadman Readers Plan from Wayne E. Todd, secretary of the Sunday School Board's church library department. Norris Baptist Church, of which Owen is pastor, chose to join Broadman Readers Plan to qualify for the department's free library offer, given to each church registering in a new library which meets certain requirements.

Retirement Years--Part II

TAKING up where we left off last week: *What is the word for those people who have reached the sunset years without any preparation?*

Begin now! Make the most of your circumstances just as they are. Pray the bitterness and self-pity out of your heart. Act upon this bit of advice from Leslie B. Salter: "Wouldst thou love life? Start passing out good cheer and brotherly love, and you will receive in return a personal friendliness and genuine happiness you never dreamed possible, and which will revolutionize your whole life."

My how-not-to example:

I recall an elderly widow in the hometown of my girlhood. Each time I was home for a visit during my college days, and then after I was teaching away from home, I would drop by to see her. Actually it was a sense of duty that took me by. I loved her, but . . . inevitably the conversation ran something like this:

"So you finally got here! I heard you were home but had decided you were not coming to see me. You young people don't have time for us oldsters. Nobody has time for us anymore. People don't care whether I'm dead or alive. When they do come by they don't stay long enough to count."

Somehow she always managed to know any critical bits of gossip floating about in the community. She frequently lamented that she didn't know what the world was coming to with people always in a rush and the young people going wild.

I dreaded the moment of departure, too.

"Yes, you're just like all the others--no time to sit and talk with an old lady. Guess you came after a coal of fire."

The truth is that all her neighbors and the church people were very kind to her, seeing that her

basic needs were met and channeling much community missions service to her.

The closest example I have known of how to be happy and optimistic through the sunset years, though lacking in financial independence or ideal retirement circumstances, was my own mother. The statement is made without pride but with deep gratitude for the privilege of being her daughter. She came to live with us as a member of our family, from the time of my father's death until her own homegoing. All of us were soon aware that she had a well developed hobby for her golden years: It was *loving people*. No one ever prayed more earnestly for my pastor-husband than did she. Nothing pleased her more than to get under some household tasks to grant me more freedom to fulfill my outside responsibilities as a pastor's wife. Our son has no richer heritage than the memory of hours spent with her while she read to him, prepared his favorite snacks, and tactfully influenced him toward right decisions. Once when it was time for her Sunday School class members to reveal the identity of "secret pals" for a certain period, they played the game of letting each woman tell who she *thought* her "secret pal" had been. Nearly every woman guessed "Mother Sheppard" because she had so often said something cheery and complimentary to the different ones. Although she never said so, her motto must have been: "To know people is to love them."

What is the word for the unprepared?

Make it a practice to concentrate upon the good things you *do* have rather than pining for things as they used to be, or as you wish they were now.

Both prepared and unprepared should begin each day with sincere prayer for God's guidance

and help in that day, and thanksgiving for the privilege of being God's child.

The Old Testament has a word: "By humility and the fear of the Lord are riches, honour, and life." (Proverbs 22:4)

And the New Testament: "Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well." (Matthew 6:33 NEB)

Here is a word from E. Stanley Jones, taken from his "Ladder for Mastery over Money": "There are two ways to be wealthy—one is in the abundance of your possessions and the other is in the fewness of your wants."

Try to adjust your wants to available provision. Work if you can. Do not let pride keep you from doing very humble tasks.

Dr. S. L. Morgan begins his article mentioned in last week's column with these words: "I have already celebrated my 91st birthday, and so I feel I can speak with some authority when I say that much of the fear of old age and death is unnecessary."

Dr. Morgan quotes Edith Stern as saying the preventive treatment for mental illness is: "taking things as they are and not as you hoped . . . deliberately and intelligently thinking through how to get the most out of living and then acting upon the decision that you reach . . ."

"No one will be so lonely and pathetic in old age," warns Dr. Morgan, "as the crabby old man or woman steeped in self-pity."

He admonishes that Christians have no reason to fear death and that we should speak of death as naturally and easily as we do birth. These, he says, are the two great events in the career of a mortal being.

Dr. Morgan closes his article with a quote from Dr. W. R. Cullom: "I have kept too busy trying to do good to have time to think much about old age and death."

Try Dr. Cullom's plan. It will work.

Rosalind Street

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

By **GEORGE KNIGHT**
Southern Seminary News Director

The Cover



READY FOR EXCAVATION

Dr. Joseph A. Callaway, associate professor of Biblical archaeology at Southern Baptist Theological Seminary, Louisville, Kentucky, examines his collection of ancient pottery excavated from several Biblical cities in the Holy Land. The Seminary professor, a native Arkansan, will direct a dig at the city of Ai beginning April 27.

SOUTHERN Baptist interest in Biblical archaeology will take a giant step forward April 27, when a corps of noted professors begin excavation of the city of Ai in Jordan under the leadership of Dr. Joseph A. Callaway.

The associate professor of Biblical archaeology at Southern Seminary, Louisville, Ky., will be participating in his fourth major expedition since 1960. He has helped other archaeologists excavate the cities of Bethel, Shechem and Jerusalem, but the Ai project will find him in the role of director and coordinator.

The first season of work will last from April 27 to June 19 this year, but the excavators hope to

[*Editor's Note: The field of Biblical archaeology is ably represented among Southern Baptists by Dr. Joseph A. Callaway, a native of Arkansas, who will direct an excavation of the city of Ai in Jordan this spring. This article about Dr. Callaway and the expedition has been prepared especially for Southern Baptist state papers, and should be of interest to our readers.—ELM*]

return for a second season in 1966.

Callaway, a graduate of Southern Seminary and Ouachita College, Arkadelphia, Ark., was assistant professor of religion at Furman University in Greenville, S. C., before joining the seminary faculty in 1958.

Other archaeologists and schools participating in the expedition are: Lawrence E. Toombs and Robert J. Bull, from Drew Theological Seminary, Madison, N. J.; Kermit E. Schoonover and W. J. A. Power of Perkins School of Theology, Southern Methodist University, Dallas, Tex.; and the American Schools of Oriental Research.

The Harvard Semitic Museum of Harvard University is also co-operating in the dig.

The excavation staff also includes Murray B. Nicol, whose family established the Nicol Museum of Biblical Archaeology on the Southern Seminary campus.

Most of the objects unearthed by the Ai excavators will be brought to this museum for future study by students interested in Biblical archaeology, and for public display.

Formally dedicated March 5, 1963, the museum contains artifacts from all the Biblical cities which Callaway has helped to excavate, as well as from the famous city of Jericho.

Actually, the Ai excavators will be resuming work on a site that has been idle since 1936. In that year the first scientific probe into Ai's history was cut short by the abrupt death of Mme. Judith Marquet-Krause, woman archaeologist who directed the initial dig.

Her work was extensive enough to prove that Ai was an impressive city during two important archaeological periods—the Early Bronze Age (3000-2400 B. C.) and the Early Iron Age (1200-

1050 B. C.). The Early Iron Age coincides with the obscure period of the Judges in Israelite history. The excavators will look for evidence to clarify these mysterious years in the history of the Bible.

Three other reasons for the excavation are to investigate two large structures on the site which have been designated cultic temples by some archaeologists, to search for an answer to the Biblical problem involved with the destruction of Ai by Joshua, and to determine the ancient city's role as a cultural link between two early centers of civilization in the Near East.

The major task of the 1964 season will be the investigation of two large structures uncovered by Mme. Marquet-Krause which seem to be religious sanctuaries. One was used by the Canaanites during the Early Bronze Age, and the other comes from the period of the Judges. Further study of some objects which she found in the two buildings does not prove that the structures were centers of ancient worship in either period. The 1964 team will uncover wider areas of both places in an effort to learn their function.

If proven to be actual centers of worship, both structures will be the most complete representative temples of the Early Bronze and Early Iron Ages yet uncovered in Palestine.

Excavators also hope to shed new light on the Biblical problem involved in the destruction of Ai. According to the account in the eighth chapter of Joshua, invading Israelites destroyed the city during the conquest of other Canaanite centers, such as Jericho, Lachish and Hebron.

However, Marquet-Krause uncovered evidence which indicates

(Continued on page 18)

Important dig in Holy Land

ALL OF US LEARN quite early that we do not have complete control over our lives. Other individuals exercise great control over us and have the power to deny or grant many of our wishes and desires. This realization causes us to be afraid of man.

Under certain circumstances it is possible for this fear to become so great that we do those things we know we should not do and leave undone those things which we should do.

Jesus recognized this and admonished his disciples "do not fear those who kill the body, and after that have no more that they can do." While the particular circumstances which brought forth this statement from our Master are not the same today, the peril is no less real than it was in the First Century.

In some ways it is even greater for the problem is not as clear-cut. To the First Century Christian confronted with the choice of offering a sacrifice to the emperor, or remaining loyal to his Christ, there was no question as to the issue. However, in our times the issues are not nearly as clear. Several present day circumstances contribute to making the situation cloudy and therefore the peril greater.

The first circumstance which contributes to the preacher's fear of man is the great gulf which separates him from his congregation.

Paul E. Scherer summarized it well in these words: "I think it would be fair to say that, as a rule, what people in our time are looking for is a religious answer to a secular question, and there are no such answers."

This gulf is present not only when he proclaims the Christian message but present also in the goals and values which the preacher has before him. The pastor soon finds that his work is being judged by an entirely different set of values than that which he is using.

Christian virtues are broken down to statistics and therefore with the help of an IBM machine it is possible to determine the degree of spiritual maturity of any preacher. It was reported that in one theological controversy a comparison was made of the number of baptisms and gifts to missions reported by the churches on each side of the controversy. The side which had the best statistical report was assumed to have the correct view.

Or again a well-meaning layman desirous of seeing his denomination move ahead offered a large sum of money provided a certain number of baptisms be reported during a given period of time. Faced with this wide gulf the preacher becomes afraid.

A second circumstance which brings fear to the preacher comes from an ecclesiastical system ill prepared to deal with the problems of an immense organization. Since authority is ill defined and the authority which does exist is often denied the pastor finds himself without any bearings and therefore afraid.

In his fear he is forced into the position of never disagreeing with his friends, lest someday when he needs their help it will not be available. Therefore, no honest discussion of disagreement can ever be permitted to arise between himself and even his closest friends.

Aware that some day it may be advisable for him to leave the church which he is now serving he determines to stay on the good side of the associational missionary, executive secretary of the state convention, and faculty of the seminary from which he graduated. He becomes afraid of these individuals and does everything possible to stay in their good

E. B. Bratcher is pastor of Holmeswood Baptist Church, Kansas City, Missouri.

graces so that when the fateful day comes that he needs a recommendation from them it will be forthcoming.

Lest we think this problem is limited to Southern Baptists, I would give an illustration from another denomination.

A Methodist superintendent advised one of the pastors in his district, "The additions to your church are not as numerous as they were last year. Remember the annual conference is just a few months away." My friend got the point. On Easter Sunday he had 26 additions:

Being somewhat envious I asked him, "How did you do it?" He replied, "I went to all the Methodists living close to my church who were not members and told them that since I knew they were really interested in our church I had taken the privilege of writing for their membership and if they would present themselves on Easter Sunday morning they would be received into the membership of the church on that day."

When we expressed surprise at the large number he added, "After all, remember, I was a Fuller Brush salesman before I entered the ministry."

What are the results of the fear of man? Jesus expresses it in one word—hell. One who fears man rather than God loses his life. He finds his soul cast into hell.

Hell is first of all torment and agony. The torment which comes from our having to take a Gallup Poll each day before

The FEAR of Man

**A good message for preachers
and also for their people**

By E. B. Bratcher

we can decide what we shall say or what we shall do. The torment which comes from having to take seriously every rumor and every criticism which reaches our ears.

The torment which comes from keeping silent when we know that we should speak. The torment of compromise, of forsaking goals and standards which we believe to be God given.

A young seminary graduate was speaking to a group of fellow pastors concerning the trials and tribulations of his first pastorate. There was so much that he wanted to do and wanted to say but he didn't feel that he would be heard because his church was too small. He related how therefore he was devoting all of his efforts and energies to becoming a successful preacher.

It was his dream that when he became successful he would be able to speak a prophetic message. His remarks were greeted with silence from the older men. No one had the courage to laugh at the incongruous picture of a successful prophet. The pain was too great in the life of each person for there to be laughter.

Hell is also the waste heap. Every first year student of Greek knows that Gehenna means the Valley of Hinnom.

The Valley of Hinnom was the garbage dump for the City of Jerusalem. Hell is also the trash heap of nations, movements and individuals who have moved outside the purpose and will of God.

The Apostle Paul attests to the fact that to be relegated to the waste heap is a problem which is real to the preacher. He stated, "I pommel my body lest having preached to others I myself might be disqualified."

Hell is also eternal separation from God. To fear man is to put oneself in a position of being eternally separated from God. The one who is so concerned about his relationship to his fellowman that his life is filled with the fear of man has no room for God and therefore cuts himself off eternally from God.

Is there any balm in Gilead? Is there any possibility for the Christian to overcome this peril? The words from our Master seem to indicate that the victory lies in a proper relationship unto God. A relationship which includes the fear of God and trust in God.

Our Master states, "But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him!" The fear of God drives out fear of man.

While we speak of the love of God and the mercy of God let us not forget also the fear of God. God is not mocked. We do not break the laws of God with impunity. When we become afraid of betraying the truth, of going against that which we believe to be God's will, afraid to keep silent when we know that we should speak, then the fear of God drives out the fear of man.

When the body of Bill Wallace was turned over by the communist captors to be buried by friends, a handful of his

personal belongings including a Bible were also returned. Bill Wallace died because of the physical brutality of his captors. They were determined to make him confess to being an American spy, hoping in this way to discredit his work as a medical missionary and also to discredit the work of Christian missions in China.

In their zeal to make him confess they went farther than they had intended and Bill Wallace died. Although the official explanation was that he had committed suicide there was absolutely no evidence.

In examining the Bible from which pages Bill Wallace had received succor and strength one passage was found to have been underlined. It was the verse, "I tell you my friends do not fear those who kill the body and after that have no more that they can do."

Trust in God. Immediately upon the admonition that we are to fear God there is the admonition that we are to trust in God. "Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not: you are of more value than many sparrows."

Fear is driven out when we believe that God is sovereign and can be trusted. Unfortunately, we have tried to make the victory of God's sovereignty identical with our own success. This is not true. Our Master did not promise that we would not fall or fail. He promised that we would not be forgotten.

Jesus' statement was not that sparrows don't fall, in fact they fall all of the time. Sparrows fall because they light on high tension wires. Sparrows fall because predatory animals destroy their nests. Our Master stated, however, no sparrow is ever forgotten before God. Can we believe this? Such a faith drives out fear.

—From "The Baptist Program"



A SELF BUILDER

By J. I. COSSEY

UNLESS you can build yourself, you cannot build others.

Self building is a matter of making up your mind.



MR. COSSEY

If you want to grow into a self builder, you can.

If you want to be an outstanding preacher, major in the preparation and delivery of sermons.

There are an abundance of good places waiting for prepared preachers as well as other religious workers.

If you want to be an outstanding pastor, you can, but at a great price. You must visit and visit and visit. No lazy preacher can ever be a great pastor. If the pastor works and visits and visits and works, his members will be saying, "We have the best pastor we have ever had."

There may be some excuse for not being a great preacher, but any preacher who is willing to work can become a great pastor. Good preaching may cover a lot of sorry pastoral work and being a good pastor may cover a lot of sorry preaching. But, if the preacher is a sorry pastor and cannot preach, he is a gone gosling.

The study is a place of sermon preparation; the church-field is a place to visit, but neither is to be neglected. If you will go into the homes to see the people they will come to the church to see you.

Whatever you want to build yourself into, study and prepare, and you will soon be there. Each person should take an inventory of himself and learn where to start in his self building program. In addition to Bible study, he should read self building books and magazines.

The writer has read books that have made it possible for him to

SYMPATHY

We say, "I sympathize with you"

Is this to be polite?

For sympathy cannot be true

If we've not known their plight.

How can we know of want if we Know not dire poverty?

If not, then soothing words would be

A bland hypocrisy.

If we've not had the hopes of youth

And dreams do not come true,

How can we say and speak the truth

"I sympathize with you"?

Many have broken homes so sad

With children gone astray.

If grief like this we've never had, To them, what can we say?

Those who in front of funerals walk,

The truth will never find.

Of grief and pain, they can but talk

Until they walk behind.

—Carl Ferrell

move over into a new world. Do you have a little world or a big world? We make our own world and grow ourselves into it.

Self building is a matter of making friends. No one can succeed to a very great degree without friends and good friends.

Self building must be based upon self-respect, and faith in God. We must tie ourselves into big things and worthwhile issues. The process of self building must be encouraged by confidence and self praise. It is an art for one to believe in himself without being an egotist.

You cannot start a self building process as long as you nourish a chronic "inferiority complex." A feeling of inferiority is the death knell to self growth. One cannot grow up by belittling himself, underestimating his ability, and having a feeling of inability to do what is expected of him.

The Bible says, "According to your faith shall it be unto you." And, "As a man thinketh in his heart, so is he."

The Bookshelf

On Being A Christian, by Rosalind Rinker, Zondervan, 1963, \$2.50

"The whole weight of responsibility for becoming a Christian," writes Miss Rinker, "is not mine but God's. He cares enough to see me through, instruct me and teach me without hurry and without conformity."

Using personal experiences and illustrations from real life, Miss Rinker writes of God's love and care as he gently leads each person through the questions, darkness, and pain which inevitably surround members of the human race.

What Baptists Believe, by Herschel H. Hobbs, Broadman Press, 1964

Dr. Hobbs, pastor of First Church, Oklahoma City, and immediate past president of the Southern Baptist Convention, has organized his materials carried in the Baptist weeklies "What Baptists Believe" feature to comprise this valuable book. The new book will be valuable beyond estimation for use as a church study-course text or for private study by individuals. It should help many to be able to give reason for the hope within them.

A Christian Theology of the Old Testament, by George A. F. Knight, John Knox Press, 1959, \$5

As the title indicates, this is a consideration of Old Testament theology and its application of the Christian ministry. "A Theology of the Old Testament," says author Knight, "must arrive out of the thinking of the church, and not merely from the disciplined studies of scholars who may not necessarily be committed to a Christian obedience."

The author's purpose is to discover what the Old Testament has to say to the 20th century in the light of the Christian revelation as a whole.

Mountain Doctor, by LeGette Blythe, Morrow, 1964, \$4.50

Eleven years ago Dr. Gaine Cannon went to the North Carolina mountain community of Balsam Grove for a much needed rest and to study further the writings of his hero, Dr. Albert Schweitzer. But when word got out that young Cannon, the son of a physician who had been well loved in those mountains half a century earlier, was there, mountain folk from miles around began to come by to see him. On his first Sunday, Dr. Cannon treated 92 patients. That was the end of a holiday and the beginning of an inspiring story of extraordinary human service.

Mountain Doctor tells how Gaine Cannon stayed in Balsam Grove and began a unique medical practice. It reveals how he has put Albert Schweitzer's philosophy of "reverence for life," to work in this under-developed region of America. It tells of Cannon's dream to build Albert Schweitzer Memorial Hospital—a dream that is fast coming true.

Arkansas All Over

Rector Heights in new building



RECTOR Heights Church, Hot Springs, organized in 1962, dedicated its new building in recent services.

The building, which will accommodate 250, is the first section of a four-unit plan. The present structure houses a temporary auditorium, baptistry, 12 Sunday School departments and two nurseries. Upon completion of the final unit the concrete block buildings are to be brick veneered. Central heating and air-conditioning is included.

Among those participating in the dedication were Rev. George Robinson, pastor, Rev. L. C. Ward, the church's first pastor, Rev. Hugh Owen, associational missionary, Dr. C. W. Caldwell, state Missions superintendent, and Rev. S. A. Wiles.

The building committee was headed by Floyd Bailey. Serving with him were Bill Smith and James Myers. Construction was financed through a \$25,000 bond issue.

Arkansas writer

NASHVILLE — Mrs. Fred E. Love, fourth grade teacher at Union School in El Dorado, is scheduled to attend a writers' conference in Nashville, March 16-20.

The conference is sponsored by the church music and Training Union departments of the Sunday School Board, Nashville, to train curriculum writers for 4 and 5-year-old children in writing techniques and to share and evaluate ideas to use in the development of curriculum material.

Mrs. Love, whose home is in Norphlet, is a graduate of Norphlet High School and has a bachelor-of-science degree in education from Southern State College, Magnolia. She has been a conference leader at state Training Union conventions and a department leader at Glorieta (N.M.) and Ridgcrest (N.C.) Baptist assemblies.

Seven writers, all Baptist, are expected to attend the conference.

Hacker is missionary

S. D. HACKER is the new missionary of the White River Association. Former pastor of First Church, Flippin, he will remain to make his home in that city.

A native of Berryville, Mr. Hacker attended Ouachita College. His wife is the former Miss Lois Faye James, whose father is Missionary W. D. James of Boone-Newton Association. They have two daughters, Sherry Kay, 8, and Vicky Lynn, 2.

Does record album

MRS. MARY SHAMBERGER, professor of voice at Southern College, Walnut Ridge, has had a record album released by the Word Recording Company of Waco, Tex. It is entitled "Melodies of Praise."



MRS. SHAMBERGER

Mrs. Shambarger has been professor of voice at Southern since 1960 and is in charge of the choral groups on the campus in addition to her private teaching.

She is a graduate of Louisiana State University and the University of Arkansas. Her graduate degree at the University of Arkansas was under personal study with Richard Brothers, director of the famous Schola Cantorum.

In addition to her college activities, she is much in demand as a soloist throughout the state.

News about missionaries

DR. and Mrs. Jack E. Tolar, Jr., Southern Baptist missionaries, left the States Feb. 18 to begin their first term of service in Nigeria. They may be addressed at Eku Baptist Hospital, Eku, via Sapele, Nigeria, West Africa. He is a native of San Antonio, Tex.; she is the former Barbara Corrington of Hot Springs.

Education associate



TRAVIS M. ADAMS

NASHVILLE (BP) — Travis M. Adams, of Warren, Ark., has been named assistant executive secretary of the Education Commission of the Southern Baptist Convention here. Rabun L. Brantley, executive secretary of the Commission, said Adams will assume his duties about June 1.

Adams takes the place left vacant last June by John A. Barry, Jr., who joined a firm in Chicago.

Adams will work in all areas of the commission's program, including the teacher placement service, surveys and studies, promotion and coordination and assistance to Baptist schools in recruiting and other areas.

Adams is completing work for the doctor of philosophy degree with a major in history at Vanderbilt University here, by the summer. He was valedictorian of his high school class, holds the bachelor-of-arts degree from Arkansas Polytechnic College, and the master-of-arts degree from Vanderbilt.

Adams has spent a year in King's College, Cambridge University, on a Rotary scholarship. While in England, he spoke extensively on the American way of life, and on returning to the United States spoke to many Rotary Clubs on his experience at Cambridge, Brantley said.

Adams married Louan Van Dover, of Plainview, Ark., who graduated from Arkansas Tech and is now a home economist with the Nashville Gas Co.

From 1956 to 1958, Adams was a first lieutenant in the U. S. Army in strategic intelligence, stationed at El Paso, Baltimore, and Washington.

New Biscoe pastor

BISCOE Church has called Rev. Pat Mehaffey, who has been pastor of Hunter Church for several years.

Mr. Mehaffey is now on the field.



HERE is one of 27 booths which were on exhibit recently as Liberty Association Girl's Auxiliary staged a "World's Fair" at Second Church, El Dorado.

Reporting the event, Mrs. Nettie C. Hale writes: "A gala time was in store for each of the over 250 girls in attendance and each girl appeared to have gotten a renewed inspiration of mission work being done by Southern Baptist missionaries in the 27 countries represented by the 27 churches in the association who participate by constructing a booth."

The exhibit portrayed here was sponsored by East Main Church, El Dorado. Left to right are: Paula Matthews, as "the lady of Spain;" Anne Looney, who is distributing Spanish lace fans as souvenirs and wearing the green jumper and white blouse adopted by the juniors of East Main as their GA uniform; Glenda Smith, representing an Arkansas Baptist missionary nurse in the home for the aged and reading in Spanish to "the little old lady" in the wheel chair, Lou Ann Hale.

Glenda, 14, is a Queen; Paula, Anne, and Lou Ann are Maidens in the 9-10-year-old junior organization at East Main.

2,031 at Southwestern

FORT WORTH, TEX.—Of the 2,031 students enrolled at Southwestern Baptist Theological Seminary for 1963-64, 103 come from Arkansas.

Forty-one states and 21 foreign countries are represented in the total.

Statistics for the year just released by Registrar Katie Reed reveal 1,249 in the school of theology, 634 in religious education and 148 in church music. Men out number women 1,711 to 320.

Of the total, 663 were students registering for the first time. There were 433 students who received degrees and diplomas during the year.

Students studied at 242 different colleges and universities and seminaries. Leading was Baylor University, with 245, followed by Oklahoma Baptist University with 130, Hardin-Simmons University, 110, Howard Payne College, 96, Ouachita, 82, East Texas Baptist College, 71.

Arkansas writer

MOUNT IDA—Miss Odessa Holt, a piano teacher affiliated with Montgomery County public schools, has written "Music Teaching As A Missionary Endeavor," an article appearing in the March issue of *The Church Musician*—Nashville.

In the article Miss Holt tells how she spent several past-year summers teaching music in Arkansas rural areas and how a housewife and college student became successful examples of her teaching. She also relates humorous and touching sketches of her life on the frontier while promoting music education in rural churches.

EVANGELIST Walter K. Ayers, Conway, reports that he preached "to 6,000 students Feb. 10-15 in the following high schools: Dewitt, Gillette, Van Buren, Magazine, and Stuttgart and to the Razorback Football Squad, Fayetteville."

March revivals

ALMYRA, Mar. 8-15; Rev. Leslie Riherd, pastor West Batesville Church, evangelist; Maurice Fennell of Burkbunnett, Tex., song director.

DEWITT, FIRST, Mar. 15-22; Rev. Bill Burton, pastor, First Church, Friona, Tex., evangelist; Jimmy Raymick, minister of music, Harrisburg Church, Tupelo, Miss., song director.

EASTSIDE, DEWITT, Mar. 8-15; Rev. Robert Blann, Camden, evangelist.

SOUTHSIDE, Stuttgart, Mar. 8-15; Rev. Jesse Whitley, Centennial Church, Pine Bluff, evangelist; Larry Nelson, student at Southern College and music director of First Church, Doniphan, Mo., music director.

REYDELL, Mar. 13-15; Rev. Claud Bumpass, missionary to Brazil, evangelist; OBC workers assisting.

STUTTGART, FIRST, Mar. 8-15; Dr. D. David Garland, professor of Old Testament, Southwestern Seminary, evangelist; Carbon Sims, music director, Second Church, Hot Springs, in charge of music.

NORTH MAPLE, Mar. 16-22; Rev. J. C. Myers, pastor, First Church, North Little Rock, evangelist;

GILLETT, Rev. M. J. Martin, pastor, First Church, Kilbourne, La., evangelist; Charles Ball, music director, Eudora, song director. (CB)

Fray makes move

SOUTHERN Baptist Missionary M. G. (Bud) Fray sends a change of address: from Box 831, Gwelo to Sessam: Baptist Mission, P. O. GoKwe, South Rhodesia, Africa.

In a complimentary paragraph Missionary Fray writes: "God bless you in your efforts to make our people an informed and Christian people. Certainly we are now at a time in Christian history when unusual knowledge and dedication is absolutely essential."

AMONG the recent renewals for the *Arkansas Baptist Newmagazine* is one from the Bob Ashmans, formerly members of Levy Church, North Little Rock, who are now members of Poland Memorial Baptist Church, Youngstown, O. Their street address in Youngstown is 2348 East Midlothian Boulevard.

GEORGE Cagle, of Trumann, reports the death recently of George Tapp, 81, who was a charter member and deacon of Pleasant Valley Church, Trinity Association.

REV. Clifton Courtney recently became pastor of Lothair Church, Lothair, Ky. In addition to his pastoral duties, Mr. Courtney serves as a local missionary with the Kentucky State Mission Board. Mrs. Courtney is the former Miss Bertha Gray of Arkadelphia. The Courtneys recently adopted a son, Clifton.



WILLIAM F. McNair, Jr. has assumed his duties as minister of music and youth at Immanuel Church, Ft. Smith, reports the pastor, Dr. Earl R. Humble. The new staff member is a graduate of Baylor University and Southwestern Seminary. He is a native of Shreveport and is married to the former Miss Frances Thurmond, also of Shreveport. The McNairs have a daughter, Beth.

Mulkey to solo

ARKADELPHIA—Hoyt A. Mulkey, secretary of music for the Arkansas State Convention, will sing the tenor lead in the March 16 premier of a passion oratorio at Ouachita College.

His role will be that of narrator in "Christus Victor," composed by William L. Horton, chairman of the department of church music at Ouachita.

Other soloists include Mrs. Frances Scott, soprano, a music instructor at Ouachita, and George Stevenson, a junior music student at the college. Members of the Ouachita choir will sing incidental solos.

Clear Creek Association

Clement to Hot Springs

AFTER four years and four months, Rev. John L. Clement has resigned the pastorate of Cedarville Church to accept the pastorate of Memorial Church, Hot Springs. During the time Mr. Clement was at Cedarville a new dormitory was built at Baptist Vista and a mission Bible school held at Natural Dam. There were 78 additions to the church during this time, half of them by baptism.

REV. J. N. Swafford, Sapulpa, Okla., has accepted a call to become pastor of Second Church, Clarksville, and has

moved to the church field.

M. W. McBRIDE was ordained as a deacon by Shady Grove Church, Feb. 16. The message was by Rev. Charles D. Graves, pastor of First Church, Van Buren. Moderator was the Shady Grove pastor, Rev. Cecil Webb.

GARLAND Hudston and Howard Henry were ordained as deacons by Concord Church, Feb. 23. The message was by Rev. Eddie Smith, pastor of Webb City Church. Moderator was the Concord pastor, Rev. George W. Domeresse.

Licensed to preach

GEORGE ALLEN NEWCOMB, son of Mr. and Mrs. L. W. Newcomb, was licensed to preach by First Church, Marked Tree, Jan. 8.



MR. NEWCOMB

He has been supplying pulpits in several of the churches of Trinity Association. He is a senior in Marked Tree High School. He plans to enter Ouachita College in September.



PASTOR Hoyle Glover (center) was recently honored by his church, Mar-rable Hill, El Dorado, with a surprise tea and shower on his tenth anniversary with the church. Dinner was served following a special recognition service. Participating in the service were W. H. Daughtridge, Mrs. Ben Nelson and Mrs. Paul Nolan, all members of the original pulpit committee; and Fred Perdue, chairman of the board of deacons. Shown with Mr. Glover from left are his father, Hoyle Glover, daughter, Glenda, Mrs. Glover and daughter Peggy.



NASHVILLE—"OH, BUT I ALREADY HAVE ONE!" exclaimed Donna Axum, Miss America of 1964, as Dr. William Hall Preston presented her with a gift subscription to "The Baptist Student," the Sunday School Board's collegiate magazine. Miss Axum was here recently modeling fashions in a local department store as part of a nation-wide tour. Dr. Preston jumped at the chance, figuratively speaking, to meet this famous Baptist student, who will be a senior at the University of Arkansas, Fayetteville, next fall. He also gave her a copy of "New American Standard Bible: New Testament—Reference Edition," recently published by Broadman Press, and invited her to appear on the student conference programs at Ridgecrest (N. C.) and Glorieta (N. M.) Baptist assemblies in 1965. Dr. Preston retired Feb. 28 as staff associate in the Board's student department after 37 years of service there.—BSSB Photo by Robert Jackson

[Arkansas Baptist Newsmagazine carried an editorial on the New American Standard Bible: New Testament, in the issue of Feb. 13.—ELM]

'65 Convention Monday-Thursday?

NASHVILLE (BP)—The 1965 session of the Southern Baptist Convention in Dallas may start on Monday night and close on Thursday night, with Wednesday afternoon free for seminary luncheons and other events.

The Executive Committee of the SBC voted 29 to 14 here to recommend a suspension of normal Convention procedure to follow the revised schedule "on a trial basis."

Messengers to the 1964 Convention, which will follow the recent format of starting on Tuesday night and ending on Friday, will have to pass on the Executive Committee proposal.

Current procedure leaves Monday and Tuesday, up to the evening period, open for four major preConvention meetings—the Pastors' Conference, Woman's Missionary Union Convention, Religious Education Association and Church Music Conference—and a handful of others as well.

Wayne Dehoney of Jackson, Tenn., president of the Pastors' Conference for its 1964 session in Atlantic City, N. J., and a Committeeman, said he had once favored an earlier start for the Convention proper but had since changed his mind.

He said "I brought this motion" to move up the starting date two years ago after the Pastors' Conference and Convention held in San Francisco.

"We had gone through two Pastors' Conferences which had really violated purposes of the Pastors' Conference, which Dr. (M. E.) Dodd, organizer of the conference, said was not to be a forum to debate Convention issues," Dehoney said. "I believe the motivation behind the original motion is gone now."

No statement was immediately made about what changes the groups holding preConvention meetings might make in their schedules.

Nane Starnes of Asheville, N. C., another member of the Executive Committee, said he voted against the trial change of schedule when it was discussed in the subcommittee he belongs to.

He told the full Committee he did not agree with charges "the Pastors' Conference has become of such importance that it seems the Convention is an anti-climax."

Starnes said, "We would lose more in almost doing away with the Pastors' Conference and making the Woman's Missionary Union fish for another time than we would gain by eliminating an anti-climax."

The Southern Baptist Convention has met on varying days of the week throughout its history. As recently as 1956 in Kansas City, it started on Wednesday morning and had a final meeting on Saturday morning.

The 1942 Convention started on a Saturday and closed the following Wednesday. The 1947 Convention started on a Wednesday and closed with a Sunday meeting.

Represent joint efforts

NASHVILLE—Committees planning the 11 youth klesis retreats at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies this summer represent the joint efforts of four Sunday School Board departments.

A member of the promotion committee will be LeRoy McClard, church music.

The word "klesis" comes from the Greek word for "calling." The purpose of the youth klesis is to help youth understand himself, his calling as a Christian, and his proper response to life choices.

Eath youth klesis, with a limited attendance of 350, will be designed especially for third and fourth year intermediates and first year young people.

Youth klesis retreats will be held during these weeks: Glorieta — June 11-17, June 18-24, June 25-July 1, July 2-8, July 9-15, July 16-22; Ridgecrest—June 25-July 1, July 9-15, July 16-22, July 23-29, July 30-Aug. 5.

For further information, write: Director of Youth Klesis, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203

Heart disease toll

HEART diseases continue to be the number one killer of Baptist ministers and denominational employees.

According to 1963 statistics released by the Southern Baptist Annuity Board, 56 per cent of all deaths of ministers enrolled in the protection program was caused by some kind of heart trouble.

Cancer, the next biggest killer, took the lives of 16 per cent.

Other causes of death were: stroke, respiratory trouble, uremia, Parkinson's disease and automobile accidents.

For more than five years, heart trouble has been the leading killer of Southern Baptist workers. The largest number of deaths from this cause occurred in 1962, when 67 per cent were victims of heart disease.

Last year, the average age of those who died after retirement was 75, with the oldest being 93. The average age of ministers who died while still in active service was 52. The youngest was 30.

Diabetes, mental illness and arthritis were other major causes of disability.



REPORTS TO PRESIDENT—Briney Welborn, 15, of Bloomfield, Mo., an Eagle Scout and winner of the God and Country Award, was one of 12 Boy Scouts chosen to make the annual "Report to the Nation" to the honorary president of the Scouts, President Lyndon B. Johnson. With Welborn in picture is Rep. Paul C. Jones (D., Mo.). Briney is also a Royal Ambassador and delivered a Youth Week message in his home church at Bloomfield. (BP) Photo



TEENAGE CONFLICT—A teenage brother and sister have a new-found interest in science. When it seems to conflict with their former faith in God, they drop out of church, determined to believe nothing that cannot be proved in a laboratory. Here a school friend tries to convince them that Christian faith and scientific discovery actually complement one another. One of "The Answer" films in the Southern Baptist television series. See it in Arkansas Mar. 15 over Stations KFSA-TV, Ft. Smith at 4:30 p.m. or KTHV, Little Rock, at 12:30 p.m.

Summer missionaries to serve in U. S. A.



THE five students selected as summer missionaries for the Arkansas Baptist Student Union are (left to right top) Glyn Finley of SSC, who will work in West Virginia; Nora Frances Pyle of HSTC, who will work in Florida; Thomas Elliff of OBC, who will work in New England; (left to right bottom) Cynthia Worrell of U of A, who will work in Mississippi; and Elsie Mae Johnson of Tech, who will work in Arkansas. at the Training School for Girls. Last week's Arkansas Baptist Newsmagazine announced the three overseas appointments.—Tom J. Logue, Director

Religious Education

Growing again

ARIZONA Baptists are using the laws of growth through the Sunday School and continue to prove that it can be done again.



Here are some excerpts from a letter sent to Mel Craft, state Sunday School secretary:
 "Dear Brother Craft:
 "I received your letter in which you asked me to write you and tell you what we did and how we did it to increase our Sunday School at the rate of 121 net gain in eight weeks.

"You know what we did, for you taught us. You said we would have to find the prospects. We did this by taking a census. You told us to pray for workers, and God would give us workers. So we did just that. Now we have 44 workers where three weeks ago we had eight. Then you told us to train our workers and God would bless. We did and He has.

"You told us to provide the space. So we built another building as large as the one we had. God filled it up. So, we are building another one the same size and I know it will not be long until we will need to build them two at a time. You told us to visit. Last month we averaged over 600 contacts each week. Mel, this is what we did and the way we did it.

"Why did we do it? We did it because we knew how, thanks to you and

men like you who have given their lives to this great task of reaching people! We did it because God told us to. We did it because we love people and the only way to help is to point them to God.

"The Boulevard church was the smallest Sunday School in Coolidge. Now it is the largest. Not by the power of man, but by using the laws of Sunday School growth, the laws that God has given to Southern Baptists. To God be the glory!

Sincerely,
 Charles E. Pollard, pastor
 Boulevard Baptist Church
 Coolidge, Arizona"

Why not stop and analyze what you are doing to enable your church to grow! Which pastor and church will be first to challenge our state?—J. T. Elliff, Director

Primary choir festivals for 1964



MRS. FRANK BAKER



MRS. CLINE ELLIS



MRS. AMON BAKER



MRS. DAVID SCOTT

OUR PRIMARY CHOIR FESTIVALS for 1964 were held last Saturday, March 7, with a record attendance of boys and girls. In the Markham Street Church, Little Rock, Mrs. Frank Baker of First Church, Pine Bluff, directed the combined choirs from this area. Mrs. Jack Jones of Little Rock First Church served as accompanist.

Mrs. Amon Baker of Immanuel Church Little Rock served as director for the festival which was held at Central Church in Jonesboro, and the accompanist was Mrs. Jim Merchant of First Church, Blytheville.

Mrs. David Scott, of Ouachita College, directed the festival held at Central Church in Magnolia. Mrs. Ray S.

Sharp of the host church was accompanist.

Mrs. Bill McGraw of Fort Smith First Church was director for the festival in First Church, Fayetteville. Mrs. Jim Davis from the host church served as accompanist.

Mrs. Cline Ellis of Fordyce First Church directed the festival held in McGehee First Church, with Mrs. Jeff Floyd of that church serving as accompanist.

The Church Music Department, which sponsored the choir festivals, added another festival this year in the hope of making the festival program more accessible to all parts of the state. Last year, in four, festivals, forty seven

Churches with no baptisms

IN THE associational year of 1962-1963 in our Convention, there were 234 churches that did not baptize one person. Some of those churches exist in name only and do not attempt to carry on services. However, most of them have pastors and meet regularly for Sunday School and preaching.



MR. REED

In 20 percent of our total churches the pastor, S. S. superintendents, T.U. director, W.M.U. president, Brotherhood president and teachers and officers did not win one person to Christ and to be baptized.

We men in Baptist Building shall be glad to help in revivals in those churches. We must have invitations first. I am scheduled for a revival in one of them.

Here is the list by associations:

Arkansas Valley	3
Ashley	2
Bartholomew	6
Benton County	4
Big Creek	6
Black River	7
Boone-Newton	5
Buckner	12
Buckville	0
Caddo River	5
Calvary	11
Carey	5
Caroline	5
Carroll County	3
Centennial	0
Central	4
Clear Creek	7
Concord	7
Conway-Perry	3
Current River	5
Dard.-Russ.	6
Delta	10
Gainesville	4
Greene County	10
Faulkner	8
Harmony	1
Hope	10
Independence	2
Liberty	2
Little Red River	5
Little River	9
Mt. Zion	4
Mississippi County	2
North Pulaski	1
Ouachita	7
Pulaski County	4
Red River	14
Rocky Bayou	2
Tri-County	4
Stone-VB-Searcy	10
Trinity	3
White River	7
Washington-Madison	9

—Jesse S. Reed, Director of Evangelism

choirs participated, having a total of 954 Primary boys and girls singing.—Hoyt A. Mulkey, Secretary.

A great time together

THE BROTHERHOOD Convention was an outstanding success and a spiritual experience to all who attended.

About 125 men registered, and every section of the state was represented.

We are grateful to God for the response of His men to the call to come together, to be together, to pray together, to study together, to listen together, to feel together, and together

to resolve to be more faithful and more effective in our service to our Savior in the days ahead.



MR. TULL

The 1965 Brotherhood Convention is scheduled for Mar. 5 and 6. The place will be announced in due time. While program planning for this Convention has not yet been started, it can be revealed now that an attempt is going to be made to get to the 1965 Convention every past Brotherhood president. It will be a wonderful experience to clasp hands again and to rub shoulders again with some of the great personalities who have so ably led us in past years.

Begin now to pray for the 1965 Convention, that God shall guide in all of the planning, that He shall bless it wondrously, and that it shall be a landmark of Christian understanding and Christian growth in the lives of many men.

The next state meeting sponsored by the Brotherhood Department is the annual Royal Ambassador Congress, scheduled for South Highland Church, Little Rock, on May 1 and 2, 1964. We are pulling for every Royal Ambassador in the state to be there; and we are calling for every Royal Ambassador Counselor to accompany his chapter. Beyond that, we are asking every Brotherhood Ambassador Leader to come and get his eyes opened further to the wonderful and limitless potential of Royal Ambassador boys and of Royal Ambassador work.

Then, in June, the Royal Ambassador Summer Camps get underway at the new campground. While adequate publicity concerning these camps will go out in due time, let us say that three camps will be held this summer, all in the month of June. A joint camp (Crusaders, Pioneers, and Ambassador) is scheduled for June 8-12. This will be followed by the Crusader's Camp, June 15-16; and by the Pioneer Camp, June 22-26.

And now to all Baptist men in our state: Help us build the attendance at these camps to such a level that the facilities will be strained to the utmost! We are counting on you.—Nelson Tull, Brotherhood Secretary

Encourage your children to read GOOD BOOKS Start this spring with these . . .



SPRING IS A NEW BEGINNING

by Joan Walsh Anglund

The tender newness of spring—the feeling of young life everywhere, of flowers unfolding, of sunshine and bird song—fills this lovely little book. It captures the very essence of winter's end and spring's beginning. Gentle, perceptive text, enchanting pictures in color. All ages. (7h) \$1.95

MY JESUS BOOK

by Wanda Hayes

Pictures by Frances Hook, illustrator of the Northern Tissue children. There are 15 charming page-size (8½x11) pictures in lovely color, with Bible story and Scripture reference on opposite page. An ideal introduction to stories from the life of Jesus for ages 4-6. No. 3046 (17s) \$1.50

THAT HAPPY FEELING OF THANK YOU

by Peter Stillman

Gratitude has special sounds, and shapes, and smells. "Thank you is a ride on a merry-go-round when the world is a whiz of colors and the wind and music tickle your ear. . . Thank you is for favorite things . . . Has anyone heard you say thank you today?" This book has a quiet charm that will delight ages 4-8. (5g) \$1.75

STORMY, MISTY'S FOAL

by Marguerite Henry, illustrated by Wesley Dennis

America's best-loved pony, Misty of Chincoteague, now returns in the author's latest thrill-packed true adventure. Inspired by an actual happening—by the violence of a tidal wave, and the courage of the people who experienced it—this will be a favorite of ages 8-14. (2r) \$3.95

THE SILENT STORM

by Marlon Marsh Brown and Ruth Crone

The dramatic story of the early life of Anne Sullivan Macy, whose determination to overcome the greatest obstacles enabled her later to guide Helen Keller to a happy, productive life. Ages 11 up. (1a) \$3.25

Order today from your BAPTIST BOOK STORE

Use this convenient coupon

BAPTIST BOOK STORE

Please send

- _____ SPRING IS A NEW BEGINNING (7h) \$1.95
- _____ MY JESUS BOOK (17s) \$1.50
- _____ THAT HAPPY FEELING OF THANK YOU (5g) \$1.75
- _____ STORMY, MISTY'S FOAL (2r) \$3.95
- _____ THE SILENT STORM (1a) \$3.25

(State sales tax, if any, extra)

Charge to _____

Enclosed is \$ _____

Send to _____

Address _____

City _____ State _____ ZIP Code _____

Mail to: 408 Spring St., Little Rock, Ark.



Classes in religion

THE above picture indicates the growing interest and favorable reaction by the students of AM&N College in Pine Bluff, to the classes in Religion offered at our Baptist Center. We believe the classes offered in Old Testament, New Testament, Christian Doctrine and Church Administration is meeting a great need. In these four classes we have 53 enrolled this semester. This is very good in comparison with other state colleges or universities where Baptists have a department of Religion or Chair of Bible.

Rev. Lacy Solomon is doing an excellent job teaching the classes and directing the BSU Program. The student response and attitude has been simply wonderful. Fourteen AM&N students have volunteered for summer mission work and have made formal application to the Home Mission Board for appointment.

All students passing courses offered by this department receive full credit toward their degree.

Please put this work on your prayer list.—Clyde Hart, Director

Sunday School

Final awards transfer date

SINCE THE NEW Church Study Course plan began in 1959, thousands of award transfers have been completed for church members. This tremendous task must come to completion soon.



MR. HATFIELD

The transfer of awards records from the old Sunday School, Training Union, and Church Music courses will be discontinued May 31, 1964.

Letters have been or soon will be mailed from the Sunday

School Board informing pastors and associational missionaries of this deadline date.

Now is the time for all churches to bring their award records up to date. Forms 153 and 154 should be used to make the request on transfer of awards.

Do this before May 31.

These forms should be obtained from and mailed to the Church Study Course Awards Office, 127 Ninth Ave., North, Nashville, Tenn., 37203.

Forms 153 and 154 can also be obtained from the Tract Office, Baptist Building, Little Rock.

Up to date records are an asset to any church.

Pastors, superintendents, church members, be sure someone from your church is responsible to get this task completed by May 31.

Next week an article on how to obtain study course award information (not transfer from old courses to the new course) will be given. How to get information on just what book awards are credited to churches or individuals will be discussed.—Lawson Hatfield, State Sunday School Secretary

(Continued from page 7)

that the ancient city had been lying in ruins for approximately 1100 years when Joshua and his warriors conquered Canaan in the thirteenth century B. C. The Early Bronze Age city was razed to the ground by invaders approximately 2400 B. C. and was not rebuilt until about 1200 B. C., fully a century after the Israelite invasion.

Some scholars hold the theory that Ai and near-by Bethel must have been confused with each oth-

er as the Biblical material was compiled. The cities were considered twins in Biblical writings, since they are scarcely a mile and a half apart. The writer of the Joshua narrative, compiling the accounts at a later date, could have equated the story of the capture of Bethel with the impressive ruins of Ai. Biblical evidence is cited to strengthen the position of this theory.

A recount of the conquest in the first chapter of Judges mentions the fall of Bethel, but fails to take note of an Ai conquest. The situation is reversed in the book of Joshua, which tells of the capture of Ai but remains silent about Bethel.

The American archaeologists plan to approach the problem on the possibility that the Ai excavated by Marquet-Krause may not be the Biblical Ai at all. A few scholars have suggested that the near-by ruins of Deir Dibwan or Khirbet Haiyan might be the Ai which Joshua destroyed. So the 1964 excavators plan to explore these sites in search of an answer to the problem.

Ancient Ai might have been one of the larger cities through which these trade routes passed. If this fact is established, the city should give valuable evidence about the cultural spread of these early civilizations, as well as the influence which they exerted upon the region around Ai.

What's behind it all?



ARKANSAS BAPTIST FOUNDATION

For further information write:

Baptist Building
401 West Capitol Avenue
Little Rock, Arkansas



BELVA'S THANK-YOU

By Enola Chamberlin

BELVA had had her tonsils out. She had been in the hospital for three days.

"A surprise is waiting for you at home," Mother said when she came to get her.

"Has Snookums had her kittens?" asked Belva.

"Not yet," said Mother.

"Is Aunt Elsie there?"

Mother shook her head. Then they were home. In the garden yellow cups on long stems were the surprise.

"My daffodils," cried Belva. She walked slowly over and touched them. "They're beautiful, but . . ." Here her mouth turned down a bit at the corners. "I can't see how they're going to tell me the way to say thank you for them. Aunt Ellie said they would when she gave me the bulbs. She wouldn't let me thank her for them."

"Maybe if you rest a little while, you'll be able to hear them tell you," said Mother. "You're not strong yet, you know. I'll get one and put in the vase in your room."

Belva looked at the daffodil for a long time. It was the last thing she saw as she fell asleep.

She awakened rested. For a minute she thought she was still in the hospital. Then she saw the daffodil. She thought of Terry, who had been in the hospital,

too. Terry lived in an apartment house where there was no yard in which to grow flowers. Terry loved flowers. She had had pictures of them in the drawer of her table by the bed.

"Oh," said Belva, "I wish Terry could see my daffodils."

Then just like a little bird darting into a tree, a thought darted into Belva's mind.

"Mother has to drive into town tomorrow. I'll be strong enough to go. I'll take Terry some daffodils."

The next day more daffodils were in bloom. Belva, who was feeling better, gathered a bouquet of them. Then she had another thought.

"May we go to the hospital?" she asked as she and Mother started out in the car. "The boys and girls can't have flowers to keep. They make too much work for the nurses. But I can show them my daffodils before I take them to Terry."

"That's a wonderful thought," said Mother.

The boys and girls in the hospital were glad to see the daffodils. They were glad to see Belva, too. Judy was going home the next day.

"I'll bring you some daffodils," said Belva.

Terry wanted to hug and kiss the flowers. She was happy to get them.

"Oh, thank you. They will help me get well," she said.

On the ride home Belva was quiet.

"Did the trip tire you?" asked Mother.

"No," said Belva, "I was thinking of

Aunt Ellie. I still don't see how my daffodils are going to say thank you for the bulbs."

Mother laughed. "They have already told you," she said. "When you took them to the hospital and to Terry, you were doing things Aunt Ellie would have liked to have done herself. By your doing those things because of the bulbs she gave you, you have said thank you many times over."

"You mean that my making people happy by sharing the flowers was the thank-you Aunt Ellie meant?"

"Yes," said Mother. "Now off to bed you go. You still need lots of rest, you know."

As sleep crept into Belva's eyes, the daffodil on the table seemed to become a beautiful fairy. She was going through the world making people happy.

(Sunday School Board Syndicate,
all rights reserved)

Jesus before Pilate

BY RALPH A. PHELPS JR.

PRESIDENT, OUACHITA COLLEGE

Text: John 18:28-19:18
March 15, 1964

STRANGE it would be if a prisoner, on trial for his life, should suddenly find himself seated behind the judge's

bench while the judge stood before it, waiting to be sentenced. Such a complete reversal of roles is unheard of in courts of law, but this is exactly what has happened to Jesus and Pilate in the courts of the ages. The one who was originally the judge has become the criminal, and the one who

was on trial has become the judge not only of Pilate but of all other men also.

Pontius Pilate, who was originally the judge of Jesus, was a Roman knight who had been named Procurator of Judea because of his friendship with Sejanus, the powerful minister of Emperor Tiberius. He held the office 26-36 A.D. but was finally banished in disgrace to Gaul, where he is believed to have died a suicide. His years as Procurator were turbulent ones. Pilate hated the Jews, and the Jews hated both the Roman yoke and Pilate personally. It is ironical indeed that these usual enemies agreed long enough to murder the only perfect man who ever lived.

Pilate ordinarily lived in Caesarea, but he also had a temporary residence in Jerusalem. It is at the Jerusalem palace that this drama unfolds.

The first trial of Jesus had been ecclesiastical. Charged before Caiphas with blasphemy because he claimed to be divine, Jesus had readily admitted the charge and had been declared worthy of death. Because Palestine was a Roman province, though, the Jews dared not attempt to execute the death sentence upon Jesus without first securing the authority and approval of the Roman Government. For this reason they dragged Jesus before Pilate. They knew what their goal was—the death of Jesus. But their problem was to convince Pilate that Jesus should die.

I. Jesus charged (18:28-32)

"It was early" is a technical term to indicate the fourth watch, from 3 to 6 a.m. The Jews wasted no time in getting on with their business of murder as they brought Jesus from Caiphas to Pilate.

The ultimate in hypocrisy is seen in the refusal of Jesus' enemies to enter Pilate's hall of judgment "lest they be defiled" and not be able to celebrate the Feast of the Passover. Framing a murder did not bother them, but they were scrupulous in avoiding ceremonial defilement that might interfere with a religious feast! There are still people who miss the point of religion as badly as they did.

Pilate asked the mob what the charge was against Jesus, and they replied that he was an evildoer. When Pilate inquired as to why they did not try the man according to their own law, they replied that they were not permitted to inflict the death penalty. Thus they said, in effect, that the man was guilty of something so serious that capital punishment must be inflicted. In the light of such charges, Pilate had little choice but to hear the case.

II. Jesus examined (18:33-37)

PILATE then reentered the judgment hall and questioned Jesus, "Art thou the King of the Jews?" Whether his question sought information or voiced contempt, it is impossible to determine from the language. Jesus replied by asking if this question had sprung from Pilate's own mind or had been put on his lips by others. Jesus' answer may have been a polite way of suggesting that Pilate was being used as a tool to accomplish the evil purposes of men who are also enemies of Pilate.

The procurator emphatically declared that he was not a Jew and that it was the people and high priests of Jesus' nationality who had delivered him as a prisoner. "What have you done, anyway?" Pilate asked.

Jesus replied that he had a kingdom, but its source and character were unlike any earthly kingdom. He seems to have been suggesting (1) a reason for the enmity of the chief priests and (2) that the matter really did not come under civil jurisdiction. He emphasized that his kingdom was not one of force; therefore, Pilate had nothing to fear from him.

In what seems to have been a combination of amazement and contempt, Pilate asked, "Art thou a king then?" This unarmed man, deserted and unsupported in this moment of crisis, must have seemed a strange kind of king to a proud Roman soldier, with whom power and authority were synonymous terms.

Jesus promptly acknowledged that he was a king, but he stressed that his mission in coming into the world was to bear witness to the truth. Christ came to reign over men, not with armies, but with the power of truth. Those who accept his witness to truth become subjects in his kingdom.

Almost absently Pilate asked, "What is truth?" Evidently he was not an earnest seeker, for he abruptly went outside without waiting for Jesus to answer his question.

III. Jesus exonerated (18:38; 19:4, 6, 12)

FACING the Jewish mob, Pilate declared that he had found nothing criminal at all about Jesus. In effect, he said that there was no legal ground for the death of the man charged. Thrice more (19:4, 6, 12) Pilate affirmed that he had found Jesus innocent of anything criminal. This makes even more heinous his ultimate consent to have Jesus crucified.

There is considerable evidence in the Biblical account that Pilate made an effort to save the life of Jesus. Like many other men, Pilate had good intentions but failed to follow through on them. First, he asserted the innocence of Jesus, then he sought the consent of the mob to have him released as a special sop to the Jews at the Passover season. "Will ye therefore that I release unto you the King of the Jews?" But the mob howled, "Not this man, but Barabbas."

IV. Jesus condemned (19:1-16)

THE last thing in the world Pilate wanted was to have any more trouble than he already had with these hard-to-manage Jews. Rome countenanced no rebellions by subject peoples, and a commander who could not maintain law and order was about as popular with Caesar as ragweed is with a hay-fever sufferer. Pilate had the makings of a first-class riot on his hands, and cold sweat must have popped out on him as he debated whether to execute an innocent man and preserve peace or free Jesus and run the risk of an uprising. When all was said and done, this Roman official boiled it down to a question of whose neck was more important—his own or that of Jesus? The answer seeming obvious to him, Pilate took Jesus and scourged him—beat him bloody with the terrible leather-thonged whip tipped with metal.

Next, the soldiers platted a crown of thorns and put it on his head. They also put on him a purple robe and in mockery shouted, "Hail, King of the Jews!" And they slapped him repeatedly.

When Jesus was brought forth wearing the crown of thorns and the purple robe, the chief priests and officers screamed, "Crucify him! Crucify him!"

After another interrogation of Jesus, Pilate sought to release him. But the Jews this time hit a nerve dead center and swung the balances against Jesus.



DR. PHELPS

What we believe about the ordinances

By Dr. Frank Staggs
NEW ORLEANS SEMINARY

ORDINANCES here designate baptism and the Lord's Supper. These are symbolic acts in which a believer confesses his relationship with Christ, with his death and resurrection, and his people.

Baptism

Christian baptism probably was adapted from Jewish proselyte baptism. Proselytes were gentile converts to Judaism. John the Baptist's striking departure was that he called Jews to repentance. He thus made no real distinction between Jews and Gentiles. Both required salvation.

John the Baptist called his fellow Jews to a "baptism of repentance" (Mark 1:4). This was an immersion in water of persons who (1) responded to John's call and (2) gave evidence of repentance or turning to God (Matt. 3:8). The fact that John refused baptism to many who asked for it, requiring that they bring forth fruits indicating that they have repented, is conclusive proof that John did not consider the act of water baptism to have saving power. He would have been criminal in withholding it had he believed that it could have helped those unrepenting sinners. John's baptism was an outward act, signifying an inner change of heart and way.

Baptism pictures the death and resurrection by which one is joined to Christ and to his people. To be saved is to be "in Christ." One comes into such union with Christ when the old self is put to death and the new self replaces the old. But to be "in Christ" is also to belong to his people.

Paul employed the term baptism in difficult but highly significant lines: "Whatsoever ones of you who were baptized into Christ, did put on Christ" Gal. 3:27, "Whatsoever ones of us were baptized into Christ were, baptized into his death" (Rom. 6:3); and "In one Spirit we all into one body were baptized" (I Cor. 12:13). What does he mean by being baptized into Christ, into his death, and into one body? He means that salvation is joined to Christ and to his people by being united with Christ in his death and resurrection.

The clue to Paul's use of the term baptism is to be found in the use Jesus made of it. Jesus at times used the term in a non-literal sense to designate death. He said, "I have a baptism with which to be baptized, and how am I in anguish until it be accomplished!" (Lk. 12:50). He challenged his disciples with the question: "Are ye able to drink the cup that I drink or to be baptized with the baptism with which I am baptized?" (Mark 10:38). Jesus already had been baptized in the Jordan River. He was now facing death, which he termed his "cup" or his "baptism." This same "baptism" he required of his followers. One must die with Christ to live with him. Water baptism pictures one's being "crucified with Christ" (Gal. 2:20), his being buried with him and being raised to walk in newness of life. (Rom. 6:4).

Some at Rome thought that since salvation was by God's grace, they were free to live as they pleased. Paul reminded them that to be "baptized into Christ" is to be "baptized into his death" (6:3). That is, one enters into

"If thou let this man go," they argued, "thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar."

That did it. Pilate was already in hot water with Caesar, and he could ill-afford a report that the Procurator of Judea had freed a would-be king, no matter what kind of a king he said he was. "When Pilate therefore heard that saying," he sat down in the judgment seat and delivered Jesus unto them to

be crucified. The Roman soldiers were to perform the dreadful act under the direction of the high priests.

What an ignominious end to the farcical trial! An innocent man was sentenced by a ruler from Rome, which prided itself on justice, to die under the direction of the religious leaders of the day. It was all done in the name of preserving "true religion." Some of history's blackest deeds have been done under brightest banners.

(Editor's Note: This is the eleventh of 13 articles on "Fundamentals of Our Faith," to be used as supplemental material with the Training Union lessons during the first quarter of the year.)

union with Christ only by being joined together with him in the likeness of his death (6:5). Water baptism pictures the death of the old self, ruling out the continuation of the old life.

At Corinth, there were those who thought that they could accept Christ but reject his people. They were told that when one is joined to Christ he is joined to the people of Christ. We are all "baptized into one body" (I Cor. 12:13). Water baptism, then, pictures one's being joined to Christ and his people by being joined together in his death.

To sum up, baptism is the immersion in water of a believer. In the act of baptism one affirms his union with Christ and his people as it has been effected by his having been joined together with him in his death and resurrection.

The Lord's Supper

No single term serves in the New Testament for what we call the Lord's Supper. Our term appears only in I Cor. 11:20.

The Supper is sometimes referred to as "the breaking of bread" (Acts 2:42; 20:7). This formula meant to take a meal together. The expression "to break bread" does not emphasize the fragmentizing of what was one loaf. Rather it emphasizes the fact that two or more people are joined together in eating from the one loaf. The Lord's supper portrays the body of Christ, not the broken body. In the oldest manuscripts of the New Testament, I Cor. 11:24 reads, "This is my body for you." The early text does not have the word "broken". This is a scribe's addition and it ruins the meaning.

The term eucharist is derived from the Greek word for thanksgiving, appearing in each account of the Supper. Jesus gave thanks over the bread and the cup. The Supper is a "eucharist" in one sense, a thanksgiving to God for what he has done for us.

Paul calls the bread and the cup a "communion" in I Cor. 10:16. This translates the Greek word *koinonia*, designating fellowship, communion, or something in which we participate together. The Supper is a communion in this sense, that it is a fellowship with the living Christ and his people. This is Paul's main point in chapters ten and eleven of First Corinthians. We dare not miss it.

The Supper is also a covenant (Luke 22:20; I Cor. 11:25). It points to God's new covenant, made secure through the triumphant death of Jesus Christ.

To sum up the Lord's Supper is (1) a remembrance of Christ who died for us, (2) a confident hope that he will come to us, (3) a communion in which we recognize his living presence where his people are gathered together in his name, and (4) a recognition of the covenant relationship which he has provided for us.

The loaf of bread and the cup are symbols, just as water in baptism is a symbol. But in meaningful observance of baptism or the Lord's Supper, there are realities far beyond symbolism: faith, hope, love, obedience, fellowship, self-examination, confession, thanksgiving, and worship.

The trial ended with the simple statement, "And they took Jesus and led him away." Majestically, like the King he was, he went to Calvary.

Conclusion

HISTORY has reversed the verdict of that black day. It not only freed but has also exalted Jesus, and it has condemned Pontius Pilate.

Why did Pilate fail the greatest test
(Continued on page 23)

THE TEMPLE OF THE HOLY SPIRIT

BY HERSCHEL H. HOBBS

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

Sparkman Baptist Church

THERE is much ado in our discussions today on the subject of separation of church and state.

No doubt there is room here for study and clarification, but the history of our nation shows a very close relation of church and state. And it may be that the proper relation of church

and state is actually what we have in mind.

At least many communities will attest that what they are today is due to the founding fathers' belief that the proper relations between the church and community were essential to good order. The little town of Sparkman in Dallas county affords an illustration at this point. The writer was reminded of this when he attended the Baptist church's golden anniversary recently.

When the town was surveyed out 50 years ago, an older citizen, Ben Delaughter, called his son at Jonesboro, La., and told him to come up. He thought the new town had bright prospects. Mr. Delaughter took his son in a buggy when he arrived and drove to a pine clad, brush covered knoll, two blocks from the railroad and said, "Here, George, is where we will build the church." After they had discussed the location of the church they drove on to look over the lots where their business might be established.

The church grew up with the town and the town grew up around the church. Those interested in the church met in a warehouse until a building could be erected. As quickly as the walls were up and the roof on they started meeting in it. Boards layed across blocks cut from logs provided seats. Members of other churches met with Baptists until

THERE are two words rendered in the New Testament as "temple," ("Temple" in Luke 11:51 is

"house," perhaps the dwelling place of the high priest.) Hieron refers to the temple buildings as a whole (cf. Jn. 2:14; 10:23). Naos means the Holy of Holies within the veil.

where God dwelt in mercy (cf. Matt. 27:51). While there may be border line cases (cf. Jn. 2:20; Acts 17:24) the strict use of the word was with reference to the inner sanctuary of God. In John 2:20 the Jews responded in kind to Jesus strict use of the word (*naos*) in John 2:19. Acts 17:24 probably means the shrine in which stood the statue of the pagan god (cf. II Thess. 2:4).

Jesus used *naos* with reference to His body in which God dwelt (Jn. 2:19, 21). Thus there was no more need for the *naos* in Herod's temple. When Jesus died on the cross the veil of that temple was rent in twain, signifying that in Jesus man has free access to God. Revelation 21:22 says that in

they could build.

Those who took leading places in civic affairs also led in church affairs. To name some would be to neglect others. Let it be said that in all walks of life there were those who demonstrated their living, vital faith. Their ideals and conduct wielded lasting influence upon the young. They showed that good citizens of heaven made good citizens upon earth. They demonstrated that neither the church nor the state dominated each other but each served to complement the other.

heaven John saw no temple (*naos*), for "the Lord God almighty and the Lamb are the temple (*naos*) of it." Thus God dwells with His people in unbroken or unmarred fellowship.

But Paul gives us two other pictures of the *naos*. "Know ye not that ye [the Corinthian church] are the temple [*naos*] of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). So God through the Holy Spirit indwells His church and/or churches. This refers not to the building but to the spiritual organism of God's redeemed people.

Furthermore, Paul speaks of the individual Christian as the temple of the Holy Spirit. "Know ye not that your body is the temple [*naos*] of the Holy Ghost Spirit, which is in you, which ye have of God?" (I Cor. 6:19). Thus the body of the Christian is the dwelling place of God through His Spirit. It is no wonder that Paul warns against immorality in the life of the Christian (I Cor. 6:15-18). The apostle reenforces this truth for the church (and the Christian) in II Corinthians 6:16.

Paul combines the two ideas in Ephesians 2:21-22. Speaking of individual Christians he says, "In whom [Christ] all the building fitly framed together groweth unto an holy temple [*naos*] in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

God through His Holy Spirit indwells and empowers both the individual Christian and the church. This is a tremendous thought and a terrible responsibility. It should be conducive to holy living in the individual and to an unbroken fellowship in the church.



DR. SELPH



DR. HOBBS

(Continued from page 21)

any judge was ever given? Many reasons have been advanced, but these seem to have been among the chief ones:

- (1) He loved his office and thought that anything was justifiable in order to keep it.
(2) He thought the course of least resistance was the best one to follow.
(3) He temporized when he should have acted decisively to put down the clamor.
(4) He was more concerned with being liked than with being right.
(5) He lacked basic principle, as is seen in his cowardly selfish fear and in his mumbling question, "What is truth?"

INDEX

A-Adams, T. M., education associate P11; Axum, Donna and new Bible p18
B-Baptist Information and Service Center (letter) pp4-5; Baptist Beliefs: Ordinances (FF) p21; Baptisms, churches with no p16; Bookshelf p10; Brotherhood Convention p17; BSU summer missionaries p15
C-Callaway, Dr. Joseph A. pp7,18; Centennial Association p12; Children's Nook p19; Church music: Primary chor festivals p16; Clear Creek Association p18; College attendance (letter) p4
E-El Dorado: Second Church GA's p12
F-Fear of man pp8-9; Fray, M. G. changes address p12
G-Glover, Hoyle honored by church p13
H-Hacker, S. D. missionary p11; Holt, Odessa authors article p12; Hot Springs: Rector Heights church dedication p11
J-Jesus before Pilate (ss) pp20,21,23
L-Love, Mrs. Fred E. to conference p11;
M-McNair, W. F. Jr. to Fort Smith p13; Mahaffey, Pat to Bischoe p11; Memorial to God (E) pp3-4; Missions: Heartbreak (letter) p4; Mulkey, Hoyt A. in oratorio p13
N-Newcomb, G. A. licensed to preach p13
P-Pastors and churches (E) p8; Potshots by the Editor (E) p3
R-Retirement years Part II (CMH) p6
S-Shambarger, Mary does album p11; Self builder (MR) p10; Shinn, Erwin H. (PS) Up from Bunker p2; Sparkman Church (BL) p22; Southwestern Seminary enrollment p12; Sympathy, poem p10; SBC, Life Commitment Sunday (letter) p4
T-Temple of Holy Spirit (BB) p22

Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (FF) Fundamentals of the faith; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road; (KYM) Know Your Missionaries.

The final whistle

IT happened at Lonoke Church, where Eugene Ryan is pastor, although that fact—we hope—is incidental. The small son of the Jim Wilsons begged to be allowed to go home after Sunday School instead of staying for church, but his mother was adamant. As they entered the quiet sanctuary, the young voice rang out: "Well, can we go home at the half?"

HOLY LAND TOUR Only \$1115 By Jet. Five Countries. June 1-18. Optional Extension through Europe to June 30. Write Immediately: Dr. Cecil Sutley, Ouachita Baptist College, Arkadelphia, Ark. 71924.

New-fangled

MAKING his first call after installing electricity in a backwoods cabin, the meter inspector found that very little current had been used. "Don't you ever use the light?" he asked. "Sure," drawled the old fellow. "How long at a time?" the inspector asked. "Just long enough to see to light the oil lamp."

Valuable criticism

THE nickel-nursing couple took their infant son to a movie. The usher warned them unless the baby remained quiet, the management would refund the money and ask them to leave. Near the end of the feature, the husband nudged his wife and whispered, "What do you think of it?" "Terrible," she replied. "Check," he agreed. "Pinch the baby."

Inspectress

PEDDLER: "Do you want to buy a letter opener?" Husband: "Buy one! I married one!"

No, corn!

"What does your son do for a living?" the city slicker asked the farmer. "He's a boot-black in the city." "Oh, I see. You make hay while the sun shines."

Quack

TWO ducks were gazing at another duck who had just left them. "Doesn't she simply slay you?" said one. "She walks like a woman wearing slacks!"

Few and far between

A successful man is one who makes more money than his wife can spend. A successful woman is one who can find such a man.

... QUOTE OF THE WEEK, "There aren't nearly enough crutches in the world for all the lame excuses."—The Survey Bulletin

Commercial

THE class was studying Africa and when the teacher asked how ivory is used, one small boy excitedly held up his hand. "Most ivory," he said, "is used for soap."

Bad situation

A REPORT says that in one government department, there were 24 supervisors supervising the work of 25 people. When told about this, a bureaucrat was horrified. "Imagine such a situation!" he exclaimed. "Which supervisor was absent?"

Attendance Report for March 1, 1964. Table with columns: Church, Sunday School, Training Union, Additions. Lists various churches and their respective numbers.

Advertisement for Christian Praise hymnal. Text: "The one you've been waiting for!" Image of the hymnal book. Text: "Broadman's distinctive new hymnal. (26b) \$1.90 at your BAPTIST BOOK STORE 408 Spring Street Little Rock, Arkansas Page Twenty-Three"



Religion no bar

THE HAGUE (EP)—The Dutch Senate was told here by Premier G. M. Marignen that his coalition cabinet agreed that adherence to the Roman Catholic faith was no bar to succession to the Netherlands throne.

His announcement was made in response to demands for a clear statement on the issue from leaders of the Catholic People's Party. It came in the wake of Princess Irene's conversion to Catholicism; the ruling House of Orange has traditionally belonged to the Dutch Reformed Church.

The Premier, himself a Catholic, had earlier told the lower house that an impossible situation would have arisen if the Dutch Princess had retained her rights to the throne after marriage to a man involved in Spanish politics.

Princess Irene is engaged to marry Prince Hugo of Bourbon-Parma, whose family claims rights to the vacant Spanish throne. The Princess, second in line of succession after Crown Princess Beatrix, renounced her claims on the Dutch throne.

Alcohol consumption up

STUTTGART, Germany (EP)—Pastor Erich Freudenstein, chairman of the Evangelical Working Committee to Fight Addiction, an agency of the Evangelical Church in Germany (EKID), reports that the continued increase in alcohol consumption in West Germany has become "not only a danger to the individual, but to society as a whole."

Mark Poland anniversary

ZURICH, Switzerland (EP)—Polish Protestants will give a seven-volume edition of Martin Luther's works to their country when it celebrates its 1,000th anniversary in 1966, it was reported here.

Prof. Wiktor Niemczyk, prominent Lutheran theologian and rector of the Christian Theological Academy in Warsaw, said in a lecture here that the Polish edition of Luther's writings is expected to be completed early in the anniversary year.

A committee of scholars has been working in the edition for 14 years. Prof. Niemczyk said other gifts to the nation will include a new translation of the Bible and an anthology dealing with Protestantism's contribution to Polish culture.

Meet in Amsterdam

AMSTERDAM (EP) — Delegates from 22 Baptist Unions throughout Europe will take part in a conference of the European Baptist Federation here Aug. 12-16.

Theme of the conference will be "Jesus Christ is the Way, the Truth and the Life."

Memorial Church, a new structure built in part with financial help from U. S. Baptists, will be consecrated during the conference.

'Migration' to Catholicism?

BERKELEY, Calif. (EP)—Dr. Henry P. Van Dusen, president emeritus of Union Theological Seminary and a long-time pioneer in the ecumenical movement, predicts that there will be some "migrations" to the Roman Catholic Church. He attributes this possibility to the new spirit of ecumenicity within the Roman Catholic Church and the fact that, as he puts it, "a quavering and sometimes defeatist voice" is currently speaking for Protestantism.

Martin Luther's will

BUDAPEST, Hungary (EP)—Hungarian Lutheran Church authorities here announced that Martin Luther's will executed in 1542 and in the possession of the Church since 1815, will be stored in the state archives.

The document, written in a neat legible hand, was given to the Lutheran Church by a Roman Catholic collector "as a token of interconfessional goodwill."

Lost during the Polish-Prussian war, the will later came into the possession of a German family named Carpnow. In 1803 the Catholic collector, a Hungarian named Jankovich, bought the document when the Carpnow estate was sold at auction.

Records 'pop' music

LONDON (EP) — The Salvation Army, long noted for its street-corner Gospel bands, has entered the "pop" music field with a recording of two religious songs featuring guitars and drums with a "twist" beat.

Capt. Joy Webb of the Army, a guitar-playing attractive brunette, wrote the two songs and led the Joy Strings in recording the tunes. Lyrics are sung by male and female voices.

Proceeds from the sale of "It's an Open Secret" and "We're Going to Set the Whole World A-Singing," will go to the Army.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.

Attack on missionaries

KUGALI, Rwanda (EP)—Foreign missionaries were assailed here by Rwanda's foreign minister as "sowing chaos in the interest of colonialists."

Rwanda's neighbor, Burundi, also was condemned by Callixte Habameemshi upon his return here from a conference of African political leaders in Tanganyika.

He claimed Burundi had "allowed itself to be carried away and probably unwittingly played the colonialists' game" in spreading reports of terror tactics in Rwanda.

Foreign press comments of suppression of freedom here were denied by the foreign minister, who then turned to an attack upon Christian missionaries.

"All the efforts being made by the authorities to insure peace and security in all corners of Rwanda are being deliberately presented," he said, "as aiming at exterminating human beings."

"What is more regrettable," he charged, "is that certain foreign missionaries, both Catholic and Protestant, of various nationalities—European and American—are acting as champions and propagators of defamatory propaganda against the Rwanda republic."

Catholic Church gains

VATICAN CITY (EP) — South Korea was the Roman Catholic Church's most fruitful mission area last year, according to a report issued by the Sacred Congregation for the Propagation of the Faith.

The report disclosed that with 31,334 adult baptisms last year, South Korean Catholics now number over half a million, or two per cent of the population, as compared with 167,000 ten years ago. It said priests in South Korea total 597, of whom 264 are foreign.

The report noted that in Asia, which embraces 55 per cent of the world's population, Catholics make up only 2.1 per cent of the total and are concentrated in certain areas with 399 ecclesiastical regions dependent on the Congregation. It said the mission area's 29 major seminaries ordained 249 Asian priests in 1963.

Graham crusade

OTTAWA, Ont. (EP)—Ottawa Presbytery of the Presbyterian Church in Canada voted to invite U. S. evangelist Billy Graham to conduct a crusade here in 1967.