

3-16-1967

March 16, 1967

Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

MARCH 16, 1967



## Personally speaking



### Going on a trip

"I'm getting ready to make a trip," my middle-aged friend said to me as I visited him in his hospital room.

"Where are you going?" I asked.

"I don't know," he said; "for I have never been there before."

This was the first indication I had that my friend knew, as his family and friends had known for some time, that he could not recover from his illness. The doctors had told us that he had cancer, but they had not told him.

In a few weeks this friend, a beloved schoolteacher who had helped many of us impecunious youths to go to school, slipped away to "that land from whose bourne no traveler returns."

Each one of us is getting ready to make such a trip. And while we do not know much about what the place is like to which we Christians go, God has given us some glimpses.

From Revelation 7:16-17 we learn that in the blessed place called heaven those who arrive "shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Permit me to quote, now, from my *Bible Study for Married Young People* in the current Life and Work quarterly:

"A young man in the military service in South Vietnam, enduring the hardships and dangers of jungle warfare, looked forward to the completion of his overseas assignment and his return to the love and comfort of his American home. Is this not a parable of the battle of life as we look forward to our place among the redeemed in glory? We are helped to endure the heartaches and pain of the moment by reflecting on what awaits us."

The great difference between the Christian and the non-Christian is not that the Christian finds life easy and free of heartache and the non-Christian always has it rough. Rather, it is that the Christian has the assurance that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

As the patriarch Abraham, we look "forward to the city which has foundations, whose builder and maker is God" (Heb. 11 (10, RSV)).

*Erwin L. McDonald*

## IN THIS ISSUE:

IS capital punishment anti-scriptural? One of our readers does not believe so and quotes chapter and verse for you. See the letter from Pastor Vaughan W. Denton of Crossett on pages 4 and 5.

\* \* \*

WHAT qualities should be considered in selecting a revival singer? Bill Michael of Joplin, Mo., points out on page 14 that it is generally conceded that music is now 50 percent of a revival service. He proceeds to give you expert advice on making your selection. Mr. Michael is an evangelistic singer himself and soloist for "The Baptist Hour."

\* \* \*

WITH the State Legislature in recess, the Editor looks at two aspects on page 8. First he thinks on Senate Bill 391 (the gambling bill) and states that the time is now right to try again for a constitutional amendment to outlaw paramutuel betting on horse racing. In his second editorial, answering a senator's exceptions to an earlier editorial, he assures the Legislature of our very best sentiments, not only for it but for the people of Arkansas.

\* \* \*

PAGES 6 and 7 will be of interest to many of our readers. There you will find a defense of "most" parents written by a professor from Southern Seminary who questions the constant application of Proverbs 22:6. From a Ouachita University professor comes views on the "God is dead" movement.

\* \* \*

THE hazard of our day may well be not knowing how to use time constructively and the church must respond to this growing challenge. So believes Southern Seminary Professor G. Willis Bennett. Coverage of a recent talk on the subject is on page 12.

\* \* \*

COVER story, page 9

## Arkansas Baptist news magazine

March 16, 1967

Volume 66, Number 11

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401 West Capitol Avenue, Little Rock, Arkansas 72201. 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.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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



# The continuing war

TWO years ago, the people of Arkansas, led by Churches United Against Gambling, soundly defeated proposed Amendment 55, which would have legalized casino gambling for Hot Springs and Garland County. Those of us who had been active in the anti-gambling campaign were greatly encouraged with this result and felt that the voters had settled this particular issue for sometime to come. But the recent action of the State Legislature in getting through both houses Senate Bill 391, which contained essentially the same provisions as had been in the defeated amendment, showed us how wrong we had been in thinking the war had been won.

We know now, perhaps better than we have ever known before, that the only way to be at peace with the gambling forces is to overcome them or to submit to them. Many of us feel that the next battle in the continuing war is to amend the state constitution to abolish the gambling that is now legal—horse racing in Hot Springs and dog racing in West Memphis. For it is obvious that legal gambling in any form gives the gamblers a beachhead from which to launch their continuing campaigns for legalizing other forms of gambling.

## Another Close One . . .



—Arkansas Democrat

Some will remember that an effort was made, in 1956, to do just what we are proposing here. Church leaders succeeded in getting on the ballot that year proposed constitutional Amendment 49 to outlaw horse racing. While the amendment failed of adoption, it polled 148,083 votes for it to the 176,980 votes against it.

There is much to indicate that the time is now right to finish what was started in 1956. The fate of Amendment 55, just two years ago, and the fact that Arkansas has a governor who is opposed on moral convictions to organized gambling in any form, legal or illegal, are significant considerations. The one thing needed is for church people across the state to get behind some such organization as CUAG and establish a budget adequate to conduct the campaign.

# To the Legislature

SENATOR Oscar Alagood, on behalf of himself and of the Arkansas State Legislature, has taken exception to an editorial in our issue of March 9.

We are sorry that the editorial has been construed to mean that those members of the Legislature who voted for Senate Bill 391 had been bribed. In expressing gratitude "for men like Governor Rockefeller and those members of the Legislature who could not be bought," we used the word "bought" in its broad and general concept. We were thinking of the influence and persuasion of those who favor legalization of casino gambling, not of bribery.

Although one member of the Legislature has stated forthrightly that he was offered a bribe to vote for the bill, we have no reason to believe that any members of the Legislature accepted money in return for their votes. We did not mean to imply this. We agree wholeheartedly that we should be able to disagree with one another on our viewpoints without casting aspersions upon one another's characters.

Frankly, the purpose of our editorial was to bring forth an expression from the voters of Arkansas, who as recently as 1964 soundly defeated proposed pro-gambling Amendment 55. You will be interested to know that the great majority of telephone calls, letters, and personal words received about the editorial have been commendatory.

There is a certain amount of heat public figures must be able to bear, if they are to stay in the kitchen of public service. But we deplore with you the sort of villification, castigation and cursing that Senator Alagood reports he and his family have been subjected to as a result of how the senator voted on Senate Bill 391.

If we have wronged you we are sincerely sorry. We assure you of our very best sentiments, both for the Legislature and for the welfare of the people of Arkansas.



# The people speak

## Fear, farce and faith

Fear can be wholesome and helpful. It causes us to be careful with fire, rattlesnakes, poison, etc.

On the other hand, fear can be extremely harmful. It can become the enemy of faith—of faith in God, in yourself, and in others. When this happens, the results can be disastrous, causing destruction of our mental, physical, and spiritual well-being.

It is my opinion that much of present day Baptist action or inaction is predicated on fear—fear of what others may think, say or do. This is true at every level of our corporate life. When fear dominates, integrity is destroyed and our action becomes farce.

Time after time in recent years I have heard good, sincere, dedicated, Christian men voice one opinion or conviction in private only to learn that they were silent in a committee or board meeting for fear of being repudiated, "black balled," or "tagged" by some in the group.

Our Baptist belief and practice demands that we make decisions based on full and honest discussion in a spirit of prayer, love, respect, and understanding. When we do this, we have nothing to fear, but if we base our decisions on fear, our action is nothing more than farce. We aren't pleased and God certainly isn't.

Two scriptures help me at this point. "The Lord is on my side; I will not fear: what can man do unto me?" (Psalms 118:6) "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

When we really love, we can be certain that we are lined up with the Lord, and then fear cannot dominate and control and destroy us.

Fear and farce—or faith and fidelity? Which shall it be? —Jamie Jones, Baptist Student Union Director, University of Arkansas, Little Rock, Arkansas.

## On capital punishment

The current thinking on the part of some today to do away with capital punishment is not of GOD. It may sound good on the surface, but when properly examined in the light of God's word it will not stand. There are two things I want to say about the abolition of capital punishment.

First, to abolish capital punishment is anti-scriptural. God says in the book of Genesis 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed:

for in the image of God made he man." God gave us this word before the law or Ten Commandments were written; nevertheless, the Bible does not do away with the laws of God.

We are in the age of Grace today, and thank God for it. But when man spurns this grace he finds God's judgment upon him. The day of grace does not allow us to destroy the laws laid down for us in the word of God. It does not give us a license to murder, rape, and live a criminal's life, and then go to jail a few years to be freed to kill and rape again.

(Read Romans Chapter Six!)

Turning to the book of Numbers we find in Chapter 35:16,31 just two

verses out of a great host of scriptures on capital punishment: "And if he smite him with an instrument of iron, so that he die, he is a murderer: The murderer shall surely be put to dath."

Second, to abolish capital punishment is also anti-social. Capital punishment is society's greatest safeguard against the criminal world. When we say we are in favor of doing away with capital punishment, we are in reality saying we are for the base things of this world, not the high and holy things, the criminal rather than the whole of society. Grant you, some have been put to death unjustly or were framed. What of these? The people responsible will suffer as murders by the hand of God.

## Beacon lights of Baptist history

# Effects of the big campaign

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

Have you ever been caught up and swept along by a surging tide of emotion and enthusiasm mounting higher and higher? Southern Baptists experienced this in the 75 Million Campaign that began in 1919.

The last seven months of 1919 were given to promotion of this campaign. July was given to preparation; August, information; September, intercession; October, enlistment; November, stewardship. Victory week was set for Nov. 30-Dec. 7.

Every medium for dispensing information was used to reach the churches and individuals. Denominational and secular newspapers carried the news of the movement. Millions of tracts, letters, pamphlets, posters, and charts were employed. In addition, denominational leaders, pastors, women, and laymen went everywhere speaking for this cause. Conventions, associational meetings, and rallies in churches rang with the echo of this great effort. Churches on foreign fields were caught up in this undertaking.

Unfavorable weather in the South prevailed during victory week, but many of the churches exceeded their goal. At the Washington Convention in May, 1920, the director reported that a goal of \$92,630,923 had been subscribed during the campaign with \$12,237,827 paid in.

Not all the pledges were paid, and a devastating depression a few years later worked tremendous hardships on churches and denominational institutions. But in May, 1925, Dr. Lee Scarbrough reported total cash receipts of \$58,591,713.69. Nothing like this had ever been experienced before in Baptist giving.

But money was only one item in benefits. The promoters of the campaign had asked pastors and presidents of Baptist colleges and seminaries to call upon the young people to publicly dedicate themselves to the Lord's cause the last week in October preceding victory week. More than 4,000 young people responded. Revivals followed in many churches.

Expenses of general headquarters in Nashville for conducting this campaign of five and one-half years amounted to \$427,878, or less than one-fourth of one percent. Total expenses of general headquarters and the 17 state offices for their proportion of the campaign was less than four percent of total cash collected.

This effort introduced a new era in Baptist giving and missionary work. Baptists saw themselves in a new light. They realized a hitherto undreamed potential. Thousands of laymen, women, and children became involved for the first time in active mission work. It was the first effort to reach every Southern Baptist for a mission gift.

There were also evidences of enlarged vision, indoctrination, increased liberality and a deeper spiritual life.



Jesus was crucified between two thieves. These thieves were being put to earth for their heinous crimes. Not once did Jesus mention the fact that these men should not be put to death. The thief that Jesus saved recognized that he was receiving his just due.

In closing I want to say, when capital punishment is abolished from the land, the rate of murder and rape will double over night. Our small towns will not be safe any longer from the criminal element. We are fast returning to the days when the criminal ran rough shod over decent people.

America is falling into the clutches of satanic minds today. But, dear Christian brother, don't get overly upset because this is another sign of the end of time. Paul says in 2 Timothy 3: "This know also, that in the last days perilous times shall come." And we see plainly that we are in this perilous day. —Vaughn W. Denton, Pastor, Magnolia Baptist Church, Route 2, Box 65, Corssett, Arkansas.

## Deaths

**MRS. ADDIE JOHNSON**, 90, Lonoke, Mar. 9.

She was the oldest member of Watensaw Church near Lonoke and the daughter of a pioneer Baptist preacher, Elder Henry Birdsong. Among her survivors is a granddaughter, Mrs. E. F. Stokes, associate editor of the Arkansas Baptist Newsmagazine.

**MISS MARY E. SANDERS**, 59, general accountant for the Missouri Baptist Convention for 19 years, at University Medical Center, Columbia, Mo.

Miss Sanders, an accomplished musician, taught music in Alabama and at the University of Arkansas before going to Missouri.

**MRS. ELIZABETH SANDERS MOORE**, 57, Hughes, Mar. 4.

She was state stewardship chairman for the Woman's Missionary Union and had taught Sunday School in First Church, Hughes, for 25 years.

**DR. ISAM B. HODGES**, Arkansas native, Mar. 2, San Landro, Calif., after a brief illness.

Dr. Hodges was a graduate of Mountain Home Baptist College, Ouachita University and Southwestern Seminary. He was a co-founder and first president of Golden Gate Seminary.

**O. A. BAUMAN**, 70, Benton, father of Robert Bauman, manager of the Baptist Book Store of Little Rock, Mar. 8.

He was a retired rice farmer, rancher, member of First Church and a veteran of World War I.

# Hospital group adopts charter

The 50-member Corporate Association of Arkansas Baptist Medical Center met Mar. 7 and adopted a new charter and by-laws and elected an 18-member board of trustees to operate the medical complex for the coming year. A. James Linder was named president.

The 50-member association was organized to exercise control over the medical complex after the Arkansas State Convention severed relations with the center at its request and transferred control to the association enabling the center to accept government grants. The membership of the association is made up of past members of the Boards of Trustees of the center and members of Baptist churches affiliated with the convention.

The association adopted a corporate structure similar to any non-profit corporation organized under Arkansas statutes. The 50 members constitute the membership of the corporation and the board of trustees functions as a board of directors and establishes policy for the operation of the center.

Elected to the 18-member board of trustees were:

Ray Wilson, Little Rock; Homer Brad-

ley, DeWitt; R. H. Dorris, North Little Rock; W. M. Freeze Jr., Jonesboro; Jacob L. King, Hot Springs; Harold Monzingo, El Dorado; Clarence Jordan, Hot Springs; Mr. Linder; Dr. Art B. Martin, Ft. Smith; Kenneth Price, North Little Rock; Dr. Sam C. Reeves, Arkadelphia; Dr. Joe F. Rushton, Magnolia; Floyd Chronister and B. J. Daugherty, Little Rock; Dr. Don Harbuck, El Dorado; R. A. Lile, Little Rock; Doyle Lumpkin, Lavaca; Harold White, Paris.

Following the meeting, the board elected officers. In addition to Mr. Linder, they chose Mr. Dorris, first vice president; Mr. Price, second vice president, and Mr. Daugherty, secretary-treasurer.

The Board also appointed Erhart, Eichenbaum, Rauch and Blass as architects for the satellite hospital to be constructed on the Evergreen and University Avenue property. J. A. Gilbreath, administrator, said that application for government grants would be made for several projects including a new educational building for teaching programs. Other programs are under study and applications for grants will be made when completed.



**STATE CHAMPS**—The Ouachita University Tigerettes, coached by Miss Carolyn Moffatt, captured their seventh women's state AAU championship in eight years by winning over the Southern State College Riderettes, 59-53, Mar. 4. Front row, left to right: Clara Arnold, Becky Lewis, June Devorak, Patsy Hill, Donna Lightfoot, Beth Andrews, and Connie Kelch. Back row: Donna Holdridge, Gin Rogers, Jo Bottoms, Myrna DeBerry, Patricia Ramsey, C. A. Duckett, and Marvella Mattmiller.



# IN DEFENSE OF MOST PARENTS

By William R. Cromer Jr.  
Assistant Professor  
Religious Education  
Southern Baptist Seminary

James phrase "in the way he should go." Instead, it is interpreted to mean either "for his proper trade" or "in his own way." The first emphasizes vocation, the second individual differences. Neither interpretation places chief emphasis upon parents but upon the child.

Second, if the "right parent-right child" thesis based upon this King James text is correct, how is it that "right parents" sometimes have one or more "right" children and one or more "wrong" children in the same family? Also, can we explain how obviously "wrong" parents sometimes rear such "right" children—some even becoming preachers, church workers or missionaries?

Churches often tend to glorify inordinately the parents of "good" children and to neglect, or even avoid, those of "bad" children. One authority on adolescence describes this attitude well:

Grown-ups (may) see teenagers as products for which they deserve credit or blame. The teen-ager who makes a good impression is a monument to successful achievement as a teacher, parent, or counselor. The father's chest swells as he says, 'That's my boy' of an athletic star, debater, or musician. 'What will we say?' the parents ask each other if the same boy is found guilty of vandalism.

A parent recently said to a friend: "I know it's sinful to say this, but I often wish those people in my church who look down their noses at me would have one of their children turn out to be a real hellion. Then they would know what it's all about."

The other replied: "Your feeling may be wrong, but have you considered how sinful is the pride of those parents right now?" Our churches have become accomplices in this sin.

## PARENT'S FAULT?

In the face of mounting teenage problems, there appears to be a revival of the time-worn phrase, "It's all the parent's fault." A church leader says that God sometimes "has to take at least one of our children to make us feel responsible for the others." A high school senior's widely-publicized essay notes that "parental delinquency begets youthful delinquency," and a church paper carries a poem entitled "Delinquent Dads and Moms" which closed with this counsel:

Let's work and pray with Dads and Moms

And save the teen-age throng,



It started with an experience at Ridgecrest; it continued in the classroom at a state university.

At Ridgecrest the adult conferees unhesitatingly appeared to agree that the basic cause of moral problems among teenagers is that "parents don't really care."

In the university classroom, students agreed that teenage problems result from "bad" parents—which means "low socioeconomic level" or "they don't really care about their children."

The time has come for the church to declare that most parents do care, and care desperately, for and about their children. With rare exceptions, the parents I know both in and outside our Baptist churches are deeply concerned about their children.

The tendency of churches to blame and condemn parents for questionable

behavior in their children has left many parents feeling guilty and isolated from the church, which should be a major source of help.

The pulpit has frequently thundered forth the message that "right parents have behaviorally right children." And what parent likes to admit he isn't "right"?

## KEY TO CERTAIN SUCCESS

This attitude is sometimes given a test. Recently a Baptist pastor wrote in his city's local newspaper that "the key to 'Certain Success in Childraising' may be found in God's Word if we care enough to search for it," and quoted Proverbs 22:6. While not denying the value of insights from Holy Scripture, two observations may be made about this popular text.

First, Old Testament scholars do not interpret the Hebrew as in the King



By placing all the blame, my friend,  
Right where it should belong.

Is it surprising that parents feel guilty  
and isolated?

Perhaps the following positive suggestions, regarding the church's ministry to parents with problems may be of value.

First, pastor and church staff should insure that they will not "cast the first stone" at parents already burdened with feelings of failure and guilt. Indeed, leaders may well question if a healthy mind will find it necessary to "blame" anyone for the problems of children and youth. It is a singular fact that child guidance and mental health services avoid condemning and placing blame. Instead, let church leaders firmly declare that most parents know about and willingly accept the responsibilities of parenthood, albeit with fear and trembling, but their influence is limited. "Knowledge about child development can help us become more self-confident, flexible, resilient and resourceful, but it cannot produce perfect children."

Second, to explain childhood behavior as the result of "uncaring" or "irresponsible" parents is an oversimplification of an exceedingly complex problem. Wise church leaders and parents will accept multiple causation as a foundational principle for explaining any human behavior.

Third, research findings underscore the role of innate or constitutional factors in determining the behavior of an individual child. The "uncaring parents" view ignores the fact that "all educability is dependent upon innate capacities of growth...It can be guided, but it cannot be created"\*\*\* And Dr. Eleanor Glueck, Harvard University researcher, holds that three of the five factors determining delinquency are innate or constitutionally present at birth.

Thus, to assume the environmentalist position of placing total blame upon parents for child behavior is just as untenable as the constitutionalist position which would place total responsibility upon inherited or innate factors. Parents are powerless, even if they wished, to "program" the behavior of their children.

#### ACCEPTANCE, NOT REJECTION

Fourth, parents with problems must discover in the local church a fellowship which seeks to offer understanding rather than condemnation, acceptance rather than rejection. The reluctance to bring such concerns to church is illustrated in the remark of very active Baptist parents that "we just don't have anyone to whom we can talk at church," and by the teenager who wrote to a Christian youth counselor rather than

# The 'God is Dead' movement

BY VESTER WOLBER

CHAIRMAN, DIVISION OF RELIGION AND PHILOSOPHY

OUACHITA BAPTIST UNIVERSITY

The most exciting theological movement in America has been set in motion by the repetition of three little words: "God is dead." The impact of that nine letter sentence upon American minds generates diverse responses, as men are variously delighted, intrigued, shocked, and angered: but all who seriously consider it are excited.

Hegel, the German philosopher, early in the nineteenth century wrote these three words in describing the inner experience of God as Christ died. At the end of the century Friedrich Nietzsche wrote the words in bitterness, saying "God is dead, and we have killed him in our generation." He meant that religion was dead, and the idea of God was dead. Modern writers have taken up his words; but whereas western Europe ignored them when they came from his pen, America is now listening and asking questions about their meaning and about the movement generated by them.

If one would understand and accurately evaluate the movement, he must try to understand the theological background of those who originated it. They are serious, young, intelligent, radically liberal, American theologians. One might well conclude from reading after them that they are disenchanted with traditional Christianity. Their theological background made them—possibly drove them to become—susceptible to a movement of which the first characteristic is rebellion against orthodox Christianity. They hold that the main stream of modern Christianity has lost contact with the twentieth century world, and that the secular world can get along quite well without thinking about God.

Initial thrust was given to the movement by Dietrich Bonhoeffer, the German Christian martyr who was slain by order from Hitler. He wrote from his prison cell that Christian faith must be expressed not in the church but in the secular world. Christianity is not basically a religion so much as it is an ethic, a social ethic; and if its ideals are to be realized, it must be secularized. He would make Christianity relevant.

talk to "a few women in our church who have great wisdom" but who "gossip about everyone's problems, and talk about different people."

That parents or teenagers with problems feel they can only risk seeking help from Abigail Van Buren, Ann Landers, or impersonal agencies outside the local church is a condemnation of the

The "God is dead" movement in America has, therefore, two basic sides, a negative and a positive. Negatively, the new movement is a reaction within and against traditional Christianity. Positively, it is an effort to give expression to Christian ethical values in the secular world order.

The initial shock from one's first encounter with the negative side of the movement ("God is dead") is lessened as one reads on to discover that the young Turks are making use of the statements to gain entry to the minds of men. Their articles are being published and in these they set out the sweep of their theological ideas. They seem, however, to make studied efforts not to explain precisely what they mean. They start out with the assumption that traditional concepts of God have been clobbered by sophisticated scientific and secular minds of the twentieth century.

Having heard them out thus far the open-minded reader begins to feel a bit more lenient toward the men—may even feel inclined to identify with them in calling for a serious reshaping of our traditional concepts—until he comes to a bone-jarring, faithquaking sentence such as Altizer's "God is not present in the Word of faith. . . God has disappeared from history, is no longer present for faith." Equally paralyzing is his intriguing sentence: "Christ has finally emptied himself of Spirit in wholly becoming flesh." The evangelical can hardly swallow these sentences without giving up his experiential faith in God.

The most telling weakness of the "God is dead" theorists is their unrelatedness. They have sent up a weirdly colored balloon filled with brave new thoughts, but have not felt obligated to explain why those thoughts should be believed. They do not argue; they affirm, as though under the impression that a concept is true simply because they will it to be true. They are weirdly messianic, and one would not be surprised to hear Altizer say: "You have heard that it hath been said, but I say unto you."

community we call "redemptive." Our attitudes may leave them no other choice.

\*William W. Wattenberg, *The Adolescent Years* (New York: Harcourt, Brace and Company, 1955), p. 395.

\*\*Eda J. LeShan, *How to Survive Parenthood* (New York: Random House, 1955), p. 13. Italics are hers.

\*\*\*Arnold L. Gesell, "Growth Potentials of the Human Infant," *Scientific Monthly*, LXVIII (April, 1949), p. 252.



## Berea has new pastor

James Beatty is the new pastor of Berea Church, North Little Rock.

Mr. Beatty comes to Arkansas from Pine Grove Church, French Settlement, La. He has also served other churches in Louisiana and in Alabama.

## Auditions for three

Three music students from Ouachita University will represent Arkansas in the tri-state district auditions of the National Federation of Music Clubs at Fayetteville, Mar. 18.

Winning top honors at the state auditions Mar. 4 at the School of the Blind auditorium were Jim Barnes, junior from Hartford, piano; Karr La Miller, sophomore from Mena, women's voice; and James Reese, senior from Pine Bluff, men's voice.

## Plan Holy Land tour

Dr. Jack Nicholas, dean of students at Southern College, will host a Holy Land tour which is scheduled to depart New York on June 7, 1967.

Among the places to be visited on the tour are Cairo, Beirut, Biblos, Damascus, Jerusalem, Sebastia, Nazareth, and Corinth. Arrangements are being made to offer 3 hours of college credit through the Bible or History Department of Southern College for the tour.

## Mother of Year time!

May 14 is Mother's Day and the Arkansas Baptist Newsmagazine is accepting nominations for the Mother of the Year, to be featured on the cover of the May 11 issue.

Those submitted last year will be considered again this year by a new but still secret committee. The rules are the same: typewritten entries, accompanied by recent photographs. She must be, of course, a member of a Southern Baptist Church, but not an employee or relative of a Baptist Building employee.

Since Father's Day is only a month later we will also accept nominations for him at this same time, so that the one committee may choose both.

Deadline for entries in the office of the Arkansas Baptist Newsmagazine, 401 West Capitol, Little Rock, Ark., 72201, is April 24 for both Mother and Father of the Year.

Last year's winners were Mrs. H. A. Moore, First Church, Ft. Smith, and R. A. Holt, Baring Cross Church, North Little Rock.



PREPARING FOR THE FIRST Economic Education Conference for Arkansas Clergy in Hot Springs, May 7-11, are these members of the committee in charge: Albert L. Fletcher, bishop of the Catholic Diocese of Little Rock; Frank Whitbeck, president, American Foundation Life Insurance Company, Little Rock, and Erwin L. McDonald, editor, Arkansas Baptist Newsmagazine.

## Scholarship to be awarded

# Clergy conference set for May

The first annual Economic Education Conference for Clergy will be held in Avanelle Motel, Hot Springs, May 7-11, it has been announced by Frank Whitbeck, Little Rock insurance executive, who is chairman of the committee sponsoring the conference.

The conference will be conducted by the Clergy Economic Education Foundation of Purdue University in cooperation with the Arkansas State Department of Education and the Arkansas State Council on Economic Education.

Fifty scholarships covering all costs except travel will be awarded to clergymen representing all denominations in Arkansas, whose leadership qualities indicate that they will profit most from the workshop.

The clergymen will spend four days studying economics and what is has to do with the political and social system. They will also study production, em-

ployment, distribution of wealth, and goods and services. Other areas of study will include: relationships between workers, managers, owners, farmers and consumers.

## Librarians to OBU

One thousand high school students are expected to attend the sixteenth annual convention of the Arkansas Student Librarians' Association Mar. 18 at Ouachita University.

Sponsored by the school library section of the Arkansas Education Association, the student librarians' theme will be "Operation Information."

Dr. Ralph A. Phelps Jr., president of Ouachita, will welcome the students during the first general session, to be held in Riley Library. The 1967 president of the Arkansas Student Librarians' Association is Steve Rappeport of Ft. Smith.



# Henderson BSU opens Saturday

## dedication set for 2:30

Dedication services for the new Baptist Student Center at Henderson State College will be held at 2:30 p.m. Saturday. Speakers will be Dr. M. H. Russell, president of the college, and Dr. S. A. Whitlow, executive secretary of the Arkansas State Convention.

Don Hook, Little Rock, president of the Convention, will preside. Music will be furnished by the Madrigal Singers of Henderson and by a student, Alyce Jones, North Little Rock.

Of contemporary design, the center's unusual architecture features three main areas of worship, recreation and lounge to form the basic square design. Plates of connecting glass form the corners. Prominent is the worship area with long plastic skylights flowing into the glass corners.

The new center also contains a library, kitchen, workroom, prayer room, director's office and caretaker's room. The architect is Gerald Stone of Tulsa, formerly of Arkansas, who is also an ordained Baptist minister. W. E. Rogers of Arkadelphia is contractor. Miss Nancy Philley is student director. There are 1,200 Baptist students registered at Henderson State.



Miss Philley

### The Cover



Henderson State's new Baptist Student Center



The prayer room



## Gennings to Hawaii

Members of South Side Church, Ft Smith, are making it possible for their pastor and his wife to accept an invitation from First Church, Pearl City, Hawaii, to preach a revival there Mar. 19-24.

Pastor Marvin Gennings and Mrs. Gennings left Ft. Smith Mar. 13. They will spend one week touring the islands and preach in the church at Pearl City one week. Mori Hirantani is pastor of the Hawaiian church.

## Revivals

North Little Rock Baring Cross, Waylon Moore, pastor, Spencer Memorial Church, Tampa, Ala., evangelist; Nelson Tull, leader of soul-winning instruction clinic, Mar. 19-23; K. Alvin Pitt, pastor.

Arkansas Training School for Girls, Alexander, Leroy Patterson, chaplain, Feb. 27-Mar. 3; Oscar N. Golden, Calvary Church, Benton, Charles Atkinson, Welch Street Church, Little Rock, Horace G. Grigson Jr., Union Rescue Mission, Little Rock, William V. Philiber, Life Line Church, Little Rock, Tommy Townsend, Green Memorial Church, Little Rock, evangelists; Mr. and Mrs. Martin Dills, Benton, music director; 7 professions of faith; 14 rededication.

Fordyce First, April 2-9; Bud and Archie Fray, evangelists; Cline D. Ellis, pastor.

Blytheville First, Apr. 2-9. Wayne Coleman, pastor, First Church, Oxford, Miss., evangelist; Alvis B Carpenter, pastor.

Pine Bluff First, Apr. 9-16; James Pleitz, pastor, First Church, Pensacola, Fla., evangelist; Mrs. Jake Shambarger, member of the music faculty of Ouachita University, guest soloist; Richard W. Ham, music director; John H. McClanahan, pastor.

DeQueen First, Apr. 9; James Thompson, pastor, First Church, Mineola, Tex., evangelist; Joe Denton, pastor.

Mena First, Apr. 23-30; Dean and Doug Dickens, evangelists; Dillard S. Miller, pastor.

Hot Springs Second, Apr. 9-16; L. H. Coleman, pastor, Immanuel Church, Pine Bluff, evangelist; Jack Price, song leader; Walter Yeldell, pastor.

Hamburg Gardner, Feb. 19-26; Jamie Coleman, evangelist; 4 by letter; 10 professions of faith; 8 by baptism; 28

The Gennings will return to Ft. Smith Mar. 25.

## Two ordained

Immanuel Church, Paragould, ordained C. L. Stevens and Joe Taylor as deacons Feb. 5.

Gene Ray, pastor, served as moderator. Theo. T. James, missionary, questioned the candidates; Ray Noel served as clerk; P. E. Claybrook delivered the sermon and charges; and John Bliss lead the ordination prayer.

rededications; Raymond Carpenter, pastor.

Hot Springs Park Place, Apr. 2-9; Charles Whedbee, pastor, Calvary Church, Ft. Smith, evangelist; Alton Besh, church music director, music leader; O. Damon Shook, pastor.

Harrison Eagle Heights, Apr. 9-16; John Finn, evangelist; H. Dale Jackson, pastor.

Ft. Smith Towson Avenue, youth revival in progress through Mar. 19; Darrell Cluck, evangelist; Jack Simpson, singer; Gene Palmer, pastor.

Jonesboro Strawfloor, Mar. 26; Bill Holcomb, Sulphur Springs Church, Pine Bluff, evangelist; Carl Fielder, music director; Catherine Gibson, Pianist; James Holcomb, pastor.

Piggott First, Feb. 19-26; Walter K. Ayers, evangelist; Amon Baker, singer; 9 by baptism; 1 by letter; 18 conversions; 14 rededications; Kenneth Threet, pastor.

Lewisville Piney Grove, Mar. 3-5; OBU revival team, Calvin Creamer, Malvern, evangelist, Charles T. Hatch, Little Rock, music, Carolyn Brittin, Ft. Smith, pianist; 13 professions of faith; 6 for baptism; James Norman Smith, pastor.

North Little Rock Amboy, Mar. 19-26; Arnold Teel, pastor, evangelist; John Baw, music director, in charge of music; Don Arick, educational and youth director, in charge of youth activities.

Heber Springs First, Apr. 9-16; Sid Carswell, missionary to Brazil now on furlough, evangelist; Mrs. Carswell, the former Ruth Holland of Heber Springs, soloist; Walter N. Hill, pastor, music director.

Magnolia Central, Apr. 16-23; Walter Yeldell, pastor, Second Church, Hot Springs, evangelist; Loyd L. Hunnicutt, pastor.

## Parliamentary gauntlet

By Carl Overton

Once a motion has been introduced it faces a gauntlet of parliamentary procedures which is often confusing. There is a variety of motions which can be used that will affect the ultimate form of the original motion.

The term "deliberative," as applied to a convention, implies that consideration of a motion may produce change from its original form.

There are four (and possibly five) kinds of motions which may be used. These are: main, subsidiary, incidental, and privileged. A fifth, the motion to reconsider, throws the question back to face the gamut of motions.

Main motions are those which introduce an action to consideration by the body. It is the lowest in grade. All other motions take precedence over the main motion. It is decided when all else has been cleared out of the way.

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

Once a measure has been introduced, it faces first of all debate upon its merits. But even this is not its severest test. Some may wish to change or modify the measure. Others will wish something altogether different. Some will wish to avoid debate on the matter while others will object to any consideration. Others will wish to delay consideration, while some may wish to avoid a vote on the matter.

There are ways, parliamentarily, to accomplish each of these desires. All of these are called subsidiary motions.

Incidental to the consideration of a pending question are questions which will "intervene, and delay, and sometimes defeat final action by the body" (Kerfoot, p. 39). These are incidental questions.

Further, there is a series of questions which have to do with the comforts and rights of the body. These are privileged questions. They will delay the vote on a measure, though they may not directly affect the outcome of the measure itself.

Once a measure has been passed it still may not be final. The motion for reconsideration may still be adopted. Then this opens the whole question to the full gamut again.



## Irish pastor coming

J. A. Smyth, pastor of Knockconny Baptist Church, County Tyrone, North Ireland, will arrive in Fayetteville May 24 for an extended visit with the family of Alexander Best, superintendent of Washington-Madison Association.

Mr. Best conducted two services in his church in 1961 while he was in Ireland following his participation in the Scotland Evangelistic Crusade.

Mr. Smyth will be available for both supply and evangelistic work and other speaking engagements during his Arkansas visit. (AB)

## Baker article out

Don Baker, pastor of First Church, Corning, is a contributor to the March issue of Church Administration magazine.

Baker has written the article "You Can Sell an Idea with Audio-Visuals," in which he says, "Possible uses of audio-visuals are limited only by the imagination of the user."

The article seeks to give church leaders assistance in selling an idea. The theme of the magazine's March issue is communication.

Church Administration magazine is published monthly for church staff members, church council, deacons, church officers and committees by the Baptist Sunday School Board, Nashville.



**AT BOARD MEETING**—Trustee Kendall Berry of Blytheville is welcomed to the semi-annual board meeting by W. M. Shamburger, chairman of the trustees of Southwestern Seminary, Ft. Worth. Mr. Berry is president of Merchants and Planters Bank in Hornersville, Mo., and Shamburger is pastor of First Church, Tyler, Tex.



FRANK ARNALL



MELVIN HAMPTON

## Directs Calvary music

Frank Arnall is the new minister of music of Calvary Church, Little Rock.

A native of Missouri, he is a graduate of Southwestern Seminary. He comes to Arkansas from First Church, Herrin, Ill., and during his 19 years of ministry has served First Church, Stuttgart.

Mr. and Mrs. Arnall have four children.

## Goza at Cullendale

Cullendale First Church, Camden, recently called Charles Goza of Ft. Worth, Tex., as minister of music and education.

A native of West Texas, Mr. Goza graduated from Hardin-Simmons University, with majors in Chemistry and Math. After service in the Army for two years he attended the University of Washington for one year before entering Southwestern Seminary. He will receive a bachelor's degree in church music and a master's degree in religious education early in May. His ministry in Camden will begin later that month.

Mr. Goza is 27 years of age, is married and has one child, a daughter, age six months. Robert A. Parker is pastor of the Cullendale church.

Tom Long, a student at Ouachita University, is serving as interim minister of music.

## Madden serves Weiner

Weiner Church has called Dr. M. L. Madden, Southern College teacher, to serve as interim pastor. (AB)

## Palmer honored

Members of Towson Avenue Church, Ft. Smith, surprised Pastor Gene Palmer with a birthday fellowship following all-church visitation on the night of Feb. 9.

## Johnson at Hot Springs

Scott Johnson of Little Rock has accepted the call of Park Place Church, Hot Springs, as minister of education and youth. He has moved on the field.

## Rosedale calls pastor

Melvin Hampton, pastor of Marvell Church for the last two years and five months, has accepted a call from Rosedale Church, Little Rock.

Mr. Hampton, who calls Cullendale (South Camden) home, is a graduate of Ouachita University and Southwestern Seminary, Ft. Worth. He is married to the former Jeanette Maxey of Clinton, Ky., and they are the parents of four children: Paul, 12; Mel, 10; Max 8; and Mona, 2½.

During the time of Mr. Hampton's work with the Marvell church, an elementary educational building and a new parsonage were constructed.

The Hamptons moved into the parsonage at 307 Charlett Mar. 15.

## Musician available

Larry Green of North Little Rock is available to furnish organ or piano music for revival services. He may be contacted through his church, Calvary Church, North Little Rock, or at home, 518 Water Street, telephone Windsor 5-4767.

## Kennedy on committee

Dr. J. W. Kennedy, team physician and school doctor for Ouachita University, has been appointed a member of the American Medical Association's sports committee by the AMA Board of Trustees, according to Dr. Wesley Hall.

The 15-man committee, headed by Dr. Fred Hein of Chicago, is set up to advise and hold conferences concerning Olympic and other sports, especially football. It is especially concerned with the health and safety of the participant, and with the upgrading of equipment.

## Ford Gauntt retires

Ford F. Gauntt has announced that he will retire Apr. 1 as Buckner Association missionary, a post he has held for seven years. He will be available as supply or interim. The majority of the churches in association increased their gifts to the Cooperative program and to association missions during his service as missionary. Mr. Gauntt formerly served churches in Texas and was at one time pastor of Norphlet Church.



FORD F. GAUNTT

at one time pastor of Norphlet Church.



## WMU Convention features missionaries

MIAMI BEACH, Fla.—The annual Southern Baptist Woman's Missionary Union Convention scheduled here May 29-30 will feature addresses by several Southern Baptist missionaries and five sessions comparing the ministry of first century Christians and twentieth century Christians.

Theme for the annual women's convention, scheduled just prior to the Southern Baptist Convention here May 30-June 2, will be "In His Name."

The theme and program personalities were announced jointly by the president of the Woman's Missionary Union, Mrs. Robert Fling of Cleburne, Tex., and the executive secretary of the organization, Miss Alma Hunt of Birmingham, Ala.

Each session will open with addresses by J. Lyn Elder, professor at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Metropolitan Opera Soloist Irene Jordan of New York will sing at each session of the convention.

A Baptist missionary to the Dominican Republic, Mrs. Howard K. Shoemaker, and the Cuban Baptist Woman's Missionary Union president of Miami, Fla., Mrs. Josefina Benitez, will tell of Baptist work in these strife-torn countries.

Closing major address for the women's convention will be delivered by Jimmy R. Allen of Dallas, executive secretary of the Christian Life Commission for the Baptist General Convention of Texas.

Other major addresses will be brought by Roy F. Lewis, loan officer for the Southern Baptist Home Mission Board, Atlanta; Dr. Daniel Gruver, medical doctor in Panama City, Panama; Dr. Martha Jordan Gilliland, medical missionary to Nigeria, Miss Hunt and Mrs. Fling.

The WMU Convention will begin Monday morning, May 29, at 9:30 and continue through Tuesday afternoon, May 30.

Sessions for the WMU Convention will be held at the Miami Beach Auditorium adjacent to the Convention Hall where the SBC and the Southern Baptist Pastors' Conference will meet. (BP)

## Leisure crisis and the church

ATLANTA—Do Southern Baptists need to develop a theology of leisure?

"Definitely," Southern Baptist Seminary Professor G. Willis Bennett said before about 35 church and denominational leaders here.

The hazard of our day, he said, is not knowing how to use time constructively, and the church must respond to this growing challenge.

"We do well to recognize that the problem of leisure is related to the ultimate concern of life itself; it runs throughout the search for meaning," said Bennett, professor at Southern Seminary, Louisville.

"If contemporary man has problems of fear, anxiety, boredom, these may be related to his alienation from God and from his fellowman. The depth of this alienation may show nowhere as much as it does in the use he makes of his unstructured hours; here is where true despair and lack of creativity will show first and in greatest depth."

Bennett was speaking at a two-day Southern Baptist Home Mission Board conference sponsored by the rural-urban missions department, the first brainstorming session of its kind of a new dimension in Southern Baptist ministries; resort missions.

"No adequate theology will brand leisure and pleasure as sinful within themselves," he said. "We need to make it quite clear that work and leisure are not antithetical to each other in the realm of moral values."

In fact, he said, the command to rest is included in the Ten Commandments.

Bennett called for a reassessment of our work ethic, which has viewed idle time as sinful and is based on good stewardship of time and do's and don'ts about activities on the Sabbath. (BP)

## Baptists super promoters?

FORT WORTH—There is a distinct danger that we Baptists have become the greatest religious promoters the world has ever known, a Baptist pastor told trustees and students at Southwestern Baptist Theological Seminary here.

"In the circus world such promoters are known as hucksters, in the underworld con men," said James Riley, pastor of Second Church, Houston.

Riley charged that some Baptists are worshipping at the shrine of the promotion of material success rather than at the shrine of heaven. "While criticizing others for having their St. Jerome, St. Matthew, St. Anne or St. Jude, we have our own saints—ourselves."

Baptists are caught in a vicious circle, the Houston pastor surmised. Believing that "the people" demand success by the world's standards, the leaders seek to achieve it.

"In this maniacal religious promotion, preachers have lost much of their ethical sense," he commented. "They tend to be careless of souls but careful to count." (BP)

## Concerned about Crusade

WASHINGTON—The president of the American Baptist Convention (ABC) told the North American Baptist Fellowship steering committee here that American Baptists will be vitally concerned about the success of the Crusade of Americas even though the ABC will not officially participate.

Carl W. Tiller, president of the convention, said here that American Baptists "will have the crusade in our prayers and will be concerned that it will be helpful in winning large numbers of people to Christ."

Tiller reported that at least four state conventions within the ABC and an uncounted number of city associations and individual churches have made plans regionally to cooperate with the hemisphere-wide evangelistic effort in 1969. (BP)



CAMPAIGN PLANNED—A Karamoja tribesman pauses by a roadside in Uganda. Baptists of Uganda, Tanzania, and Kenya are banding together for a simultaneous evangelistic campaign to be held in October, the first such effort since Southern Baptist missionaries began work in East Africa more than 10 years ago. (missionaries have served in Tanzania and Kenya since 1956, in Uganda since 1962).



EVERYBODY  
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NEWSMAGAZINE



## Religion in schools

WASHINGTON—A Baptist agency tackled the problem of religion in public schools during its semi-annual meeting here.

The Baptist Joint Committee on Public Affairs took no official action on the complex problem, but discussed factors to be included in a study guide on the religion in public schools issue.

At the October meeting of the Baptist Joint Committee, guidelines prepared as a result of these discussions will be presented as a proposed position.

The committee members agreed that public schools have no responsibility to promote worship of religious commitment.

The committee recognized, however, that the schools do have a role of teaching about religion as it is related to culture and the life of society.

It was also agreed that a proposed constitutional prayer amendment by Sen. Everett McKinley Dirksen (R. Ill.) is not needed and could cause complications in the free exercise of religion. (BP)

## Jacksonville Baptist Hospital to expand

JACKSONVILLE, Fla.—Baptist Memorial Hospital here has announced a \$27 million expansion program, including construction of a new 16-story medical and surgical tower.

The Southern Baptist Convention owned hospital will have a total of 778 beds with value of \$39 million when the project is completed, said Judge Marion W. Gooding, president of Baptist Hospital of Jacksonville, Inc., the original development organization for the hospital.

The plan calls for extensive changes and renovation of the present buildings, and the construction of a 16-story tower on the banks of the St. Johns River west of the present buildings.

Financing plans for the \$20 million first phase will include a \$5½ million fund-raising goal, with the balance of \$14½ million coming from long-term financing and bequests. The hospital already has \$1.3 million in hand, Judge Gooding said.

Gooding said the fund drive would begin in April, and that groundbreaking for the new building would be held in September.

Baptist Memorial Hospital in Jacksonville is a subsidiary of the Southern Baptist Hospitals, which also owns the Southern Baptist Hospital of New Orleans, the only two hospitals owned by the Southern Baptist Convention. (BP)

## Baptist beliefs

# The crucifixion of Jesus

BY HERSCHEL H. HOBBS

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

*"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33).*

We have become so familiar with the crucifixion that it has largely lost to us its horror. It was the most painful of deaths ever devised by man, especially in hot climates. Among the Romans it was reserved only for Roman subjects, not citizens, and then only for insurrectionists and/or other gross criminals. Jesus, a Roman subject, was accused by the Jews of insurrection. Thus He was first scourged and then crucified.

The upright pole of the cross was placed in a hole in the ground. The cross piece was laid flat on the ground. Jesus, stripped naked, was made to lie on the ground, His arms outstretched on the cross piece. To render Him helpless, His arms and legs were jerked out of joint. After His hands were nailed to the cross piece, He was lifted into position. The cross piece was fastened to the upright pole. To prevent the nails from tearing, Jesus' feet perhaps rested on a little shelf about two feet above the ground. They were crossed and nailed to the wood. Usually victims cursed and screamed. But Jesus only prayed for "the crucifiers—then and now."

Jesus was on the cross from 9:00 A.M. until His death about 3:00 P.M. His dead body was removed before sunset. But during those six hours He suffered excruciating agony. His body was so stretched that you could count His rib bones. Every nerve and tendon in His body became a throbbing agony. Blood slowly dripped from His wounds. The wounds became inflamed, producing fever throughout His body. The heart and stomach arteries became surcharged with blood, producing a terrific throbbing headache. Both from bleeding and dehydration He suffered intense thirst. His naked body exposed to the sun, every sunbeam became a leech sucking life-giving fluid from every pore of His skin. His lips were parched and cracked. His mouth and throat were dry as a desert. His tongue became swollen and his vocal cords were inflamed. The victim of crucifixion literally died a thousand deaths.

Added to Jesus' physical suffering was mental and spiritual agony. The crowds mocked and cursed. Darkness reigned from noon until three o'clock. During this time evidently the mob sat about in terrified silence. Out of the darkness came only the sighs and groans of the dying. Then out of the gloom came the cry, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Here we are in the Holy of Holies of Christ's redemptive work. We cannot understand it. But somehow the Father turned His face from the Son now become sin. A holy God cannot look with favor on sin. But never was He more pleased with His Son, who was doing His will fully to die for man's sin. The beginning of sin is to forsake God. The end of sin is to be God-forsaken, which is hell itself. So Jesus endured the agonies of hell for us. It was for only a moment. But it was the infinite suffering of the infinite God for the infinite guilt of finite man (Read Psalm 22; Isaiah 53).

When Jesus died Matthew says that He "yielded up the ghost" (27:50). Literally, He "dismissed his spirit." King all the way! No man took His life from Him. He gave it of Himself.

Since Jesus was already dead the soldiers did not break His legs. But one thrust a spear into His side, and "forthwith came out blood and water" (Jn. 19:34). Certain physicians say that this indicates a rupture of the inner walls of the heart. They conclude that Jesus died, not from the physical agony of the cross, but from a broken heart.

The heart that was broken by you and me!

## New subscribers

Church	Pastor	Association
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## Elementary workshop

Have you received your poster and pamphlet giving the details of the 1967 version of the State Elementary Workshop? If not, please contact us right away.

For the third year the various departments in your Arkansas Baptist Convention are offering an elementary workshop for workers with nursery, beginner, and primary children. The sessions will also be beneficial to kindergarten and day nursery personnel.

Featured personnel include Dr. Peyton Kolb, Little Rock psychiatrist; Miss LaVerne Ashby, Training Union Department Primary consultant, Nashville; Mrs. Ada Rutledge, Sunday School Department Nursery consultant, Nashville; Mrs. Floyd McCoy of the Music faculty at Louisiana College, Pineville; and Robert Fulbright, Sunday School Department field work supervisor for Children's Unit, Nashville.

The workshop is set for Apr. 25, at Immanuel Church, Little Rock. The general session including a talk by Dr. Kolb will be from 9:30-10:40. Two conference periods from 10:45-11:55 and 12:45-1:55 will feature age-group topics on how the child learns, using music with the child, the nursery child, and the child in the total church program. The latter conference is designed especially for pastors and paid staff members. The final period from 2:00-2:30 will be a general session during which Bob Fulbright will speak on "The Joy in the Task."

Each person attending will be expected to bring his own lunch and the host church will have coffee and soft drinks for purchase. There is no registration and nursery will be provided.—Eleanor A. Harwell, Music Department Associate

Your Arkansas Baptist Newsmagazine subscriptions are now filed by zip code. We must have your zip code in order to make any correction in your mailing plate! Please...



## Choosing a revival singer

BY BILL MICHAEL, JOPLIN, MO.

It is generally conceded nowadays that, all things being equal, the music is fifty percent of a revival service, both in time consumed, and influence exerted. This being true, just as much thought and prayer should be given to the selection of the revival singer as is given to the selection of the revival preacher. Since the pastor usually invites the singer for the meeting, he should have in mind the kind of music he wants for the meeting and invite a man who sings that kind of music.

Just because a man is a minister of music in a large church nearby doesn't mean that he can produce when it comes to revival music. As a general rule, the music of a revival meeting is somewhat different from the music sung every Sunday in the regular services. Perhaps it shouldn't be but most of the time it is. Revival music should arouse emotion. Revival music should be enthusiastic. Revival music should have a definite, clearcut, simple, on-the-surface message.

Invite a man who will glorify God with his singing, rather than himself. Invite a man who believes what he's singing about enough to live it day by day.

Invite a man who loves the old familiar songs. Many times these old songs will resurrect memories of childhood that will arouse conviction and lead to decisions. Also, the people will sing better if they're singing the old songs. Revival time is not the time to teach the Hymn-of-the-Month.

Invite a man, however, who knows a few new songs. It adds interest and freshness to the service. Folks usually enjoy listening to the choir sing a new arrangement of an old song. Most of your folk will also enjoy learning a short, easy chorus each night. And that's the key to new songs in a revival meeting: They should be easy enough to learn with one sing-through.

Invite a man who is spirited as well as spiritual. He'll need to keep the service moving and avoid lags between songs. Few things will deflate the spirit of a service quicker than slow, draggy music.

Invite a man who sings and leaves the preaching to the evangelist. There's something irksome about a singer who preaches a sermonette before each song.

Invite a man who's likeable and easy

to get along with. An arrogant, self-centered singer will create a heap of trouble among your local musicians and quench the Spirit in a revival.

Invite a man who is willing and able to visit and win the lost. Send him out with one of your men each day to visit cultivated prospects.

Invite a man who is neat and has a good pulpit appearance. An unpressed, uncombed, unkempt man arouses disgust and subtracts from the meeting.

Invite a man who sings clearly. Some singers get so carried away with producing a good musical tone you can't understand a word they're singing. Invite a man who can get his message across.

Invite someone different from your own local singer, especially if you're preaching the meeting yourself. Familiarity breeds a certain indifference on the part of your congregation.

Invite a three-talented man; someone who is good with the choir, good with the congregation, and a good soloist. A good revival singer needs all three.

Some may say that a man with all of these requirements is mighty hard to find. That's right. But then, so is a preacher who will really get the job done. But a good singer can be found, and he must be found if you are to give your people what they deserve—the best.

## Mission tour planned

A four-day Caribbean tour of Home Mission work in Puerto Rico and Foreign Mission fields in Jamaica is planned immediately following the Southern Baptist meeting at Miami. Mr. and Mrs. Charles H. Rankin, language missionaries of the Home Mission Board, will lead the tour. The group will leave Miami Saturday, June 3, and return June 7.

Travel is being handled by King Travel Service, Topeka, Kan. Because of group rates, total cost of fare, hotel accommodations, and food will be under \$175 per person.

The Rankins, who live at 944 Highland, Topeka, Kan., invite friends to make reservations and join them on this missionary-sight-seeing trip.



## Proposed changes in WMU by-laws

The following changes will be proposed by the executive board of Arkansas Woman's Missionary Union at the Tuesday afternoon session of the 78th annual meeting at Immanuel Church, Little Rock, Apr. 10-12:

**Article II—Purpose:** The purpose of Woman's Missionary Union, Auxiliary to the Arkansas Baptist State Convention, shall be to inspire, inform and train associational and local church WMU leadership to teach missions, lead persons to participate in missions, provide organization and leadership for special mission projects of the churches, and provide and interpret information regarding the work of the denomination to the women, girls, and children under nine years of age.

**Article III—Relationships:** Section 1. Woman's Missionary Union shall cooperate with the total program of the Arkansas Baptist State Convention as it relates to the promotion of Christian missions.

Section 2. Woman's Missionary Union shall cooperate with the world missions program of the Southern Baptist Convention.

Section 3. Woman's Missionary Union shall cooperate with Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, in promoting its purpose and plans.

Section 4. Associational unions shall be recognized as liaison organizations between church organizations and Woman's Missionary Union of Arkansas.

Section 5. Local church WMU organizations shall be recognized as the units through which the purpose of Woman's Missionary Union is accomplished.

**Article VII—Nominations and Elections:** Section 1. There shall be a nominating committee composed of ten members: two (chairman and one promotional director) shall be members of the executive board, and one from each of the eight districts.

Section 2. The nominating committee shall be elected at the annual meeting and shall serve for one year.

Section 3. The nominating committee shall meet at least three months prior to the annual meeting for selection of nominees. The chairman shall call the meeting, and shall notify all members at least thirty days in advance.

Section 4. The nominating committee shall select by ballot the following nominees; president; vice-president; recording secretary; treasurer; directors of mission study, prayer, community missions, stewardship, and enlistment; one representative from each of the eight districts; eight members-at-large; life



## Feminine intuition

by Harriet Hall

### Snow in the Ozarks ..

As I write this column the snow has been falling for ten hours. People are funny—they are always asking me how we get down this mountain on a snowy day. Getting down has never been a problem. You can just start in any direction and slide. Of course getting back up is sometimes tricky, but with a little caution we usually manage that, too.

Most of our driving in bad weather can be managed if we remember the basic rules such as regulating speed properly, avoiding tailgating, handling the brake and accelerator with care, and not taking foolish chances.

As I thought over these rules it occurred to me that they also might be applied to steering our lives. We must not plan all of life at once, but rather proceed with caution—one day at a time—allowing God to lead us every step of the way. Then tailgating—or following another too closely—can sometimes cause us trouble. As for the application of applying the brake and accelerator—this, too, speaks for itself. The brake represents the “no” we must say to ourselves when the temptation comes to go in a wrong direction; the accelerator must be given just the right amount of pressure to keep us going straight in the path of life and the foolish chances must be avoided.

There is an enchantment about the Ozarks in winter—particularly after a big snowfall—that perhaps is not fully appreciated until one has braved a few difficulties to get a better view. This section is very popular in spring, summer, and autumn with the tourists, but I want to go on record as saying that winter and its snows exercise a magical fascination for those who know the full beauty of it.

Again there is a lesson in life—it is only after we have come through a few storms and difficulties that we can fully appreciate life's tranquil times.

In His will, we will remain on course. Happy driving on the highway of life!

Questions, suggestions, or comments may be addressed to: Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark. 72701.

members (past presidents shall be eligible to be life members), and members, with alternates, of the nominating committee for the ensuing year.

**Article IX—Executive Board:** Section 1. There shall be an executive board consisting of the officers; promotional directors; one representative from each of the eight districts; eight members-at-large; and life-members. The executive secretary and organizational directors shall be ex-officio members without vote.

Section 4. Members of the executive board, with exception of the treasurer, executive secretary and organizational directors, shall not be employed by Woman's Missionary Union concurrently with their terms of office except on temporary basis.

Section 9. Minutes of the meetings of the executive board shall be sent to members.

The changes were proposed by a committee composed of Mrs. B. L. Bridges, chairman; Mrs. Paul Brown, Lonoke; Mrs. W. H. Patterson, Little Rock; Mrs. R. E. Snider, Camden and Nancy Cooper, ex-officio members.—Nancy Cooper, Executive Secretary and Treasurer.

BE  
MY GUEST,  
BUT  
PLEASE...

Only you  
can prevent  
forest  
fires!





## John Smith speaker

John Smith, a senior student at the University of Arkansas, will be one of the speakers at the State Royal Ambassador Congress on May 5-6. The Congress will be held in facilities of First Church in Little Rock. John is a native of McGehee. He grew up in First Church there and was an active member of Royal Ambassadors. He attended Royal Ambassador Camp and participated in all camp activities. During his high school days John lived consistently by his Christian conviction. Following his graduation, for two years he attended Southern State College where he was active in the Christian activities on the campus. He served one year as president of the B.S.U. At the University John has continued to be active in Christian activities and consistent witnessing for Christ.

JOHN SMITH

During the past summer John served as a missionary in New York City. He worked with a Polish Baptist church, ministering to a group of young people in an area served by the church. To say that the situation was very different from Arkansas would be the understatement of the year. John will share some of his experiences and show some pictures of the summer's work. His message and dedication of life will be a blessing and challenge to every person attending the Congress.

There will be other speakers and features on the program that will be of interest to all boys interested in missions, Royal Ambassador Advancement, and camping.—C. H. Seaton

There will be other speakers and features on the program that will be of interest to all boys interested in missions, Royal Ambassador Advancement, and camping.—C. H. Seaton

Go ye therefore, teach all nations baptizing them

teaching them to observe all things which I have commanded you

**Tithe Now**

That All May Know Him

## Youth fellowship at Youth Convention

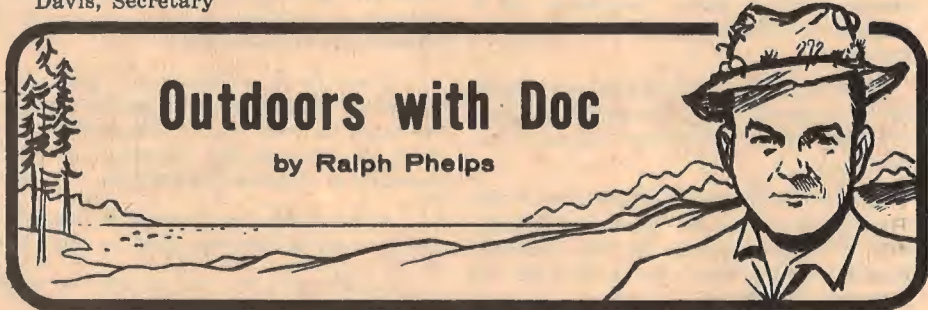
March 24, 1967

Because of an overwhelming request from the young people last year, a big youth fellowship will be held at MacArthur Park from 4:30-6 on the afternoon of the youth convention. Cecil McGee of the recreation department of the Sunday School Board will direct this fellowship. Sack lunches will be obtained by those who have tickets. The deadline to buy a ticket from the Training Union Department is Mar. 20. The price is 50c and a concession stand will also be open.

To announce that Cecil McGee will direct the fellowship is enough to cause 1,200 young people to flock to the MacArthur Park at 4:30 p.m. This fellowship will be only for those who attend the convention that day at Second Church.

At the fellowship Cecil McGee will direct folk music with the assistance of the Singing Young Americans of Second Church, Little Rock. There will also be skits and stunts. There will be fun! fun! fun! When you hear Cecil McGee on Friday morning, Mar. 24 at Second Church make an announcement you will want to attend. The tragedy will be that those who do not buy tickets in advance will not be able to eat at the park with the rest of the young people.

Churches that are planning to bring a bus load should estimate the number of people coming and send 50c for each person to the Training Union Department immediately so that tickets can be sent to the church.—Ralph W. Davis, Secretary



## A homing dog?

Whenever dog owners get together, it is the usual thing for them to discuss the accomplishments, real or imagined, of their pets. These are always interesting, but, I believe the most unusual one I have heard in the last few months is the story C. R. Patterson, a member of the Roland Baptist Church, related.

As we ate delicious catfish from his lake and looked out through a picture window at the beautiful rolling hills of the Patterson farm near the Little Italy community, my host told about a squirrel dog that decided to go home.

The dog had been brought to Mr. Patterson from Hopper, Ark., where his son, Charles, had got it from the school principal. An avid squirrel hunter, Mr. Patterson was glad to get the hound, which had a good reputation as a tree dog.

Kept in this pen a few days, the dog seemed right at home. He went on a round or two with his new owner and showed no inclinations to run off.

About 1 o'clock on a Friday afternoon, the dog took to the woods. It was thought he had jumped a deer and was still in pursuit when he didn't come back at sundown.

At 9 o'clock the next morning, a long distance call came from the watch tower near Hot Springs. A ranger said that a dog wearing a collar with Mr. Patterson's name and phone number was there and appeared mighty tired. Mr. Patterson couldn't believe it was his missing dog, but he promised to come at once to see.

Checking a map, he found that the dog had either had to swim or go around Lake Maumelle and then cover nearly 35 airline miles to the tower. Strangely enough, the tower was directly on the line between the Patterson farm and Hopper, near Caddo Gap.

The trip by road was more than 50 miles, but when Mr. Patterson got to the ranger station he found that, sure enough, it was his missing dog—so foot-sore and weary the animal could hardly move.

Homing pigeons we used to raise, but homing dogs are something else!



# Voting on mixed-drink bill

BY W. HENRY GOODLOE

Executive Director

Several members of the General Assembly have commented to us from their spotlight position that it would be interesting now and then if, instead of being lambasted for a "wrong" decision, commendation might be given for voting "right." Others have asked us to make available in this column their voting records, specifically on the mixed-drink bill. We are happy to use this space given to us to make the record available on this particular issue for your information.

Voting AGAINST the mixed-drink bill in the House were these forty-seven representatives:

Alexander	Harberson	Murphy
Arrington	Harris	Nance
Autry	Hasley	Oakes
Bethell	A. Hayes	Oglesby
Bookout	Hendrix	Rainwater
Brown	Hilburn	Sadler
Butler	Holsted	Shaver
Capps	Kelley	Sheets
Colay	Landers	Sheid
Collins	McCuiston	Smithers
Cook	McKissack	Stevens
Dawson	Manatt	Stewart
Feild	Meacham	Turner
Flanagin	Meers	Wells
Foster	J. Miller	Windsor
Hammons	S. Miller	

The forty-four voting FOR the mixed-drink bill in the House were as follows:

Bates	Haydon	Patrick
Beasley	Henry	Rule
Boyce	Holland	Ryburn
Brandon	Hopson	Sink
Bryan	Howell	J. Smith
Camp	Hunt	R. Smith

Carter	C. Ledbetter	Sparks
Conditt	J. Ledbetter	Still
Crank	Linder	G. Taylor
Davis	McClerkin	V. Taylor
Day	McDonald	Thompson
Dishongh	Maddox	Williams
Goodwin	Matthews	Womack
Hamilton	Nicholson	Young
Harrell	Nowotny	

Voting "Present" were three:

Dingler	Durrett	Schug
---------	---------	-------

Not voting were six:

Kizer	Bryant	Rose
Roberts	J. Hayes	Spkr. Cockrill

The final vote on the Local Option—

Mixed-Drink Bill in the Senate was:

FOR—8

D. Allen	Harvey	Stafford
R. Allen	Howell	White
Earnhart	Hurst	

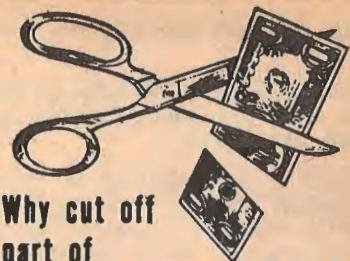
AGAINST—26

*Alagood	Gathright	Lookadoo
*Anderson	Gibson	McNiel
*Bearden	Griffin	Moore
Bell	Heern	Nelson
Chambers	Hendrix	Partain
Douglas	Hudson	Penn
Elrod	Ingram	Sorrels
*Fletcher	Jones	*Sprick
Ford	*Lightle	

NOT VOTING—1

Wade

Seven of those voting "against" had voted "for" on the first Senate consideration and are indicated with asterisks by their names.



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Ark. B

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# The bookshelf

**Southern Churches in Crisis**, by Samuel S. Hill, Jr., Holt, Rinehart and Winston, 1967, \$5.95

Instead of concentrating on "inviting people to church," with the formal church convocation conceived as the primary locus of divine activity, contemporary churchmen see their calling in terms of being emissaries to people in the world where they live and in the whole variety of their needs and situations, says Dr. Hill.

But he takes note of a wide gap between the leadership and the people of the church, particularly in the South:

"The apparent indifference of regional religious groups toward the current civil rights struggle in the South is found to be consistent with the general evangelical stance, which simply does not view responsibility toward God or man in the light of a social ethic. The white Christian's duty toward the Negro, as seen by the Southern church, is to convert him and befriend him (in a paternal framework), not to consider altering the social traditions and arrangements which govern his (and everyone else's) life to so significant a degree."

Here is a timely book that crosses denominational lines to deal realistically with crises common to all faiths.

**The Return of the Lord Jesus**, by R. A. Torrey, Baker Book House, Reprint 1966, \$2.50.

Long after his death, the author of this book continues to bear a vital witness. His incisive treatment of the scriptural teachings on the second coming of Jesus Christ are as timely today as when they were first written.

Each chapter deals with a separate aspect of the theme: its importance, its certainty, its manner, its results and its time.

**Peloubet's 1967 Select Notes**, A Complete Teaching Aid for all Denominations on the International Bible Lessons, 1966, \$3.25.

In its 93rd year, this commentary is an encyclopedia of information and is acclaimed for its scholarship. It is designed for use by teachers, pastors, and students of all grades and denominations.

**Let Us Go on to Maturity**, by John E. Hunter, Zondervan, 1967, \$2.95

The author pinpoints for believers several tremendous truths: That the risen Christ is God's answer to all our needs; that he not only fulfilled the prophecies of God but he also made

real the glorious promises of God; and that the quality of our Christian lives lies in our response to these facts.

**A Year's Bible Course**, based on the Scofield Reference Bible, by Charles H. Morgan, Baker Book House, reprinted 1966, \$2.95

This book attempts to provide guidance for a systematic study of the Bible. It refers, page by page, to the introduction and notes of the Scofield Reference Bible. Its 52 lessons may be regarded as one full year's Bible Course.

**Points for Emphasis**, Fiftieth Anniversary Edition, 1967 by Clifton J. Allen, Broadman Press

This is a pocket commentary on the International Bible Lessons for 1967. It is available from the Baptist Book Stores.

**Hymns and Human Life**, by Erik Routley, Eerdmans, 1966, \$3.95

With more than half a million hymns from which to choose, Author Routley has chosen 611 and tells their stories here, relating many interesting things about their authors and the circumstances out of which the hymns were written.

## The preacher poet

### God engaged at making man

Before God formed a ray of light  
Or set a single star in space  
He saw, in mind, an image formed,  
A likeness of the Lord himself;  
For such a one he'd form and shape  
Those things that thro all time he'd need.  
Then, setting forth, supplied he light,  
And piling up his gifts untold  
Of air, of drink, of foods also,  
Of shade and shelter to be had  
And treasures plentiful in store.  
Then 'man was formed of common dust  
And into this same block of clay  
God breathed the breath of life  
And man became a living soul.  
'Twas not enough alone to breathe,  
For God saw more than that in man;  
A spirit gift must be bestowed,  
A heart within at one with God,  
Beloved companion unto him  
Thro purchase made by shedded blood,  
That in the heart of man be found  
Implanted love and purity;  
That man became companion, friend,  
Forevermore to walk with God,  
A God-made man, at last complete.  
W. B. O'Neal

## Asian alliance talked

WASHINGTON—The Baptist World Alliance Administrative Committee meeting here heard plans for possible organization of an Asian Baptist Fellowship and discussed the possibility of establishing an Asian office of the Baptist World Alliance (BWA).

Josef Nordenhaug, general secretary of the world-wide Baptist organization, reported that Baptist leaders from Asian countries will meet in Hong Kong Apr. 8 to discuss the possibility of organizing a fellowship group for 21 Asian and Southwest Pacific countries.

If approved by the Asian Baptist leaders, the association would link the Baptist bodies in these countries in a fellowship similar to the European Baptist Federation and the North American Baptist Fellowship.

There are more than 1 million Baptists in the 21 countries, according to BWA record. The total includes a 1941 figure of 123,000 Baptists in Mainland China. No membership figures have been available from the China mainland since missionaries were forced out in 1941, and no one knows how many Baptists are still in the China mainland. (BP)

## Stagg to Brazil, Europe

LOUISVILLE—A professor at the Southern Baptist Theological Seminary here will travel more than 10,000 miles this summer on teaching and study responsibilities in South America and Europe.

Frank Stagg, who is James Buchanan Harrison professor of New Testament interpretation, has been invited to lead three one-week conferences for Southern Baptist missionaries in Brazil.

Immediately following the Brazilian tour, Stagg will leave for Europe on a \$4,000 faculty fellowship given by the American Association of Theological Schools toward study at Tuebingen, Germany. (BP)

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# EVANGELISM



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\*\*\* Special events are promoted each year in an effort to win the lost and raise the spiritual level of the students. Such events are the annual B. S. U. Focus Week, Church Efficiency Conference and Church-B. S. U. Youth Revival.

\*\*\* One of the most effective evangelistic outreaches from the campus is the college endorsed evangelist, Rev. Billy Walker. He renders a year-round evangelistic ministry over the eastern two thirds of the nation.

\*\*\* A continuing evangelistic thrust is provided by the College City Baptist Church located on the campus of Southern Baptist College.

\*\*\* Practically all of the new churches and mission stations (established) in Northeast Arkansas since 1941 were directly related to the ministry of Southern Baptist College.



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Believing in the growing importance of Christian Education and desiring to assist the Southern Baptist College of Walnut Ridge, Arkansas, in her Expansion and Endowment Campaign, approved by the Arkansas Baptist State Convention, I propose to give at least \$1.00 per month for three years to this institution. This will be over and above my regular church pledge.

Signature \_\_\_\_\_

I plan to pay this pledge as follows: \$ \_\_\_\_\_ with this card; ( ) monthly; ( ) quarterly; ( ) each six-months; ( ) annually. I will pay directly to the college ( ) or through my church ( ).

Note: Check appropriate spaces above.





What was the name of America's first famous baseball club?

If you can't tell, it isn't surprising. The answer goes back to the year 1845. More than a century ago, the Knickerbockers of New York City were organized. According to all records, this was the first important ball club in America.

Of course, baseball didn't start in that year. "Base" and "rounders" had been played as long as Americans could remember. Washington's men played at Valley Forge.

The Knickerbockers, however, were the first to give importance to the sport. This pioneer team made a study of the game. They set up a system of rules, conducted regular practice, and arranged matches with opposing teams.

Not until 1846 did the club really get going. In those far-off days the game played at New York might be slightly different from the one played at Boston. In New York a team had nine players. In New England there were usually six or eight on a team. In Boston the pitcher of that time threw the ball. In New York it was still the rule to give it a ladylike toss.

Pitchers were accommodating. When the batter stepped up to the plate, he would first hold out his hand—shoulder high, waist high, or knee high. That was to indicate the sort of pitch he wanted, and the pitcher tried to oblige.

However strange were the rules of that time, the way the players dressed was something to write home about. When the Knickerbockers took the field, they would be all togged out in long, blue, flannel trousers, tight-fitting around the ankles. They wore blue mo-hair hats.

This may sound startling, but listen! Those pioneer "kings of swat" didn't feel really up to the mark unless they could flaunt a bright necktie. The brighter and dizzier the colors, the more the fellows liked them. Such cravats

## BASEBALL'S PIONEER NINE

BY VINCENT EDWARDS

made any man stand out in a crowd.

Running bases was full of hazards in those days because of the shoes that were usually worn. Cleats were unknown, but the "hum brogans" had wooden pegs in the soles. Woe to a player if one of those pegs worked loose. He might find himself taking a header as he rounded a base.

The man at bat was given the high-sounding name of the "striker." Catchers must have been afraid of him. They played safe by standing three to ten yards in the rear. Once in a while a mitt-man would venture to a two-yard range, but this was considered risky because of the batter's whirling stick.

Note that word "stick." It was not used figuratively. The bat of those pioneer days was just that. Usually it was the stout handle of a rake or a pitchfork cut to a length of from three feet to three and one-half feet, according to the preference of the player.

The balls were no less curiosities. The ones used in Boston were from 5½ ounces to 6 ounces in weight and from 2½ inches to 3½ inches in diameter. They were made of yarn tightly wound around a piece of cork or India rubber. The whole was covered with smooth calfskin in quarter sections. The seams were closed snugly, so that in handling a ball the player never found any rough surface.

From what has been told, one might be led to believe that early baseball was somewhat crude. That may have been so, but it wasn't because of the umpire.

That gentlemen made up in dignity whatever the players lacked.

The old-time umpire could always be recognized by his frock coat and top hat. They gave him a certain air. He added to it by never rushing to announce a decision. He could be as deliberate as a judge on the bench and just as solemn and condescending. If he did move fast, it was only when a pop fly was in the air over his head. You couldn't blame him for not wanting the ball to connect with his plug hat.

In those early days, the umpire was provided with a comfortable chair and a large umbrella to keep off the sun. In time, he began to feel superior to players and fans. He was in a class all by himself.

Umpires were not slow in penalizing men who broke the rules. The time-yellowed scorebooks of the Knickerbockers may still be seen in the National Baseball Museum in Cooperstown, New York. In them are numerous marginal notes beside players' names: "Fined by the umpire." They show that players had to toe the mark then just as much as they do today.

In baseball's pioneer period, the Knickerbockers were the great trail-blazers of the sport. Rival clubs were organized in Brooklyn and Boston, and the New York team made more than one exciting trip out of town.

The War between the States put a stop to the sport for a time, but later baseball was taken up with more enthusiasm than ever. In 1868, the first professional teams were organized and the National Baseball Association was formed. From that day to this, as all the world knows, there has never been any letup in interest in the game. More than any other sport, baseball is now recognized as America's favorite national pastime.

(Sunday School Board Syndicate, all rights reserved)





# When redemption is complete

BY TAL D. BONHAM  
PASTOR, SOUTH SIDE CHURCH, PINE BLUFF

Life and Work

March 19

Revelation 7:9-17; 11:15

A LITTLE girl, blind from birth, knew the beauties of the earth only from her mother's lips. A noted surgeon performed a successful operation. When the last bandage was removed from her eyes, she ran from the doctor into the arms of her mother. Then, she ran to the window and looked out at the world for the first time. For the first time, the glories of the earth rolled into her vision. She ran to her mother and screamed with joy, "Oh, mamma, why didn't you tell me it was so beautiful?" As the mother wiped the tears from her eyes, she said "Precious child, I tried to tell you."

We read much about heaven in Revelation. But when we get to heaven, we too will scream with joy, "John, why didn't you tell us it was so beautiful?" Perhaps John will say, "I tried to tell you in the last book in the Bible."

What is heaven like? In the last two chapters of Revelation, John says that heaven is like a tabernacle, a city, and a garden.

### A tabernacle

HEAVEN is like a tabernacle (Rev. 21:1-5). In the Old Testament, the tabernacle was a place of fellowship with God. In heaven, the Christian will fellowship with God in a way that man has never known. John says that in heaven there is "no more sea" (Rev. 21:1). The sea is a symbol of separation (Rev. 4:6). There will be nothing in heaven to separate one from God. John also referred to the tabernacle experience of the Christian in heaven in an earlier part of his book (Rev. 7:9-17). He pictures Christians of all races standing in God's presence dressed in the white robes of purity with palms in their hands. Soldiers carry spears to

war but those who celebrate the victory of battle wave palm branches!

The Christian will enjoy heavenly fellowship with God without the distressing presence of grief. John pictures heaven as a place where there is no hunger nor thirst and where God wipes away the tears.

After Dr. Wayne Ward, professor of theology at Southern Seminary, preached a sermon on heaven, a 90-year-old blind man approached him with these words, "Brother Wayne, I want to SEE you."

He ran his fingers over Dr. Ward's face. Then he said, "One day, I can really see you." Then with tears streaming out of sightless sockets he said, "When I open my eyes for the first time, you know who I will be looking at, don't you?" Dr. Ward said, "Yes, you will be looking at Jesus."

Then, with a cry of joy the blind man said, "Brother Wayne, it is worth being blind for 90 years to know that the first time I open my eyes, I will be looking at Jesus!"

### A walled city

HEAVEN is like a walled city (Rev. 21:10-14, 21-27). In Old Testament times, the walled city was the city of protection. In times of trouble, everyone made his way to the walled cities. Heaven is a place of perfect protection!

A little girl who was spending her first night away from home with a girl friend was heard to cry in the night. The mother of the house went to her bedroom and said tenderly, "Honey, what is the matter? Are you homesick?" The little girl said, "No, I'm here-sick." The Christian often gets sick of living in a world where the threat of war and destruction hang over his head. But he can rest assured that in heaven there is perfect protection.

A preacher said to a dying pauper, "I am sorry for you!" The poor man said, "Sorry, for me? Just look at the prospects!"

### A beautiful garden

HEAVEN is like a beautiful garden (Rev. 22:1-5). John paints an unforgettable picture of a garden where there is plenty of water and vegetation. In the garden of heaven, everything we

need is provided. Heaven is not only fellowship with God and a city where we have perfect protection, it is also like a garden where we have perfect provision.

The drama of redemption in the Bible revolves around three gardens. Man is cast out of the Garden of Eden because of sin. In the Garden of Gethsemane, man finds his way back to God and forgiveness for sin. In the Garden of Heaven, man's redemption from sin is complete!

### Pearly gates

But how does one get to heaven? Only through Jesus Christ! John indicated that those who stand before God's throne in heaven stand there because their robes have been made white "in the blood of the lamb" (Rev. 7:14).

John pictures the wall around Heaven with twelve tremendous gates and each gate is one huge pearl (Rev. 21:21). A pearl is formed when a piece of foreign matter such as a grain of sand gets into the shell of the oyster. The wounded oyster's body secretes a milky liquid which forms a hard cover around the piece of sand. The oyster is suffering during the whole process. Finally, the hard cover builds up around the piece of painful sand and forces it out of the shell.

How wonderful! The entrance to Heaven is pictured as pearly gates! We could not walk through the gates of heaven on our own merit. Our entrance to heaven is gained through the suffering of our Lord and Saviour, Jesus Christ. Jesus said, "In my father's house are many mansions . . . I am the way" (John 14:2,6).

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# Love beyond measure

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

A person who had worked for long years in mission work said, "What we need desperately is not so much a vision of a world in need as a vision of Christ on the cross. This alone will motivate us to do what we should for world redemption."

Certainly the death of Christ is central in the Christian religion; and the crucifixion of our Lord, when viewed in its full significance, is a powerful motive to redemptive living on the part of the believer.

Since lengthy books have been written on the death of Jesus without beginning to exhaust the subject, we do little in this week's lesson except touch on a few highlights of the New Testament account.

## I. Submission, 22:39-42.

After the celebration of the Pass-over Feast, at which he instituted the Lord's Supper and indicated that Judas was the one who would betray him, Jesus went out of the city and up on the Mount of Olives as he had often done before. His disciples followed him to a certain spot, where he urged them to "pray that ye enter not into temptation." Then he went about a stone's throw farther.

There our Lord knelt down and prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will but thine be done."

The cup to which Jesus referred was that of suffering and death. In Hebrew, this was a common way of designating one's divinely appointed fortune. Because he possessed a human body that would suffer just as acutely as would any of us in like circumstance, Jesus' physical reaction was to recoil from having to go through the agony—just as we might want to draw away from painful surgery if this were possible.

The greatness of Christ is seen, however, in his complete submission to whatever God's intent for his life might be: "Not my will but thine be done."

## II. Intercession, 23:33-34.

After being shuttled from Caiaphas to Pilate to Herod to Pilate, Jesus was finally sentenced to die early on Friday morning. He was beaten with a Roman scourge, clothed in a purple robe in mockery of a kingly position, crowned with thorns, given a scepter of a broken reed, ridiculed, blindfolded, beaten and taunted, "Prophecy! Who is it that struck you?" Then he was forced to carry his heavy cross toward Calvary until he dropped from exhaustion.

When the hill near the city was reached, Jesus was nailed to a cross and lifted toward the sky before the heavy timbers settled with a sickening thud into the hole prepared for it. The nails driven through his hands and feet tore the flesh in excruciating pain.

Even as his executors divided his clothes and rolled dice to see who would get them, Jesus Christ lifted his voice in intercessory prayer and cried, "Father, forgive them; for they know not what they do." The world had never witnessed a greater example of forgiving love, and if we want to know how God feels toward sinners we need only to look at Christ on the cross.

## III. Salvation, 23:39-43.

Because Rome feared insurrection by the Jews, the country had been combed for potential trouble-makers; and Barabbas, public enemy number one, had been picked up along with a couple of other criminals, possibly his henchmen.



... LSD has been labeled the most dangerous of all illicitly available drugs. The judgement was made by the New York County Medical Society. The great danger is that only one experience with "acid" can produce permanent personality changes or prolonged psychological damage, according to Dr. Donald B. Louria, the Society's narcotics committee chairman.

... A new truth-in-lending bill, supported by Wisconsin's Senator William Proxmire, is said to have a good chance of passage. The bill would require lenders to reveal full annual interest charges on credit.

... A recent Gallup Poll indicates that six persons in every ten, nationally think birth control pills should be supplied free to all women who are on relief who are of childbearing age. While the official position of the Roman Catholic Church is that "artificial contraception" is immoral, rank-and-file Catholics expressed views not very different from those of Protestants on questions dealing with supplying the pills free to women on relief and recommending the pills for general use.

International

March 19

Luke 22:39-42; 23:33-34, 39-46

In their unbelievable choice, the mob at Pilate's palace had screamed for Jesus' crucifixion and Barabbas' freedom. Thus, the two remaining criminals were crucified, one on each side of Jesus.

Crucifixion is about as cruel a form of death as mankind ever devised, and those who experienced it sometimes hung for several days before finally expiring. It is therefore not unusual that the two criminals talked to each other and to Jesus as they hung suspended between sky and earth. One of the scoundrels heaped abuse on the Master and sneered, "If thou be Christ, save thyself—and us"

But the other one checked him with the words, "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

Then the second criminal addressed Jesus, "Lord, remember me when thou comest into thy kingdom." This plea moved Jesus to respond. "Today shalt thou be with me in paradise." It was a reply that made an eternity's difference to the malefactor.

## IV. Death, 23:44-46.

The crucifixion began at the third hour (9:00 a.m.) and continued until the ninth hour (3:00 p.m.), when Jesus died. From noon until the ninth hour, "there was a darkness over all the earth," and the veil in the Temple sanctuary was split in two.

Finally the Son of God cried, "Father, into thy hands I commend my spirit." And with these words, he died.

It is difficult to comprehend the awfulness of Christ's death. The only sinless, perfect man who ever lived was executed like a common criminal; and every insult the malice of his enemies could devise was hurled at him. Willingly he endured the cross, not out of necessity born of weakness, but out of urgency born of love. By offering himself as the vicarious atonement for the sins of every person who would accept his substitutionary death in their stead, he conquered the enemy of sin and put death forever under his feet. "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

Jesus said, "and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have eternal life" (John 3:14,



15). The whole purpose of Jesus' coming into the world was "that the world through him might be saved" (John 3:17).

As we look at the Christ of the cross, we can ask with that great hymn,

"Was it for crimes that I have done He groaned upon the tree?  
Amazing pity, grace unknown,  
And love beyond degree!"

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## Piggy banks for missions

SPRINGFIELD, Mo.—Assemblies of God Sunday school children under age 12 throughout the nation contributed \$203,069 to the Boys and Girls Missionary Crusade fund-raising program during 1966, surpassing last year's library books for the 80 Assemblies of God foreign ministerial training schools, according to Mrs. Frances Foster, BGMC coordinator. (EP)

## A Smile or Two

### Puppy love

When an American visiting a small English town lost a valuable dog, he asked to have a notice printed in the local evening paper offering 100 pounds for its return. Evening came, but no paper appeared. The American waited for some time. Then he went to the newspaper office. There he found no one but the night watchman.

"Isn't the newspaper coming out?" he asked.

"I doubt it, sir," the watchman said. "The whole staff's out hunting for a lost dog."

### Long distance?

Mr. Brown was sitting down to breakfast one morning when he was astounded to see in the paper an announcement of his death. He rang up his friend, Smith:

"Hello, Smith," he said, "have you seen the announcement of my death in the paper?"

"Er—yes," replied Smith—"where are you calling from?"

### Modern application


The Sunday School teacher was describing how Lot's wife looked back and turned into a pillar of salt, when little Tommie interrupted, "My mother looked back once while she was driving," he announced triumphantly, "and she turned into a telephone pole!"

### Time off

College years: The only vacation a boy gets between his mother and his wife!

### All mixed up

Willie to teacher: "I don't understand my mother. When I'm noisy she spanks me, but when I'm quiet she takes my temperature."



## HOLY LAND TOUR

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## Attendance Report

March 5, 1967

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	65	85	
Ashdown Hicks First	41	32	
Berryville Freeman Heights	133	48	
Blytheville Gosnell	208	54	
Camden			
Cullendale First	423	129	1
First	586	146	2
Crossett Mt. Olive	198	79	
DeQueen Lone Oak	59	29	1
El Dorado			
Caledonia	47	37	
East Main	297	108	2
Ebenezer	173	80	
First	750	500	
Immanuel	500	165	
Forrest City First	540	161	
Ft. Smith Towson Ave.	155	87	2
Greenwood First	132	278	
Harrison Eagle Heights	252	77	
Hope First	462	122	2
Imboden	124	57	
Jacksonville			
Bayou Meto	145	84	
First	453	122	1
Marshall Road	264	149	3
Jonesboro			
Central	507	196	4
Nettleton	272	101	1
Little Rock			
Immanuel	1,205	411	6
Life Line	503	101	3
Rosedale	239	125	
Magnolia Central	653	249	
Manila First	158	67	
Marked Tree Neiswander	112	67	
Monticello Second	226	110	
North Little Rock			
Baring Cross	596	169	1
South Side	27	17	
Calvary	439	143	
Gravel Ridge First	166	66	
Runyan Chapel	65	37	
Harmony	67	44	
Levy	539	132	2
Park Hill	830	226	2
Indian Hills	111	51	
Sixteenth St.	43	27	
Sylvan Hills First	284	101	
Paragould First	502	164	
Pine Bluff			
Centennial	255	95	
Second	230	84	1
South Side	723	223	
Tucker	38	27	
Watson Chapel	234	83	
Springdale			
Berry St.	112	37	
Elmdale	318	62	2
First	410	104	1
Stephens First	147	52	
Texarkana Beech St.	495	140	5
Community	26		
Van Buren			
First	419	178	1
Oak Grove	265	143	2
Second	90	57	7
Vandervoort First	46	21	
Ward Cocklebur	37	32	
Warren			
First	481	120	2
Southside	100	89	
Immanuel	260	75	3
West Memphis			
Ingram Blvd.	292	118	5

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## Religion 'credibility gap'

FRESNO, Calif.—A Seventh-day Adventist official warned here that a "credibility gap" exists between church leaders and parishioners which is "causing widespread mistrust of religion today."

This gap, said Neal C. Wilson of Washington, D. C., the denomination's North American president, has resulted from the "differences between what preachers preach and the way they live their lives."

Addressing a meeting of the Adventist Pacific Union Conference, Mr. Wilson asserted that church leaders "must not drift with surrounding circumstances, or endorse questionable moves simply because it is the easy way out. Those who occupy positions of religious responsibility," he said, "must preach truth, talk truth, walk truth, live truth." (EP)

## New Spanish law

MADRID—Spain's new statute on religious freedom has been passed by the Council of Ministers (cabinet) after an unexpected delay and "a bit of re-touching." It will not go to the national Cortes (parliament) where it is expected to pass without difficulty, probably in April.

A spokesman for Spain's Protestants greeted the news with what was described as cautious enthusiasm. Spain's Protestants are "naturally pleased," said Baptist Pastor Jose Cardona, the secretary general of the Spanish Evangelical Defense Commission. But the organization's response will be reserved, he added, until Protestants have been able to study the revised text. (EP)

## Down with (toy) war!

SACRAMENTO—State assemblyman John L. Burton has waged war on the production of "toys of violence" and urges parents to buy sticks, balls, bats and Tinkertoys instead of toy bazookas, zap guns, sonic blasters, bombers, bombs, grenades and tanks.

"To make war, death and violence attractive and appealing to youngsters can only have an adverse effect on the sense of values that these children will acquire," Burton said. (EP)

## Cult deifies Selassie

KINGSTON, Jamaica—The Rastafarians, a sect of West Indians whose long hair is plaited into muddy locks, are a baffling religious-cultural sect who think Haile Selassie is God and Africa the promised land.

They take their name from Ras (major) Tafari Makonnen, as Haile Selas-

## Robots in the army of the Lord

Somewhere there's a computer card for you and nearly everything you own. By the end of the century, every person in the world will be located and identified.

In 25 years our current communications explosion will have tied together most of the libraries and information centers of the world electronically. Governments and individuals will have the world's current information available at a touch. In many areas, money will be replaced by electronic identification cards. Medical diagnosis will be made by computer. Men will converse with computers as they now talk by telephone.

These are the communications marvels which David Sarnoff, chairman of the board of the Radio Corporation of America, sees leading to "a one-world concept of mass communication." Dr. Paul S. Rees in World Vision Magazine, calls them the missionary's "Titanic Tool," and C. Richard Broome, director of Southern Baptist Theological Seminary's data processing department, sees

himself as called before his coronation as emperor of Ethiopia, reports Francis B. Kent at the scene for the Los Angeles Times.

"Unlike other sects and cults," says reporter Kent, "Rastafarianism has no hierarchy, no rigid moral precepts and no houses of worship. Its followers simply believe that one day there will be a sort of apocalyptic catastrophe, followed by what they call repatriation." (EP)

## War on religion

TIRANA, Albania—Enver Hoxha, First Secretary of the Albanian Workers (Communist) Party, has promised "a long struggle" against religion, but one which will not be "offensive to the people."

His pledge was given, according to Albanian news agencies, in reply to an open letter received from a group of 40 persons, including clergymen and believers, in the Diber district.

The letter to Mr. Hoxha expressed regret "that our predecessors, influenced by religious sentiments, instilled in us the practice of living by the sweat of others."

"Now," the letter said, "we will remove our religious robes and work like other citizens. We will do our best to see that all religious institutions are handed over to the people for economic, social and cultural purposes. We will renounce religious services, and rites, such as ceremonies on the occasion of betrothals, burials, namings, etc." (EP)

them as the means not of binding and shackling man but of freeing him to be creative in greater witness for Jesus Christ.

"Missions are being carried on amidst the third great revolution of mankind," said Dr. Donald A. McGavran, dean of the School of World Mission and Institute of Church Growth of Fuller Theological Seminary, Pasadena, Calif. "The first [was] from a hunting to an agricultural economy, and the second, industrialization of the West. This third revolution, marked by automation, atomic power, electronics and the fantastic development of rockets and space travel, is upon us and is pushing nations hither and thither at bewildering speed."

What shall we do with these fantastic God-given communications tools? The Missions Advanced Research and Communication Center in Pasadena (sponsored jointly by Fuller Seminary and World Vision) suggests first the need for more research and development to use the methods of communicating more effectively. This could be done, it says, by establishing research centers in key cities throughout the world. Interdenominational in character, they should be manned by the best scientists, theologians, missionaries and supporting staff the Christian world can muster, says MARC.

Never before have fishers of men had so many tools to do their job. Scientists have provided the means; now let us pray that God will supply the men to use them.—Norman B. Rohrer, Director, Evangelical Press Association News Service.

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