March 19, 1964

Arkansas Baptist State Convention
Three crosses stand on Calvary's hill
   Amid tumultuous shouts below.
Three men die slowly on their trees
   In bitter anguish, suffering so.

A robber hangs for crimes he's done
    And, unrepentant, makes no plea
For mercy as he slowly dies,
    A sinner damned eternally.

A second convict also dies
    But pleads for grace: "Remember me!"
A wasted life and nothing more
    Than Jesus' love to set him free.

A guiltless, blameless, perfect man—
    The third between the convicts stands.
The cross of Jesus towers high
    And lifts the world with nail-pierced hands.

Three crosses loom against the sky—
    A sinner lost, a sinner saved,
And one who died for sin (Praise God!)
    To free my soul which was enslaved.

~Photo by Louis C. Williams
ARKANSAS BAPTIST
Houston or Memphis?

THIS is the question, as the Executive Committee of the Southern Baptist Convention looks for a meeting place for the annual meeting of SBC for 1969. Having eliminated consideration of other possible sites, the Committee must recommend either Houston or Memphis for the 1969 meeting, in time for approval by the Convention at Atlantic City, N. J., this spring.

Meeting places and dates previously approved are: 1965, Dallas, June 1-4 (where, incidentally, the seating capacity is only 10,000); 1966, Detroit, May 24-27; 1967, New Orleans, May 23-26; and 1968, Jacksonville, Fla., May 21-24.

Since Memphis expects to have a new and adequate auditorium at its fairgrounds by the time of our 1969 meeting, and since Houston is already adequate, we'd say the Committee will not go wrong either way it decides.

Two men honored

TWO prominent Southern Baptist Convention leaders will be given special recognition for long and distinguished years of service, at a session of the Southern Baptist Convention at Atlantic City, in May:

Courts Redford, of Atlanta, who will retire at the end of 1964 as executive secretary of the Home Mission Board; and C. C. Warren, of Charlotte, N. C., who this year completes a dual assignment as chairman of the committee, planning SBC activities during the Baptist Jubilee Advance and chairman of the movement to establish 30,000 new SBC churches and missions during this church extension project ending this year.

Plaques will be presented to Dr. Redford and Dr. Warren, in the recognition exercises.

Preacher 'policeman'

BLASTING gambling and liquor selling in the dry county of Laurens, Georgia, six Dublin, Ga., ministers recently assumed the roles of police to prove their point.

The ministers—four Baptists, one Nazarene and one Methodist—went together to verify reports that there was gambling and liquor selling in certain private clubs in their county. According to a report in The Christian Index, Atlanta, their efforts resulted in the confiscation of 16 slot machines and "several cases of whiskey," in two week-end raids they led.

The action came after Dr. Stanley B. Hahn, pastor of Dublin's First Baptist Church, wrote in his weekly church bulletin an article declaring that slot machines, "filthy magazines" and whiskey, sales and "dirty movies" were flourishing in the city.

Circuit Court Judge Harold E. Ward re-convened the Laurens County grand jury to investigate Dr. Hahn's charges. Following the raids he led, Dr. Hahn said: "We are ready with the full facts to back up our statements."

Although preachers are not primarily policemen—either spiritual or otherwise—it is refreshing to hear of these brethren who take seriously their citizenship as well as their call to preach the gospel.

Will this splendid example be worth anything to us here in Arkansas, where the underworld continues to thumb its nose at law enforcement, with its wide-open operations in Hot Springs?
Baptist church bombed in Birmingham, Ala., last year—a bombing that took the lives of four girls attending Sunday School.

Speaking to the Advisory Council of Southern Baptists for Work with Negroes, in Nashville, recently, Mr. Cross listed these other lessons as learned from the bombing, still unsolved:

Laws of themselves do not eradicate hatred;
When the gospel is not made relevant, it ceases to be effective in the hearts and minds of people.
Gifts to the bombed church total over $186,000, exclusive of insurance, and every cent received has been receipted, the pastor said. He thanked Southern Baptist churches and individuals in Birmingham who responded to the tragedy. He said he continues to receive threatening letters and insulting telephone calls.

'Humor of Christ'

SINCE I frequently attempt to make use of humor in this column, it is encouraging to see a new book by Elton Trueblood, the noted Quaker Bible scholar, entitled The Humor of Christ, just published by Harper and Row at $2.50.

"To many readers," says Dr. Trueblood, "the idea of Christ as humorous is surprising or even mildly shocking." He shows that many of Christ's teachings that are either incomprehensible or indefensible if they are taken seriously, are brilliantly clear if they are understood humorously.

As just one example cited by Dr. Trueblood, take what Christ said about the Pharisees "straining at a gnat and swallowing a camel." Dr. Trueblood thinks "swallowing a camel is funny in any language." He quotes from another writer, T. R. Glover, who helps to bring out the humor as he pictures what would happen if a Pharisee actually swallowed a camel:

"... he sets about straining what he is going to drink—another elaborate process, and the series of sensations, as the long hairy neck slid down the throat of the Pharisee—all that amplitude of loose-hung anatomy—the hump—two humps—both of them slid down—and he never noticed—and the legs—all of them—with whole outfit of knees and big padded feet. The Pharisee swallowed a camel and never noticed it. (Matt. 23:24-25). It is a mixture of sheer realism with absurd-
ANNUAL MEETING
WOMAN’S MISSIONARY UNION, SBC

May 18-19, 1964
Atlantic City, N. J.
Convention Hall

Mrs. Robert C. Fling, Cleburne, Tex., president
Miss Alma Hunt, Birmingham, executive secretary
Claude H. Rhea, Jr., Houston, Tex., music director
Theme: For Liberty and Light

Scripture: The light shines in the darkness and the darkness has not overcome it. John 1:5

Monday morning, 9:30
Meditation: The Baptist Story
Hymns of Praise and Thanksgiving
Out of the Past—Eliza Moring Yates, China, 1846
Into the Present—Mrs. Frank Baugh, East Pakistan
Solo: Shirley Yang, Hong Kong

Monday afternoon, 2
Meditation: The Baptist Story
Hymns of Praise and Thanksgiving
Out of the Past—J. O. Westrup, Mexico, 1880
Into the Present—Sistie Givens, Brazil
Solo: Shirley Yang
“Thy light shines in the darkness and the darkness has not overcome it.” John 1:5
The Dick Mefford Family, Mississippi
The Joe Mefford Family, Spain

Monday night, 7:30
Meditation: The Baptist Story
Hymns of Praise and Thanksgiving
Out of the Past—Mrs. J. Wash Watts, Palestine, 1922
Into the Present—John D. W. Watts, Switzerland
Solo: Shirley Yang

Tuesday morning, 9
Meditation: The Baptist Story
Hymns of Praise and Thanksgiving
Out of the Past—Nannie Bland David, Africa, 1880
Into the Present—Marjorie Stephens, Nigeria

Tuesday afternoon, 1:45
Meditation: The Baptist Story
Hymns of Praise and Thanksgiving
Out of the Past—J. W. D. Creath, Texas, 1846
Into the Present—Nathan Porter, Home Mission Board, Atlanta

Business
Electiof Officers
Presentation of Honor Guests—Mrs. R. L. Mathis, Treasurer
Women’s Department, Baptist World Alliance
Representatives of the North American Baptist Women’s Union, Richmond, Va.

Solo: Shirley Yang
“Thy light shines in the darkness and the darkness has not overcome it.” John 1:5
Mrs. William McMurry, President,
North American Baptist Women’s Union

Closing Meditation, For Liberty and Light

MARCH 19, 1964
IT was springtime, in 1954, when we moved from a neighboring state into the commodious, freshly redecorated pastor’s home provided by the Arkansas church whose call my husband had accepted. Warm expressions of neighborliness and welcome; trees and flowers at their beautiful best; an atmosphere of culture; and the people’s readiness to cooperate in the work of the church made us from the very beginning happy in the privilege of becoming Arkansans.

Through the ten wonderful years that have slipped away since we became transplants from our native state into Arkansas, we have accumulated a priceless collection of vignettes in memory, like:

Thirty people going out in an average evening to visit in the interest of the church, then returning to sit in an informal circle, reporting visitation experiences and enjoying moments of fellowship together;

Men walking down a church aisle to kneel around their pastor and pray with him for guidance in decisions and problems to be met by this particular “group of baptized believers;”

Inexpressible thrill in the privilege of representing our church at the Baptist World Alliance in London and having a bit of travel in western Europe as guests of our congregation;

Cooperation of that same group of church people with their pastor’s participation in the Scotland Crusade and a subsequent visit to the Holy Land;

The radiant face of a teacher of Intermediate boys when one of his class members made a profession of faith, and the significance of his words: “You know, I have taught a Sunday-school class and served as a deacon in my church for several years, but this is the first time I ever consciously led a person to Christ. I didn’t know what an experience like this would do for a man!” Satisfaction in seeing the same young man take some of his boys with him week after week to visit a disinterested teenager. . . .

The joy of dedicating and occupying an educational building erected and equipped to reach, win, and train people for Christ;

Realization of a dream of many people through many years in a Baptist Student Union building designed to enlist and encourage scores of college students to practice the Christian way of life;

Opportunities to become serving parts of fruitful activities in the Arkansas Baptist State Convention. . . .

Rewarding experiences on college campuses where eager youth, capable and trained and dedicated administrators work toward making Arkansas ever a better land of greater opportunity;

Under conviction of divine leading, the move from a church with a long, rich history to a nearby young church getting launched on the stream of Arkansas Baptist life to fulfill its destiny as a beacon light for Christ;

A veritable ache of gratitude for unmerited, concrete expressions of Christian love and concern on the part of congregations and friends;

Thankfulness to God for those who laid enduring foundations before us and those coming after us to add worthy structure to the building begun—

These are but a typical few of the many reasons for our rejoicing that we came to Arkansas!

As we move now to Louisiana to become a part of life at New Orleans Seminary, we go with a recurring refrain that will be a melody in our hearts through all the years to come: “Arkansas has been so good to us!”

It is with special delight that I accept Dr. McDonald’s invitation to continue writing our column, “Courtship, Marriage, and the Home”. Let me in turn invite you to keep alive our lines of communication, reminding you again that your questions and your responses are the life line of this page.

It is my hope that the change in address will serve only to strengthen the reader-writer relationship. It is my further hope that the spirit on campus and associations with the student body and faculty at New Orleans Seminary will greatly enhance the value of our page.

Just as it has never been our purpose to be “in competition” with other churches, so it will never be our idea to have other than the finest appreciation for and good fellowship with all our seminaries. But I do have a dream: It is that some of the interested and capable young people who read this column will answer God’s call to fulltime, Christian vocations and come to New Orleans for their seminary training!

I shall look forward to our weekly visits together through the medium of Arkansas Baptist. Thank you, Arkansas! We love you.
BELIEVER’S BAPTISM

By Herschel H. Hobbs
Past President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

BELIEVER’S baptism means the baptism of a believer. Thus the only person who is eligible for New Testament baptism is one who has believed in Christ as his personal Saviour. This implies that such a person must be capable of making a decision of faith for himself. Hence “infant baptism” is rejected. There is no instance of such in the New Testament.

Furthermore, believer’s baptism rejects the idea of baptismal regeneration. In the New Testament only believers received Christian baptism (cf. Acts 2:41; 8:12; 10:43, 48, 16:31, 33). Acts 2:38 reads literally, “Repent, and be baptized... because of the remission of sins.” Note that only those were baptized who “gladly received [or believed] his word” (Acts 2:41). The New Testament teaches that we are saved “by grace... through faith” (Eph. 2:8), not by faith plus rite or ceremony. If salvation is by “grace” it cannot be by any “works” of man (Eph. 2:8-9). For the terms are self-contradictory. Works, including baptism, are the fruit or the result of being saved not its root or cause.

That baptism is a symbol and not a sacrament is evidenced from the meaning of the word used for Christian baptism. The Greek language has two words rendered “baptism” (baptismos and baptisma). The former refers to the act of baptism. It is used only twice in the New Testament (Heb. 6:2; 9:10; not genuine scripture in Mark 7:4, 8). In both instances it refers to Jewish ablutions or ceremonial cleansings. It is never used in the New Testament of Christian baptism. The latter (baptisma) connotes the meaning of baptism or that which is depicted in the act. This is the word which is always used of Christian baptism.

Two scripture passages will suffice to illustrate this. In Romans 6:3-6 Paul says that in baptism (baptisma) the subject pictures that in which he has believed for salvation, namely, the death, burial, and resurrection of Christ. He further portrays that which has already happened to him because of his faith. He has died to sin, has buried his old life, and has already been raised to a new life in Christ. Note that “baptized into Jesus Christ... into his death” may better read “baptized with respect to Christ... with respect to his death.” We are not baptized into Christ; we believe into Christ. In baptism (its meaning) we symbolize that which has already happened because of our faith. You do not bury one in order to kill him, but because he is already dead. Hence baptism symbolizes the burial of that which has already died and the resurrection to a new life which one already possesses.

The second passage is 1 Peter 3:20-21. Here Peter likens our salvation to the saving of Noah and his family in the ark. Note that “wherein” refers to the ark not to the water. They were saved from or through the water or flood by being in the ark. They were in the ark because they had believed God’s word. Furthermore, “the like figure” refers to the ark (Christ) not to the water. Likewise, “baptism” (baptisma) is the meaning not the act of being baptized. The meaning is that we are already in Christ through faith in His death, burial, and resurrection. Therefore, we symbolize also our own death, burial, and resurrection which have been accomplished through our being in Him through faith. So Peter expresses the meaning of baptism both negatively and positively. Negatively, it is “not the putting away of the filth of the flesh” or our sins. Positively, it is “the answer of a good conscience toward God.” We are not baptized in order to be saved. But if we are saved we will want to symbolize that salvation in the manner prescribed by the Lord.

This symbol is present only in immersion. So New Testament baptism calls for a proper meaning and a proper mode. If you alter the meaning the mode loses its significance. If you change the mode the meaning is lost. Hence the widespread custom among Baptists of rejecting as New Testament baptism that which changes either the mode or the meaning. For they understand New Testament baptism to be the immersion in water and an emergence from water of a believer, not as a sacrament but as a symbol.

Commands Baptist TV

WASHINGTON—A resolution commending the Southern Baptist Radio and Television Commission was placed in the Congressional Record by a South Carolina Congressman.

Rep. W. J. Bryan Dorn (D., S. C.) inserted the resolution by the South Carolina Broadcasters Association. Dorn, a Baptist, said he took “great personal pride” in the resolution. He stated that Baptists “have traditionally fought for freedom,” citing Roger Williams “who founded the State of Rhode Island while seeking religious freedom and individual liberty.”

Dorn said that freedom to broadcast is as essential as freedom of speech, freedom of assembly and freedom of the press. The resolution of the South Carolina Broadcasters Association commended the Radio and Television Commission for its position.

It further cited The Beam, monthly publication of the commission, as “(1) speaking out on issues of importance to free and unfettered use of electronic media, (2) continuing to emphasize the great amount of good being done in broadcasting... (3) presenting regular features on stations and to individuals who are doing new things... especially in the field of public service programming.”

March 19, 1964
Middle of the Road

MISTAKES

BY J. I. Cossey

A MISTAKE is a fault in an opinion or judgment. I have made many and serious mistakes and I have regretted every one of them. I still make mistakes and I still regret them.

One Sunday morning last year, I asked my congregation to turn to a certain chapter in the Bible and follow along as I read. I made the mistake of reading another chapter. Another Sunday morning I preached the same sermon I had preached the preceding Sunday. No one complained about it. The first time I ever preached in a brick church, in my nervousness I said at the morning service, 'We will now have the evening offering.'

One year I got confused and preached my Thanksgiving sermon a week early.

I was once entertained in a home and later the same week I introduced myself to the man who entertained me.

The following are some common mistakes:

A mother of twins heard one crying and the other one laughing. She rushed into the room to find that the laughing child had not been bathed and the crying twin had been bathed twice.

Another amusing case was that of a young lady on a bus who insisted that a man keep his seat, saying that she was young and did not mind standing. The man said, "I am getting off at this stop."

Another case: "So your son had to leave school on account of poor eye sight?" "Yes, he mistook the dean of women for a coed."

The owner of a cheap watch said to the watch repairman, "I made the mistake of dropping my watch." The repairman said, "Well, I don't suppose you could help that—the mistake you made was picking it up.

Swift said, "there are few, very few, that will own themselves in a mistake."

All living people make mistakes. The people who do not make mistakes are dead people. The most aggressive and successful people make the most mistakes. Pastors, denominational men and women, editors [Be careful, Bro. J. C.—ELM] and missionaries make mistakes. But, mistakes can be stepping stones to outstanding successes.

A doctor or a plumber may bury his mistakes but most of us must face our mistakes and overcome them.

The Bible said, "Be not overcome of evil, but overcome evil with good."

When you lose something, find it.

When you make a mistake, correct it.

When you talk too loud, tone down.

When you talk too loud, speak louder.

When you make a blunder don't look back, look forward, victory is ahead.

Preach the truth and you will never have to apologize for it.

"No one ever became great or good except through many and great mistakes," said Gladstone.

Dear Ed:

Shore do thank ye fer the artical ye run last week on tithin in your paper. I ben lookin fer somthin on tithin to give to Bro. an Sister Jostle fer quite a spell. They're retired an don't have much mony comin in. They ben feelin sorta down in the mouth cause they couldn't give like some other folks. I ben tellin them that the Lord only specks them to give back only one dollar out of ever ten he gives them but some how it wen't doin no good in getin it throo to them. They red your artical an got it real fast an i never sen no to people so happy sine they lernt that they is givin jest as much, in the Lords eys, as any body else is. Thank ye agin fer the help.

Uncle Deak

The Bookshelf

Noted American Duels and Hostile Encounters, by Hamilton Cochran, Chilton, 1963, $6.65

Although the outcome of battles has usually affected the course of our history, an ounce of lead has frequently done the same, as Mr. Cochran shows in this interesting, if sometimes chilling book.

He gives a broad background of each affair and skillfully sketches the motives that impelled the opponents to face the possibility of killing or being killed. Many of the circumstances are amazing; so are the weapons used, which range from lances and swords to shotguns and Bowie knives.

The book is dedicated to "two distinguished Americans whose brilliant careers were cut short by untimely and unnecessary death on the field of honor." Alexander Hamilton and Stephen Decatur.

The American Way of Death, by Jessica Mitford; Simon and Schuster, 1963, $4.95

Here is an outspoken book that has created quite a furor across the country, with funeral directors being solidly against it.

If the book is overdrawn in spots, as many a mortician has declared, it none the less serves to alert the public to the possibilities of exploiting their own grief, or being exploited, in the sinking of hundreds or thousands of dollars for no better purpose than a sacrifice to pogan gods.

The author makes it clear in the foreword that she is not dealing with scandals such as misuse by occasional undertakers of the coroner's office to secure business, or with bribery of hospital personnel to "steer" cases, or the illegal re-use of coffins, fraudulent double charges in welfare cases, etc. Rather, she is dealing with what she regards as the outlook and practices of the "average undertaker, who does adhere to the code of his calling."

Who Fired the First Shot? and Other Untold Stories of the Civil War, by Ashley Halsey, Jr., Hawthorn, 1963, $5

True stories of men and emotions, rather than statistics or battles, constitute the theme of this book on the Civil War. Many of these were written by Mr. Halsey for the Saturday Evening Post, as a part of a series commemorating the centennial of the Civil War.

The author's intimate knowledge of weapons and military history, combined with a fluent style, make this book one of the very few to give such a brilliant, three-dimensional view of the personal combats, private emotions, human strengths and human frailties of this bloody conflict.

ARKANSAS BAPTIST
Arkansas All Over

Temple, Cullendale, observes anniversary

RFV. LONNIE Lasater observed his eighth anniversary as pastor of Temple Church, Cullendale, March 15.

Rev. and Mrs. Lonnie Lasater, and daughter, Wynonne, moved to Camden from the First Church, Nashville. When they began their ministry here, Temple Church was just six months old as a full-time Southern Baptist Church. There was a total of 68 resident members at the time.

During the past eight years, the church erected a new church sanctuary from the First Church, Nashville. When they began their ministry here, Temple Church was just six months old as a full-time Southern Baptist Church. There was a total of 68 resident members at the time.

The sanctuary is finished in a limba paneling with natural finish and can seat 500 people. The Sunday School has a present enrollment of 230. The Training Union enrollment is 117. The church membership is now 250.

With the exception of the laying of the brick wall, this building was constructed by volunteer labour of the men of the church, Pastor Lasater reports.

A second major building project of the church was the construction of a brick pastorium valued at $25,000. The home has a living-dining room combination, with three bedrooms and two and a half bath facilities. The den and kitchen combination is finished in natural mahogany paneling, with fully electric furnishings. There is a pastor's study and a utility room connected to the double carport. Heating is by a central controlled heating plant.

Mrs. Wood publishes

MRS. WILLIAM H. Wood, active member of First Church, Ft. Smith, is the author of "Blueprints for Building a Better Way of Life," published this week by Pioneer Press of Little Rock.

Mrs. Wood has served as a teacher of adult ladies for more than 30 years. She holds the Teacher's Master Diploma from the Sunday School Board of the Southern Baptist Convention. She has

Midwestern lectures

A BRITISH Baptist preacher will deliver a series of lectures at Midwestern Seminary, Kansas City, March 19-20 and 24-25. He is Dr. G. Henton Davies, president of Regent's Park College (Baptist) of Oxford, England, who will be the speaker on the H. E. Hester Lectureship on Preaching at the seminary.

An Old Testament scholar, Dr. Davies will deal with preaching the Old Testament. He will speak each morning at 9:30 in the seminary auditorium. His topics are: "Preaching Its Message," "Preaching Its God," "Preaching Its Miseries," "Preaching Its Messianism."

The lectures will be open to the public.—Pioneer Press

Central Association

Ray to Ridgecrest

E. S. RAY has accepted a call to the pastorate of Ridgecrest Church. Mr. Ray the father of J. C. Ray, pastor of Gil-lead Church, has been making his home at Montrose.

ALFRED Duncan has resigned as pastor of Leonard Street Church to accept a call to Shorewood Hills Church.

LEONARD Street Church recently ordained as deacons Veryl Cooley, Charles Davis and Robert Lambert.

RECTOR Heights Church, formerly Harmony, dedicated its new building recently. Among the speakers were Dr. C. W. Caldwell, superintendent of Missions for the Arkansas State Convention, S. A. Wiles, former Central Association missionary, Tommy Robertson, pastor of Antioch Church, Rev. L. C. Ward, former interim pastor, and George Robinson, pastor.

Hugh Owen, Missionary served as WMU president of her church and Concord Association.

The publishers describe the new book as "religious, philosophic, sincere, inspirational and of current interest." They suggest its use in all phases of church activity and for personal meditation.

New Arkansas Baptist subscribers

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<th>Church</th>
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<td>Simon O. Norris</td>
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<td>Westvale, Jonesboro</td>
<td>Leonard Bunch</td>
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<td>Silent Grove</td>
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3 months free new church:

MARCH 19, 1964
The Palmers—retired, not tired

REV. and Mrs. Palmer have coffee, backed by a display of Christmas cards which they enjoy until the Easter season, bringing to mind for several months the friends who remembered at the Yule season.

RETIRED but not tired was the way Rev. H. L. Palmer of Perryville described himself and his wife in a recent interview with Editor Bonnie R. Holland of the PERRY COUNTY NEWS.

Portions of the printed interview:
Relaxing with wife "Babe" at his side on the living room sofa, Brother Palmer pointedly remarked, "We are busier now than we have ever been."

As a salesman, H. D. Palmer, came in contact with Miss Electa Lamkin who at the time was a secretary for a firm which brought the two together. She was a daughter of Dr. L. E. Lamkin, a Texas evangelist who pastored First Baptist Church at Houston for seven years.

Mr. Palmer was born in Georgia some 74 years ago. His father was a member of a Methodist Church which was organized by John Wesley and George Whitfield near Oconee and Savannah, Georgia. His mother was a member of the Christian Church.

Both Mr. and Mrs. Palmer attended Southwestern Seminary at Fort Worth in 1929. He was ordained in 1933.

On April 1, 1943, Mr. Palmer came to Arkansas from Barbourville, W. Va. accepting the missionary position for Current River-Gainsville Association at Corrison. From there he went to Black River Association at Kennett, Mo., and then to Black River Association in Arkansas and to Poplar Bluff, Mo.

He was called to Perry County in December, 1947, where he served as missionary for Perry County Association for two years. When the Conway-Perry Association was formed he became missionary, a position he held until his retirement.

During his mission work Mr. Palmer organized seven churches, including one of the most recent, the Stony Point Church northeast of Houston. Three of the others were in the Conway-Perry Association. He has pastored churches in Oklahoma, West Virginia and Arkansas and during his tenure numerous Sunday Schools and Training Unions were organized.

The Palmers have specialized in Vacation Bible Schools and are still very active in this phase of church work. They were the first in the State of Arkansas out of 48 associations to attain the 100 per cent Bible School record.

For years the Palmers lived at Perry, moving to Perryville in November, 1966, having purchased and remodeled a home they bought from the Harvey Brewers. He still performs weddings, conducts funerals, serves as supply minister, and works with all pastors and the current missionary, George Fletcher.

Brown to Runyan

REV. Mel Brown has accepted a call to become pastor of the Runyan Chapel at No. 8 Frostwood, North Little Rock, Ark., which was organized as a mission of the First Church of Gravel Ridge during a tent revival last September.

Mr. Brown is a 1965 graduate of Ouachita College and is from Trumann. While still a high school student he was pastor of McCormack Church, Trumann, in Trinity Association.

While attending college he was pastor of Mt. Moriah Church near Murphreesboro, and later of the Sulphur Springs Church, near Big Fork.

Since graduation from college he has been serving as interim pastor of East Side Church, Trumann, and working as sports editor for the Morrilton Democrat.

Mr. Brown plans to study at Southwestern Seminary, Fort Worth, Tex., beginning in September of this year. He will commute each week between North Little Rock and Fort Worth.

The Cover

This scene from the table in the Upper Room where the Lord's memorial supper was begun shows the two extremes among Jesus' disciples—Judas Iscariot, the betrayer, and John, the "disciple whom Jesus loved." This unusual Easter drama in "The Answer" television series was filmed by Southern Baptists' Radio-TV Commission in Fort Worth using the famous Stubbergh wax interpretation of da Vinci's painting of "The Last Supper." See this film on Easter Sunday over KFSA-TV, Ft. Smith at 4:30 p.m., or KTHV, Little Rock, at 12:30 p.m.
Revivals

FIRST Church, Heber Springs, Feb. 18-Mar. 1; Fred T. Cherry, Oklahoma City, evangelist; David Blaylock, Memphis, singer; 8 by baptism; 4 by letter; Walter N. Hill, pastor.

CRYSTAL HILL, North Little Rock, Apr. 27-May 2; Gerald Jones, pastor, Immanuel Church, Forrest City, evangelist; Kenneth Davis, Crystal Hill Church, music director; Ralph Raines, pastor.

AUSTIN Station Church, Feb. 23—Mar. 1; Paul Pearson, pastor, evangelist; Herbert "Red" Johnson, singer; 4 for baptism and 1 by letter.

Sixteenth Street Church, 2201 W. 16th, North Little Rock, Mar. 15-22; Mac Brown, Crystal Valley Church, evangelist; Mr. and Mrs. Harry Evans, song leader and pianist; E. O. McElroy, pastor.

KT. OLIVE Church, Cressett, Mar. 2-5; Jack Parchman, Mt. Pleasant, Tex., evangelist; Ray Shoop, church music director, song leader; 20 saved (19 joined church); 2 by letter; 25 rededications; 10 pledged to establish family altar; 50 young people took a stand against dancing and drinking; Carroll Evans, pastor.

GOOD Hope Church, Bends Community, 7 miles southeast of McCrory, beginning Apr. 12; Bill Burnett, Calvary Association missionary, evangelist; John Henry Hall, pastor.

Briggs on faculty

PHILIP H. Briggs, program director at Second Church, Little Rock, will serve on the Youth Conference faculty at Ridgecrest Assembly July 2-8, 1964.

The invitation was extended by the Baptist Sunday School Board Training Union Department.

MRS. Marie Foreman has joined the staff of Second Church, Little Rock, as church receptionist and youth coordinator.

Record attendance

UNION Church, El Dorado, had a record Sunday School and worship service attendance on March 1.

They were not in a revival, they were not trying to win a banner, they were not in any kind of contest with another church.

They had only one motive: To see what one big visitation effort would do. It resulted in 254 in Sunday School and more than 300 in the worship service.

Many members commented, "That's the first time I ever saw the balcony full except for funerals." The previous record in Sunday School was 223, set in 1968. Average attendance for February was 150.

The people of Union Church will remember this as an example of what dedicated visitation can and will do—Pastor Carter Tucker

MARCH 19, 1964

HOUSING FOR STATE CONVENTION

El Dorado, Arkansas

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<th>NAME</th>
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<td>Canary Court 4.00 Double 5.00</td>
<td>114 S. Washington</td>
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<td>1010 North West Ave. 6.00</td>
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<td>Whitehall Courts 5.00-8.00</td>
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<td>840 W. Hillsboro St. 6.00</td>
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<td>White Sands Motel 4.00</td>
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THE Arkansas Baptist State Convention will be meeting in El Dorado, Nov. 2-5, 1964. Listed here are available hotels and MOTELS. We would suggest that you make your reservations soon, making them direct with the place where you would like to stay.

—S. A. Whitlow, Executive Secretary

THE RUBY JURY—FIVE WERE BAPTISTS: THE jury that found Jack Ruby guilty of the murder of Lee Harvey Oswald contained five Baptists. They are, left to right, Luther Gene Dickerson, one of the Baptists; Mrs. Mildred McCollum; Max Causey, a Baptist; Mrs. Aileen B. Shields; R. J. Fletcher Jr.; Mrs. Gwen English, a Baptist; J. G. Holton; Douglas J. Sowell; James E. Cunningham; J. Waymon Rose; Mrs. Louis Malone, a Baptist; and Allen W. McCoy, a Baptist. Ruby has appealed the death sentence. (Dallas Times-Herald Photo by Eamon Kennedy via Baptist Press.)
Vermont church begins through layman's work

HERE'S WHY SBC NOW IN 50—Laymen have leading roles in Southern Baptists' accelerating pioneer missions thrust in the East, North and West. R. L. Anderson was transferred from Alabama to Burlington, Vt., by his employers. Ultimate result: formation of the South Burlington Baptist Church, first for the Convention in Vermont, and—since Vermont was then the only state without any SBC-affiliated churches—the report of Southern Baptists having churches in every state in the U. S.—(BP) Photo

IT'S laymen like R. L. Anderson of Burlington, Vt., not just the preachers or missionaries, who have brought about the expansion of the Southern Baptist Convention into all 50 states.

Anderson, a native of Thomasville, Ala., had divided his life between Alabama and Florida before moving to Vermont in 1960. He actually approached his move to this far northeastern state as a mission enterprise.

Trips to Vermont on business had impressed him with lack of Baptist work in the area. He had found only one Baptist church in this city of some 60,000 people. It is also the site of the state university.

When the General Electric Co. asked him to manage its facility in Burlington, he took this as "the leading of the Lord."

The Andersons (they have two teenagers) made their decision to move after a phone call from Florida to the SBC Home Mission Board's pioneer missions secretary, A. B. Cash. Cash assured them they could do mission work in Vermont.

Once established in the city, contact was made again with Cash, who relayed the news to David Perkins, then pastoral missionary in Plattsburgh, N. Y.

Thus was set in motion a chain of events which resulted in the first Southern Baptist church in Vermont, the last of the 50 states to report a church affiliated with the SBC.

In February, 1961, the first fellowship meeting was held in the Anderson home. Perkins conducted services that included other Southern Baptists: some were married to Vermont natives, some were Vermonters who became Christians while attending Baptist churches in the south.

A local radio station agreed to broadcast the "Baptist Hour"; summer missionaries came for survey and vacation Bible schools, even to preach at the mission.

Leaving the Anderson home, the meetings were held in the Grange Hall until a five-room house was purchased. Now a site has been bought and plans drawn for a building.

Perkins came as pastor of the mission in January, 1963, and in July the mission became the South Burlington Baptist Church.

"We made the mistake of emphasizing Southern Baptists at first," Anderson said. "Vermont has had little migration from other areas. It is mostly third and fourth generation Vermonters. After you have been here 10 years, they decide maybe you're permanent.

"It takes a period of living here, or proving yourself, showing your interest and concern, and above all, living a Christian witness to reach the people and grow."

The church, organized with 32 members, now has all the usual organizations, like Sunday school, Training Union, Woman's Missionary Union, but Anderson said this caused concern at first.

The church had $5,000 to pay on its lot, bought with a site loan from the Home Mission Board. From the start 10 per cent has gone to the Cooperative Program.

Anderson says, "It's been one of the marvelous things of God's mercy that our finances have not been large but they have been adequate."
Cooperative Program up

NASHVILLE—Cooperative Program receipts for Southern Baptist Convention agencies continue to run nearly 10 per cent higher than for the first two months of 1963. A report from SBC Treasurer Porter Root here shows $3,396,533 received in January and February, 1964, from state Baptist convention offices through the Cooperative Program. This is 5.5 per cent above the $3,284,377 for the first two months of the previous year. During February, the amount was $1,768,375 compared with $1,628,157 in January and $1,686,377 the previous February.

Lottie Moon Christmas Offering funds for foreign missions continued, too, to pour in from the states. Nearly 95-1/2 million in designations during February, 1964, included only about $30,000 for agencies other than the Foreign Mission Board.

Close to $77 million in designations has been forwarded to the Foreign Mission Board in January and February, 1964—nearly all of that Lottie Moon gift.

Designations for the two months of 1964 total $7,768,834, compared with $7,652,226 for the like period of 1963, a gain of 1.51 per cent.

The Foreign Mission Board's funds for February, 1964, included $5,213,622 through Lottie Moon and other designations and $2,508,881 from the Cooperative Program, according to the treasurer's report.

Old Testament town has Baptist church

ISRAEL—When Southern Baptist Missionary James W. Smith moved to Nazareth, Israel, in 1963, his first visitor was Mousa Hanna, who came to insist that Baptist work be started in his village, Ramah. On February 15, this year, 13 Baptists in Ramah organized a church.

Missionary W. Chandler Lanier describes the village: “Ramah abounds with olive pressers. An unforgettable sight is the water used to wash the olives, mixed with the black olive juice, flowing through the streets like a stream. Ramah is mentioned often in the Old Testament, especially in I Samuel, and once in the New Testament, in Matthew 2:18, in reference to the children slain in Bethlehem.”

Joint prayer meeting

WASHINGTON - A Catholic-Protestant prayer service attended by 1000 persons in Bogota, Colombia has been praised by the country’s largest daily newspaper, El Tiempo, according to a news story from the Bureau of Information of the National Catholic Welfare Conference here.

In a land where Catholics long have been accused of persecuting Protestants, El Tiempo reported that “the bell of reconciliation has sounded also in Colombia.”

SS Board says Reynolds misquoted

NASHVILLE—Misquotation of a Sunday School Board music authority by a New York City-based news service has puzzled Southern Baptists who appreciate the sound theological position of the Board's church music ministry. William J. Reynolds, director of the Board's church music department editorial services, was interviewed for the Feb. 11 Louisville Times by Bill Woolsy, reporter for the newspaper. Woolsy, not a Baptist, quoted Dr. Reynolds to the effect that “We used to sing a lot of ‘Heaven’ songs in church.” The interview then went on to insert a statement that was his own, not Dr. Reynolds'. “In the theology taught today, Heaven is an abstraction, which makes these hymns naive by current standards,” stated Mr. Woolsy. This was neither stated nor implied by Dr. Reynolds.

The Religious News Service, in a release dated Feb. 14, quoted Dr. Reynolds incorrectly by attributing to him the "theology" statement, which he did not make.

“I told Mr. Woolsy that preachers were not preaching as ‘many sermons on heaven today as they used to,’ states Dr. Reynolds. “Since the well-planned worship service provides music to support and illumine the sermon topic, fewer sermons on ‘heaven’ result in use of fewer hymns on the subject.”

Several state papers used the erroneous Religious News Service release without being aware of its inaccuracy. The Baptist Message of Louisiana paraphrased the story based on the published interview and came up with: “He [Reynolds] charged that changes in word meanings and modern theology are making some famous hymns out-dated.” This paper called the interview, “an RNS interview,” which it was not.

Baptist Standard of Texas had Reynolds telling reporters that certain hymns “are going out of date because heaven in today's theology is an abstraction which makes these old hymns seem naive.” The Texas paper, of course, had no way of knowing that Dr. Reynolds' position was misrepresented by RNS.

Other state papers, using the erroneous RNS report, left similarly mistakes impressions.

The Sunday School Board has staffed the music conference with five persons from the office of denominational relations, the official Board office for news releases to state and secular papers. The “choice of the state paper editors to use the RNS material rather than that supplied by the Sunday School Board is one that each editor has perfect freedom to make, of course,” said Gomer R. Lesch, director of the office of denominational relations. “It is unfortunate, however, that such misleading impressions can be given by material which is not factually accurate.” —Sunday School Board Release

Evangelists meeting

The conference of Southern Baptist Evangelists has announced its ninth annual meeting, a breakfast, May 20 in Atlantic City, N. J., prior to opening of the Southern Baptist Convention.

Meeting place is the Holiday Room of Midtown Motor Inn, 7 to 9:30 a.m.

Robert G. Lee, former executive secretary of the Department of Evangelism, has made arrangements for the annual Evangelists meeting. The year 1961, he was assistant pastor of Daniel Memorial Baptist Church, Jackson, Miss.

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Before it's too late...

It's too late to lock the barn after the horse is stolen! But you, don't own a horse? Well, the principle still holds true. There are some things you can still wait too long to do. Such as writing your will.

More and more, sensible people are taking time for estate planning. They know that death is inevitable, and that it plays no favorites. Death does not always wait for old age. Often it takes the young. And once death comes, it is too late to decide how your property is to be divided. If you want to have a part in that decision, you must do it now—while you are well and of a sound mind.

"Treasures in Heaven" is a straight-from-the-shoulder film which begins with a visit of Joe and Mary Anderson to their lawyer, Will Watson. When he suggests a will, they shrug their shoulders with the old excuse, "We have plenty of time." In reply, Lawyer Watson cites three incidents from his practice that illustrate the need for wills on the part of everyone.

This film is available free of charge upon request. You might use the following form to request the film for your church.

Arkansas Baptist Foundation
401 West Capitol
We would like to have the film "Treasures in Heaven" to show in our church either date.

1st choice

2nd choice

Pastor

Church

Evangelism

How long has it been?

By JACK STANTON

HOW LONG has it been since you helped a lost person find Christ as Savior and Lord? Every Christian is to be a soul-winner. The lost wait for your witness. No one, no matter how skilled or trained, can take your place.

Witnessing is grounded in the very nature of the Christian life. A born again believer walking daily with his Lord will tell what he has heard, seen and knows of the Word of Life.

Witnessing is sharing Christ. It is confronting the lost with the "good news" of Jesus Christ.

Many people cultivate the lost by establishing friendly relations, inviting them to church, etc., but never confront them with the claims of Christ and ask for a decision.

Sometimes Christians attempt to excuse themselves from soul-winning by magnifying their inabilities and forgetting God's abilities.

Many resources are available for the earnest witness. Christ has promised to go with us. The Holy Spirit will prepare the way, guide, empower, call things to our remembrance, bring conviction, reveal Christ, and cause the new birth.

Participation in the Sunday School Witnessing Campaign and the Cultivational Witnessing program the six guides is the use of learning aids. Another guide is relating the program to the unit of study each Sunday night.

Many associations will likely use some regular associational meeting for this clinic. The associational missionary or associational Training Union director should contact the district Training Union representative of your district.

Brotherhood

State RA Congress

INTERESTING PLANS are being made for the State Royal Ambassador Congress scheduled to be held on May 1-2. The Congress will meet with the South Highland Church in Little Rock.

There will be three sessions of the Congress. The first session will begin at 8 a.m. on Friday afternoon, the second session will begin at 6:45; and the final session will open at 9 a.m. and close at noon on Saturday. Each of the three sessions will be packed with interesting activities, mis-
Annuity Board

No potato peelin' on the back porch for him!

By BETTY ENSMINGER
Annuity Board Staff Writer

AFTER 48 years as pastor, Minor Cole expected to rest and relax when he retired, but this proved to be a misconception.

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"It would make anyone happy to feel so wanted and useful," he said.

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All this has left him very little time for the two things he expected to do most in retirement, hunting and fishing. He's loved these outdoor sports ever since he was a boy growing up on a Louisiana sugar cane farm.

Recent in a devout Christian home near Farmersville, Cole was the last of 10 children. The church was a mile away he said, but the Cole family was always there.

"I helped provide for myself and the family from the time I was in the 10th grade," Cole said.

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Cole feels that if the energy of these young people could be directed into doing useful things it would solve a lot of problems. They need to be encouraged to spend more time preparing for life, he said, and less time worrying about a car and a wife or husband.

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"Much of our happiness and secur-

Sunday School

Study Course Award

EFFECTIVE NOW, the Sunday School Board has available a new inquiry service to churches and individuals desiring Church Study Course record information. This service will provide the complete record of awards earned by individuals. A church may request the record of all its members or an individual may request his personal record.

A charge of 10 cents for each individual's record will be made to churches for this service. A charge of 25 cents for each individual's record will be made to individuals requesting this service.

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Church Study Course Awards Office
Baptist Sunday School Board
127 Ninth Avenue, North
Nashville, Tennessee 3703

Lawson Hatfield, State Sunday School Secretary

Baylor Sports—Recreation Camps

Boys 8-16 Years
Fundamentals and Skills in
Baseball-Basketball
Football-Track
by Baylor University Coaches

JUNE-JULY-AUGUST

Write:
Dept. of
Physical Education
"SPORTS"
Baylor University
Waco, Texas

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MARCH 19, 1964

Atheist indoctrination

LONDON (EP)—All unit of the Polish armed forces are being deluged with massive anti-religious propaganda, according to recent arrivals here from the Communist-ruled country.

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Race Relations

Wanted!

SOME one to live on the grounds of our Negro Baptist Camp now being developed. This is the old RA Camp 18 or 20 miles out of Little Rock 3/4 mile off of 12th Street Pike, (near Fern-dale).

This would be a good situation for a retired man or couple in good health. It would not be satisfactory for someone in bad health or with children of school age. A house with lights and water will be provided free. This couple could be either white or Negro.

If interested please contact Clyde Hart, Baptist Building, Room 205 (ph. PH 6-3991) Little Rock—Clyde Hart, Director

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"Much of our happiness and secur-
(Continued from page 15)

He says he hopes every preacher and denominational worker will take advantage of the plan.

"Those who do will never be sorry, but those who do not may have years to regret it."

Cole, who has served as pastor in Huttig, Warren, Forrest City and Dumas, Arkansas, as well as in Louisiana and Texas, has baptized about 5,000 people.

"But if I had my life to live over again, I would certainly want to better my record," he said.

He would also put more emphasis on training others to be soul winners. "That's where a preacher can multiply his effectiveness," he said.

When asked to compare the preaching of today with the days when he first started preaching, he said he would not want to be critical of the many wonderful and faithful preachers today, but he has regretfully observed a tendency to more intellectual and less spiritual preaching. He admonishes young preachers to preach God's word and love the people:

"The world is hungry for love," he said, "and love never faileth."

### The preacher poet

**Looks and looks**

A look to earth, a look to heaven,
How many looks to man is given!
A look that stops one in his track;
A look that means no turning back,
A look that stabs a bleeding heart;
A look more than 's said impart;
A look no coldness can defy;
A look that shuts the mouth's reply;
A look one never can forget
E'en tho the sun of life has set;
A healing look that cures a wound;
A look of sunshine, round on round;
A look accepted, multiplied,
In spreading love is occupied;
A look of fear, a look of grief;
A smiling look of glad relief;
A look that brings a deathly chill;
A look that breaks a stubborn will;
A look of joy, a look of peace;
A look, the inner man's release.
The whole round world is filled with looks
Of good, of bad, of saints, or crooks.
How great the power of face and eye
To bring us joy or make us cry!
—W. B. O'Neal

**WHAT'S HIGH IN VALUE YET LOW IN PRICE?**

You're using many more electric servants these days, and living better in many ways. And while your electric bill might be bigger than it used to be, you're getting much more electricity per dollar than ever before.

When you add up the full value of all the good living electricity brings you, you'll find it's just about your family's biggest bargain!

Arkansas Power & Light Company

Arkansas Baptist
Missions secretary report

JANUARY AND February were very busy and interesting months to this servant of yours. A great variety of things claimed my time.

It was my delight to participate in five association Evangelism clinics. I could detect a rising fervor for evangelism. Our Jubilee Revivals will have to put us back to the main task—winning people to Christ.

It has been my privilege to present our State Mission Program to the Caroline WMU Association; to an associational youth rally in White River Association; and to several Church, Mariana. As a result of these services, I heard the following comment over and over again: “I didn’t realize we were doing so much.”

Surveys claimed some of my time, that is, a look at areas where there might be needs for new work. With the Missions Committee of Mt. Zion Association we scouted Jonesboro and pinpointed a few places. With the missionary and missions chairman of Faulkner Association we looked over areas of that county. I also made quick surveys in Hardy, Mountain Home and Little Rock.

Church dedications have been another interesting part of my work. I was with the Rector Heights Church of Hot Springs for their dedication. This new church has built a beautiful building and the Lord is blessing their efforts. The Lakeshore Mission, Lake Hamilton, was dedicated March 1, and I was honored to be the preacher for the occasion.

A study is being made of the possibility of establishing a “rehabilitation” farm in Arkansas where men from rescue missions can go for a period of time to get back on their feet physically and morally. It was my privilege to meet with J. T. McGill of the Rescue Mission in New Orleans; Clevis Brantley, Home Mission Board, Atlanta; Associational Missionaries H. M. Mugger, Everette Snodgrass and others, and laymen to discuss the idea of such a farm at Floral. We looked over some land owned by J. T. McGill which he is willing to lease to the Home Mission Board. If the idea seems feasible, Arkansas Baptists will be asked to participate.

The Jubilee Revivals are now in progress. At this writing I am engaged with First Church, Strong. During the second Jubilee revival period I will be in Flint, Mich., where Baptists are really growing. The Dale Maddux family, formerly of Cornville are members of the church where I will be preaching.

—C. W. Caldwell, Superintendent of Missions

Census at Big Flat

THE BIG Flat Mission, sponsored by Eastside Church of Mount Carmel, desires a pastor and will need financial help in securing one. The Mission is 54 miles south of Mount Carmel, 30 miles east of Calico Rock, 10 miles north of Kimbro and 21 miles east of Marshall.

A census of the community revealed the following: Assembly of God 173; Church of Christ 56; Baptists 41; unconverted 178. All of these are within a radius of 2½ miles. The mission at present is reaching about 25.

Report from Tulip

IT WAS at Tulip that our State Convention was organized in 1848. For some reason the Baptist Church died. Last September the Tulip Mission, which was begun a few years ago, was constituted as a church. Mrs. Frank Caughnan writes: “I am proud of all that has been accomplished at Tulip, but the thing I rejoice in most, is that I have seen seven mature adults (including my husband) baptized on their profession of faith into our fellowship. Our possibilities of growing may not be great but I feel like Tulip Community needs a Baptist church more than anything else and I hope we may be able to continue.”

This church received $40 per month supplement on pastor’s salary.

Morton has many prospects

A FEW years ago the Baptist Church, which was constituted as a church. Mrs. Frank Caughnan writes: “I am proud of all that has been accomplished at Tulip, but the thing I rejoice in most, is that I have seen seven mature adults (including my husband) baptized on their profession of faith into our fellowship. Our possibilities of growing may not be great but I feel like Tulip Community needs a Baptist church more than anything else and I hope we may be able to continue.”

This church received $40 per month supplement on pastor’s salary.

Lakeshore Mission

THE DEPARTMENT of Missions has given $5,750 on the purchase of land and construction of building of Lakeshore Mission south of Hot Springs on Lake Hamilton. The Lake Hamilton Church is sponsoring the mission. The first service was held Sept. 8, with an attendance of 36. On Sunday, Feb. 16, your-superintendent of State Missions visited the mission unannounced and saw 75 present in Sunday School and about 85 in the worship service. Of those attending the mission only 15 came out of the Lake Hamilton church. It is our prediction that the mission will average above 100 by the end of this year.

Conversion at State Sanatorium

CHAPLAIN BOYD Baker in giving his monthly report tells of an interesting conversion as follows:

“We received a patients’ conversion—one was a death bed situation but very real. The man had been here 15 or 18 months and was cold to all approaches. Sensing that he was growing weaker rapidly, I want to his room about 6 p.m. on Sunday. He was interested and concerned. I explained the way of salvation and asked him to pray for himself as I prayed. His breath was so short that he spoke in whispers and with great difficulty, but he said, "I'll do whatever you say." After prayer he said, "I did what you said and I feel alright." After I left he his nurse called the day supervisor who had gone off duty at 3 p.m. When she came he told her of his conversion. Then, when the 11 p.m. shift and the 7 a.m. shift came on he told them of his conversion. He died sooner than expected at noon Wednesday but we all feel sure he had made peace with God even though it was long delayed.”

SUMMIT Mission of Yellville

THE SUMMIT Mission of Yellville was constituted into a church, Feb. 2. There were 32 members in the constitution service and the charter was kept open for the rest of the month during which time 13 additional members joined, four of whom were for baptism.

The Yellville Church, Rev. Dale Barnett, pastor, has been sponsoring the mission for several years, and Roy Dunn has been the mission pastor. The Church was organized in the old building where the Baptist Church had previously met but for some reason had died and for years no services were held in the building. When the mission was opened a few years ago, it was necessary to cut the brars, weeds and bushes away from the doors in order to get into the building. The building has been improved and several Sunday School rooms added and the attendance is increasing week by week. This is to be another good church in White River Association.

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ARKANSAS MISSIONS
ARKANSAS WMU TO CELEBRATE

75th ANNIVERSARY ANNUAL MEETING
April 13-15, 1964
First Baptist Church
Little Rock

Special features

HISTORICAL PAGEANT
Monday Evening, the 13th
"I, PAUL SEND GREETINGS . . ."
Written and Directed by
Richard L. Goodbar
Baltimore, Md.
Presenting Beginnings of Baptist Woman's Work in Arkansas
and First Foreign Missionaries from the State
75 Voice Choir
100 Participants in Costume

YOUTH BANQUET
Monday Evening Preceding Pageant
Dr. Robert S. Denney, Featured Speaker
Send reservations and remittances of $1.25 per plate to
Mary Hutson, 310 Baptist Bldg., Little Rock, by April 6th

ANNIVERSARY LUNCHEON
Closing Session, Wednesday Noon, the 15th
A Time of Remembrance . . . Recognition . . . Rejoicing!
Send reservations and remittances of $1.50 per plate to Nancy
Cooper, 310 Baptist Bldg., Little Rock, by April 6th

Outstanding program personnel

Dr. Robt. S. Denney
Youth Secretary
Baptist World Alliance

Miss Alma Hunt
Executive Secretary
WMU, SBC

Miss Edna Wooten
Missionary
Washington, D. C.

Miss Kathryn White
Missionary
Hong Kong
Children’s Nook

ANCIENT CHARIOTS

By Thelma C. Carter

LONG ago many people rode in chariots. Perhaps you have seen pictures of chariots. They were usually two-wheeled carts drawn by two or four horses, sometimes more. The driver stood in the basket or body of the chariot.

Chariots were generally used in warfare, racing, and hunting. The chariot was not a carriage of comfort. It was without springs of any kind. Usually it had no seat. The chariot was entirely open at the back, so that the driver might leap to the ground and up again as was necessary in warfare or racing.

What a great noise and din the chariots must have as they raced over the crudely made highways! The wheels and body of the chariots were usually made of wood made stronger in places with bronze and iron. The wheels were first made solid. Later, they had from four to eight spokes and tires of bronze and iron.

Ambitious kings had strong armies of spearmen and thousands of war chariots drawn by strong horses. Wherever they went they destroyed everything in their path.

In Rome, chariot races were an important part of festivals. At the sound of the trumpet, 40 chariots and 160 horses dashed along the racing course. They must go twelve times around the course. The turning places were the most dangerous, especially when one chariot tried to pass his rival. Many times the chariots were overturned, horses fell, wheels flew off, and the persons in the chariots were hurled to the ground.

Chariots are mentioned many times in the Bible. “And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king of Jerusalem” (1 Kings 10:26).

HOW THEY ARE CARED FOR

By Enola Chamberlin

GOD made the world and everything in it. In doing so, he made it possible for each plant to grow and to mature its seeds, which become more plants in the future. He made it possible for each animal to live and grow. Each produces young of its kind and cares for these young until they are able to care for themselves.

In some instances, like the colt, the calf, and the chick, the young can walk as soon as they are born. Then care is not too difficult. In many other cases, an egg must be hatched, and the young must have special care to live. These factors are problems which the animals cannot solve for themselves.

Think of the emperor penguin. It lives where there is no material for the making of nests. The egg, if it lay on the frozen ground, even though the mother or father were sitting on it, would stay too cold to hatch. The all-wise Creator has prepared for this.

On the top of the father penguin’s right foot is a slight depression. Here the egg is deposited after the mother penguin has laid it. The father then sits on it, covering it with his warm body until it hatches. No, Papa Penguin cannot move around, nor does he eat during these incubating days. Something inside him has warned him of this fasting time.

Mammals are those animals which suckle their young. Among them, the marsupials give us some of the most striking examples of God’s care. Marsupials are animals that carry their young in pouches.

Think of a kangaroo mother. She may be as tall as a man and weigh two hundred pounds. Yet her baby is only an inch long at birth. Mother Kangaroo would have difficulty caring for this tiny baby if God had not given her a pouch for her joey to crawl into. There he is kept warm, protected, and fed until he is able to climb out on his own.

The opossum, another pouchedin animal, is not so large, but the babies, six or seven of them, are about the size of bees. Like the joey, they stay in the warm pouch, protected, and fed, until they are too large for the pouch to contain them. When the time comes that they are forced out, they cling to their mother’s back, gripping their claws in her hair. In this way they continue to go with her in her search for food.

We all know how helpless a human baby is. We also know that God has given mothers and fathers, nurses and doctors minds and intelligence to deal with the problems of its care. This shows how completely our Heavenly Father thought of everything when he made the world and everything in it.

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THREE CROSSES

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA COLLEGE

March 22, 1964

IMMEDIATELY following Pilate's cowardly release of the rioting murderer, Barabbas, and the sentencing of Jesus to death, steps were taken to complete the crucifixion as soon as possible. The Jews were probably anxious to get the deed done before the beginning of their Sabbath observance at sundown on Friday and doubtless urged that the execution proceed at once.

The form of execution decided on was crucifixion, a horrible form of death. In the Roman method, the victim was stripped, laid on the central bar, his arms attached by ropes to the transverse beam, the hands and feet fastened with huge iron nails driven through them into the cross. A saddle was arranged to bear part of the weight of the body, which otherwise would have been torn loose from the gaping wounds. The cross was raised with a rough jerk and was dropped into the hole prepared for it. Death sometimes took days before bringing blessed release from the unspakable agony. The Romans left the dead bodies hanging until the buzzards devoured them, but the Jews buried their victims.

Jesus was forced to carry his death vehicle, which extra-Biblical tradition says was 18 feet tall with a crossarm 8 feet long. When he finally fell under the weight of the load, the soldiers forced Simon, a native of Cyrene in Africa, to carry the cross the rest of the way.

The long procession moved slowly toward the execution site. Leading the march was a Roman centurion, probably riding a horse, as was the custom for the commanding officer. A part of his official duty was to proclaim the cause of the prisoner's death sentence.

Next came Jesus, followed by Simon of Cyrene, and then the two malefactors who were to be crucified along with him. They were outlaws whose deeds had been sufficiently brutal to warrant the death penalty, as they themselves admitted.

Behind the prisoners were the Roman soldiers who were to carry out the execution, and close behind them were the rulers of the Jews, doubtless gloatting over their cunning strategy which had pressured Pilate into issuing the death order. Behind the enemies of Jesus walked his friends, hearts broken at the tragic turn of events. The women in this last group *wrung their hands and wept for him.*

The Gospel writers avoid the gory details that were so evident on that bloody day, but they do record with historical accuracy the events attendant upon the scene. When the executioners had completed their work, three crosses loomed against the rapidly darkening sky. Look at the men on these crosses.

I. Dying in sin

ISAIAH 53:12 declared prophetically, "He was numbered among the transgressors," and this was literally fulfilled in the crucifixion of Jesus. The two malefactors ("wrongdoers") were crucified on each side of him, the arrangement perhaps a subtle suggestion by his enemies that he was a leader of these common criminals. In the arrangement of the crosses, however, there is striking symbolism as the Christ hung between men who rejected and accepted him.

One of the two criminals remained the same unrepentant and unrepentant rascal who had been sentenced to death by the Roman occupation forces. Although death stared him straight in the face, he made no effort to get his life in order. On the contrary, he joined the frenzied multitude in mocking Jesus and is described as railing on him—covering him with abuse. Luke uses a strong verb which means to blaspheme in recording how the first thief reproached the Son of God. One can almost hear the man splitting out the words as he said, "If thou be Christ, save thyself and us." His is not a profession of faith but a taunting, selfish challenge.

Jesus Christ does not save men on a dare; he saves them on the basis of their faith in him as Redeemer and Lord. The first criminal died, therefore, with the Saviour of the world right beside him. He died in sin and was forever lost. Salvation was within the sound of his voice, but it was an eternity away.

II. One dying saved from sin

WHATEVER his previous deeds, the second criminal behaved quite differently when confronted with life’s ultimate reality. The accounts of Matthew and Mark state that "they that were crucified with him reproached him," indicating that initially the second thief must also have joined in abusing Jesus. However, Luke tells his story in more detail and indicates that the second malefactor subsequently "rebuked" the first and asked, "Dost not thou fear God, seeing thou art in the same condemnation?" He further defended Jesus by saying, "This man has done nothing amiss."

There was no whimpering self-pity from the second thief. He did not blame anyone but himself for his sorry end and said honestly, "We receive the due reward of our deed." Such an honest confession of guilt is a necessary step toward forgiveness.

The second convict then petitioned, "Lord, remember me when thou comest into thy kingdom." Where and how had he come to believe that Jesus was divine and could save him? Had he heard him speak, had he witnessed his miracles, had he been impressed by the way Jesus had conducted himself at the Praetorium and then here at Calvary? These questions must go unanswered, for the Gospels are silent on this point. Whatever may have been the other circumstances, surely God’s Spirit must have helped this man see something which his companion in crime had missed.

In reply to the plea, Jesus said, "This day shalt thou be with me in paradise." There is no point in lengthy speculation about where paradise is located. The Greek word paradeisos, used only this once by Jesus, was employed frequently by other New Testament writers. The word represented the home of the blessed after death had separated the soul and body, and it was clearly understood by the first century listeners to mean a state of spiritual reward. The goal of every believer should be to have Jesus say to him when death comes, "Today thou shalt be with me in paradise."

The second cross represents a man saved from sin by the grace of God. This criminal had no chance for good works or for baptism following his profession, but he was saved without either of these. "By grace are ye saved through faith" was never better demonstrated as Christ gave this man life and assurance.

III. One dying for sin

THE third cross, that of Jesus, represented yet a third relationship to sin. Because of sinful men and in order to complete God’s redemptive plan whereby sinners could escape eternal punishment, Jesus submitted to the shame, indignity, and indescribable suffering of the cross. The other two men were crucified because they had no choice. Jesus died, not because he was powerless to do otherwise, but because he had submitted himself to the will of the Father, who permitted him to be crucified. 

ARKANSAS BAPTIST
killed. "For he had made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

The scene at Calvary was sickening, as the execution proceeded. When Jesus' cross was dropped into place, the people stood and stared while their rulers continued to scoff, saying, "He saved others; let him save himself, if he be Christ, the chosen of God." The soldiers also mocked him by coming up and saying, "If thou be the king of the Jews, save thyself." Callously they gambled for the garments off his back.

Written in Greek, Latin, and Hebrew on a superscription above Jesus were the words, THIS IS THE KING OF THE JEWS. Pilate had prepared this, much to the chagrin of the Jewish leaders who petitioned him to change it to read that Jesus claimed to be king of the Jews. Pilate, however, refused, probably desiring that this cross so publicly displayed should serve as an object lesson to Jews pushing a national cause. There is no way of telling what was in Pilate's heart in affixing this statement to the cross, but wittingly or unwittingly he had stated a great truth. Jesus was indeed a king, although the cross must have seemed a pathetic excuse for a throne. Even the use of the three major languages was significant, for he was a universal king.

The compassionate love of Jesus is evidenced even during his last hours. For those who were murdered, he prayed, "Father, forgive them; for they know not what they do." 

Men had spent their blind rage on the Son of God, but the Father who allowed him to die as an atonement for sin, he hind a broken heart. Though the soldiers were bent on their people, there is no doubt that it was supernatural. Perhaps it was, in part, to rob the sadistic enemies of Jesus of their fiendish pleasure in seeing him writhing on the cross in his last hours of suffering.

Finally Jesus cried with a loud voice, "Father, into thy hands I commend my spirit." Having said this, he died. It was the darkest deed on the darkest day of history.

Why did the third cross stand on Golgotha? John 3:14-15 explains it thus: "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." He died that anyone who believed in him might live forever.

"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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National ministers

GREAT effort is made in modern missions to win, enlist, and train nationals as ministers to their people. One religious periodical recently carried on its front page, "Witnessing through native evangelists." This is the fulfillment of a prophetic utterance made by S. F. Smith writing in his Missionary Sketches, 1879.

He tells of a Burman convert, Moung Ing of Maulmain, who voluntarily expressed his desire to make a missionary trip to Tavoy. Thus began the successful labors among the Karens, a mountain people.

Mr. Smith said, "We hail this event—having its inception in the mind of a native convert—as prophetic of the arrangement which, we believe, is to be consummated in the future—that the heathen are to be converted mainly through the divine blessing on the labors of their own countrymen." (pp. 38-9)

Tavoy was the capital of a province of the same name. This old Burman, walled town, situated on the Tavoy river 35 miles from the sea, was a part of British Burma, a stronghold of idolatry. It was said to contain 1,000 pagodas and 200 monasteries of Buddhist priests. One pagoda stood 150 feet high. The hills surrounding the town were covered with religious emblems. It was a religious center for the surrounding area.

George Dana Boardman was the first Baptist missionary to this place. Singlehandedly he attacked the stronghold of darkness. Though opposed by the priests he excited the interest of the people and won their attention. Many came daily to hear him to satisfy their craving which they had not found in Buddhism. Two persons soon evidenced their interest in the new religion and were baptized. Within the first year these formed the nucleus of a church which was to prove most gratifying in results.

In Maulmain the missionaries had given money to emancipate a slave, Ko Thahbyu. He followed Mr. Boardman to Tavoy, was baptized, and became a successful missionary to his people.

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What the doctor meant

I HAVE just read Dr. Stagg's article concerning the term "church" in the March 5, 1964 issue of our Arkansas Baptist Newsmagazine.

In his discussion of the word ECCLESIA (paragraph 6, lines 2 and 3, page 18) it reads, "Local usages are not as frequent but they are as significant." I am sure that it reads, "Non-local usages are not as frequent but they are as significant" in Dr. Stagg's original manuscript. No doubt your typist or printer was in a hurry. I am not being critical for we "who live in glass houses cannot afford to throw stones." I have been in a hurry a few times myself.

I call your attention to this mistake because, in our section of the state, there is considerable ignorance and confusion concerning the New Testament meaning of the term "church." You and I know that the term ECCLESIA in the Greek New Testament usually refers to a local body of baptized believers but, there are many in our area who do not know this. If for no other reason, this little error in printing should be corrected.—Charles Rosson, Pastor, Harvard Avenue Church, Siloam Springs

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Ban peace justices

MONTPELIER, VT. (AP)—Justices of the peace would be stripped of authority to perform marriages under a bill supported by Gov. Philip Hoff at the current special session of the legislature.

The measure would abolish 17 municipal courts in the state and replace them with five district courts with fulltime judges.

Justices of the peace now share with municipal and assistant judges the right to officiate at marriages
Fundamentals of the faith

What we believe about the Christian life

By Dr. Frank Stagg
NEW ORLEANS SEMINARY

OUR subject, the Training Union topic for March 22, is too broad for comprehensive treatment. It will be reduced to three basic limits: the Christian life as faith, the Christian life as hope, and the Christian life as love. These three are present and abiding dimensions of the Christian life (I Cor. 13:13).

The Christian life as faith

In lesson one of this series, it was suggested that faith is personal. Only a person has faith. It may be contagious, but one person cannot catch it and have it for another, any more than one can have measles for another. Faith cannot be by proxy. It must be awakened in each individual.

Faith is trust. It is basically an attitude or disposition. Faith is one's openness to God, to receive what he offers and be by proxy. It must be awakened in each individual. Faith is trust. It is basically an attitude or disposition. Faith is one's openness to God, to receive what he offers and be by proxy. It must be awakened in each individual.

Our hope for the, the proof of things not seen (11:1). He does not mean that faith is mere wishful thinking or that it is blind. He means that faith goes beyond sight, making real that which God gives us as hope. Faith is a form of sight by which men like Abraham, Moses, Gideon, and Samuel lived, walked, worked, endured, and conquered.

Jesus set forth the proper relationship between faith and sight in saying to Martha, "Did I not say to you that if you have faith you will see the glory of God?" (John 11:40). Sometimes it is said, "I'll believe it when I see it." There is important truth in this demand for evidence or validation for faith, for "blind faith" would be obscurationist or dogmatism. But the words of Jesus suggest this: "You will see it when you believe it!" Faith is basic in all knowledge, in the scientific laboratory and in the knowledge of God. Without faith no meaningful life is open to man.

The epistle of James insists that genuine faith in God will prove itself in the life lived. If we trust God we will obey him. Since many of his commands have to do with our attitudes and conduct toward one another, it follows that our feeling toward and treatment of one another show whether our faith is genuine or phony. (See James 2:1-26, 5:1-6). James is not saying that we are saved by our good works but that genuine faith will produce good works. To him faith and its fruits or works are inseparable.

The Christian life as hope

It has been said that "hope springs eternal in the human breast." It also dies there. Most of the world's hopes are disappointed. One need not live by these hopes that mock. The hope which abides is that which is from God. We dare not confuse the world's hopes with Christian hope.

The great "secret" which God makes known to us is this, "Christ in you, the hope of glory" (Col. 1:17). Glory refers to God. The hope of glory is God's hope for the world. Christ is not the hope of the world; he is God's hope offered to the world. This is not the hope which arose out of the world but the true hope which has come into the world.

Our true hope, all we have and all we need, is this, "Christ in you." The Greek pronoun for "you" is plural: "Christ in you all, the hope of glory." The only hope for the healing and restoring of individual persons and for overcoming the estrangements and hostilities of this broken human race is "Christ in you all." Through one's faith Christ enters an individual, and in reconciling that one to himself, he reconciles him to each other. He thus makes us one with himself, and with one another. This is God's one hope for the world.

The Christian life as love

The Bible leaves no doubt about the primacy of love. God is love (I John 4:8) and love is of God. God is more than love, but he is that. The whole law is summed up in the command that one with his whole being love God, his neighbor, and himself (Mark 12:28-31). It is because God loves us that he comes to save us (John 3:16) God's own love present in a human life is the highest mark of that life.

No English word adequately translates the Greek word agape. "Charity," as in the King James Version, is too narrow a term. On the other hand, "love" has been so abused that it is applied to everything and has lost its depth. One "loves" chocolate pie, a new hat, or the British "Beetles." Hollywood movies depict selfish and morally bankrupt people chasing one another, using one another, swapping off one another, and abandoning one another in an orgy which they call "love." What the world calls love has nothing in common with what the New Testament calls agape.

Love (agape) in the New Testament designates something deeper than feeling, although it includes feeling. It designates an attitude or disposition. It is the disposition in one to relate himself to another for that one's good, whatever the cost to the one who loves. God's love agape contrasts with the world's love (eros). The world's love is selfish. It seeks to acquire, possess, and use, that which it thinks to be good, beautiful and valuable. Basically it is desire. It may turn to the sordid as lust, or it may look upward to God, but in a selfish way. God's love is self-sacrificing, self-giving, recreative, concerned for the good of the beloved. The world's love is attracted by what it thinks to be good, beautiful, or valuable. God's love seeks to bring about what is good and beautiful. God is love and he calls the Christian into a life of love.
Friction fiction

CUSTOMER: “Have you a book called, ‘Man, the Master of Women!’?”

Sleuth: “Fiction counter to the left, sir.”

Dewtell

“How kind of you to bring me these lovely flowers. They are so beautiful and fresh. I believe there is somewhat dew on them, yet.”

“Yes, I think my hands show signs of it,” said Mrs. Dewtell.

Next?

DAD: “My, you certainly are one for asking questions, son. I wonder what would have happened if I could have asked all those questions when I was young?”

Boy: “You probably would be able to answer some of mine.”

Expensive language

Among the English language’s many puzzling words is “economy,” which means the large size in soap flakes and the small size in automobiles.

Well, he tried

A one-ring circus was visiting a town in the hills. The folk recognised all the instruments of the band except the slide trombone.

One old fellow watched the player for some time, then said: “There’s a trick to it he ain’t really swallerin’ it.”

Forgery suspect

The little boy peered over the edge of the stationery counter at the ten-cent store and asked hopefully: “Have you got any blank report cards?”

It’s that time of year

An American and a Dutchman were talking, “What does your flag look like?” asked the American.

“It has three stripes,” said the Dutchman, “red, white and blue. We say they have a connection with our taxes. We see red when we talk about them, white when we get our bill and pay till we’re blue in the face.”

“That’s how it is here,” said the American, “only we see stars too.”

Genius at work

“Who was Thomas Edison?”

“He was the man who invented the phonograph to keep us awake, so we would stay up all night using his electric lights.”

... QUOTE OF THE WEEK, “There aren’t nearly enough crutches in the world for all the lame excuses.”—The Survey Bulletin
Protestants assert rights

ROME (EP) — Representatives of Greater Europe Mission here report that Italian evangelicals have begun to test the benign attitude now being expressed toward Protestants in Vatican circles. For more than a year students of Rome’s Italian Bible Institute have been preaching weekly without difficulty in the main squares of that city. Except for the Salvation Army, and occasional Pentecostal groups, street meetings were almost an unheard of occurrence in Italy until cases won before the Constitutional Court in the last two years convinced Protestants that they had been granted unlimited freedom.

During February, however, authorities in the Adriatic city of Foggia (population 150,000) looked askance on Protestant efforts to take their message to the public squares. Members of Foggia’s Plymouth Brethren Assembly had advised the police that the students of the Italian Bible Institute would be preaching in several squares on three afternoons during an evangelistic campaign to be conducted in their hall by the visitors from Rome. “Although no permission is needed,” reports one observer, “the police blandly denied them their constitutional rights and warned that such attempts would end in arrest. Two meetings were called off.”

Olympics evangelism

TOKYO (EP)—With thousands of athletes and tens of thousands of foreign visitors converging on what is already the world’s largest city, the Olympic Games to be held here in mid-October are being viewed as an unparalleled Gospel opportunity.

Far-reaching evangelistic plans are already crystallizing. Two major city-wide crusades are taking shape, one in September with Japanese evangelist Kiyo Honda, and the other in early October with Chinese evangelist Timothy Diao.

One night rallies featuring Christian athletes and a “witnessing bearing reception” for athletes and visitors are also in the offing.

Millions of Gospel tracts and Gospel portions are being prepared, and plans are being laid for systematic coverage of this giant metropolis.