

3-19-1964

March 19, 1964

Arkansas Baptist State Convention

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



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

Recommended Citation

Arkansas Baptist State Convention, "March 19, 1964" (1964). *Arkansas Baptist Newsmagazine*. 127.
<https://scholarlycommons.obu.edu/arbaptnews/127>

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



Arkansas Baptist

newsmagazine

MARCH 19 1964



THREE CROSSES

By Ralph A. Phelps Jr.

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

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 R. 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?

Lessons in bombs

"DYNAMITE will not stop the cause of right," declared Pastor John Cross, of the Negro

Arkansas Baptist

newsmagazine

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

March 19, 1964

Volume 63, Number 12

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol

Little Rock, Arkansas

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.
Individual subscription, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.
Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.
Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

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.

personally speaking

'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-

ity that makes the irony and gives it its force. Did no one smile as the story was told? Did no one see the irony with delight? Could any one, on the other hand, forget it? A modern teacher would have said, in our jargon, that the Pharisee had no sense of proportion—and no one would have thought the remark worth remembering."

Anyone who reads Matthew, Mark and Luke with a relative freedom from presuppositions might be expected to see that Christ laughed, and that He expected others to laugh, says Dr. Trueblood. Anyone reading this new Trueblood book will be delighted with its new perspective..

One point Dr. Trueblood makes that we should not overlook is that the humor of Christ is not an end in itself—even His "fun" fitting into the never-failing emphasis on the great plan of redemption. Certainly the preacher who uses his public speaking time, whether as preacher or after-dinner speaker, merely to "be funny" without ever getting around to the message God has given him to deliver, is out of bounds.

Edwin L. McDonald

IN THIS ISSUE:

IT seems that it is a mutual love affair between Arkansas and the J. H. Streets. Today as Mrs. Street takes off for her new home on the campus of New Orleans Seminary she bids farewell to her Arkansas home but not her Arkansas friends (page 6). We are happy to report that Mrs. Street's column will continue to appear weekly in the *Arkansas Baptist Newsmagazine*.

* * *

Site for the 1969 meeting will be a matter for the SBC Executive Committee to recommend at Atlantic City this spring. On page 3, the Editor looks at the matter of Houston or Memphis.

* * *

Our Sunday School lesson author takes the subject of this week's study and composes a poem which you may want to clip and file. See "Three Crosses" on page 2.

* * *

MAY 18 is the date, 9:30 a.m. is the hour for the opening of the annual Pastors' Conference at Atlantic City this year. You'll find the full program printed in this issue on page 5.

* * *

Cover story, page 10

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
Three Hundred Years Ago
Hymns of Praise and Thanksgiving
A Hymn of Long Ago—Claude H. Rhea, Jr.

Organization

Recognition of Hostess Committee

And Thus It Was Written

Out of the Past—Eliza Moring Yates, China, 1846

Into the Present—Mrs. Frank Baugh, East Pakistan

Solo: Shirley Yang, Hong Kong

Keynote Address: The Shining Light, Porter Routh, Nashville

Closing Meditation: For Liberty and Light

Monday afternoon, 2

Meditation: The Baptist Story
Two Hundred Fifty Years Ago
Hymns of Praise and Thanksgiving
A Hymn of Long Ago—Claude H. Rhea, Jr.

And Thus It was Written

Out of the Past—J. O. Westrup, Mexico, 1880

Into the Present—Sistie Givens, Brazil

Solo: Shirley Yang

"The 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

Closing Meditation: For Liberty and Light

Monday night, 7:30

Meditation: The Baptist Story
Two Hundred Years Ago
Hymns of Praise and Thanksgiving
A Hymn of Long Ago—Claude H. Rhea, Jr.

And Thus It Was Written

Out of the Past—Mrs. J. Wash Watts, Palestine, 1922

Into the Present—John D. W. Watts, Switzerland

Solo: Shirley Yang

Appreciation of Courts Redford, Executive Secretary, Home Mission Board, Atlanta

"The light shineth in the darkness and the darkness has not overcome it."

Special Music, Russian and Polish Baptist Band
Elias L. Golonka, Home Mission Board
Baker James Cauthen, Executive Secretary, Foreign Mission Board, Richmond, Va.

"The Lord's Prayer", Malotte, Audience

Tuesday morning, 9

Meditation: The Baptist Story
One Hundred Fifty Years Ago
Hymns of Praise and Thanksgiving
A Hymn of Long Ago—Claude H. Rhea, Jr.

And Thus It Was Written

Out of the Past—Nannie Bland David, Africa, 1880

Into the Present—Marjorie Stephens, Nigeria

The WMU Story

The Treasured Years—Alma Hunt

Solo: Shirley Yang

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

James D. Belote, Hong Kong

Dan Kong, Honolulu, Hawaii

Closing Meditation: For Liberty and Light

Tuesday afternoon, 1:45

Meditation: The Baptist Story
One Hundred Years Ago
Hymns of Praise and Thanksgiving
A Hymn of Long Ago—Claude H. Rhea, Jr.

And Thus It Was Written

Out of the Past—J. W. D. Creath, Texas, 1846

Into the Present—Nathan Porter, Home Mission Board, Atlanta

Business

Election of 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

"The 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



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, competent faculties 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.

Rosalind Street

[Mail should be addressed to Mrs. Street at New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, 26, La.]

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 I 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 accom-

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."

plished 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 emersion from water of a believer, not as a sacrament but as a symbol.



DR. HOBBS

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.

Uncle Deak writes

Dear ed:

Shore do thank ye fer thet 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's retired an dont have much mony comin in. They ben feelin sorta down in the mouth cause they couldnt 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 i wernt 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 sinse 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 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 low, 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.

The Bookshelf

Noted American Duels and Hostile Encounters, by Hamilton Cochran, Chilton, 1963, \$6.95

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 pagan 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.

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 and educational building that is now valued at \$175,000. This structure consists of a buff brick building that houses a fully departmentalized Sunday School and Training Union organization, along with the regular church offices and pastor's study.

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, and 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 \$26,000. The home has a living-dining room com-

ination, 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.



DR. DAVIES

G. Henton Davies, president of Regent's Park College (Baptist) of Oxford, England, who will be the speaker on the H. I. 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.—Reporter

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 Gilead 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

Church	Pastor	Association
New Budget after free trial:		
First, Williford	Simon O. Norris	Black River
Westvale, Jonesboro	Leonard Bunch	Mt. Zion
3 months free new church:		
Silent Grove	Dean Sharp	Washington-Madison

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. D. 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 Barboursville, W. Va., accepting the missionary position for Current River-Gainsville Association at Corning. 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, 1960, 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.

Blevins to Oklahoma

REV. Dexter Blevins, pastor of Park Place Church, Hot Springs, since 1959, has resigned to accept the pastorate of Trinity Church, Norman, Okla.

Mr. Blevins, a native of Prescott, is a graduate of Ouachita College and Southwestern Seminary.

During his Hot Springs ministry, the church membership has increased by 500, the building has been air-conditioned, a parking lot has been purchased, the parsonage remodeled and the auditorium carpeted.

Mr. Blevins is married and the father of three children.

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 1963 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



The Lord's Supper

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 Stubergh 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 3; 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.

MT. OLIVE Church, Crossett, Mar. 2-8; 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.

MARCH 19, 1964

HOUSING FOR STATE CONVENTION

El Dorado. Arkansas

Nov. 2-5

Hotels:

NAME

Rufus Garrett Hotel
Randolph Hotel

ADDRESS

114 S. Washington
200 S. Washington

Motels:

NAME & ADDRESS

NAME & ADDRESS	Single	Double	Twin
Canary Court 1010 North West Ave.	4.00	5.00	6.00
Flamingo Motel 420 S. West Ave.	6.00	7.50	9.50
Holiday Inn 301 W. Hillsboro	6.50-8.50	8.50-10.00	10.00-12.50
Melrose Court 1520 N. West Ave.	3.75	5.00	6.50
Rose Haven Motel Smackover Hywy.	4.00	6.00	7.00
Shankles Motel Junction City Hywy.	4.00	5.00	7.00
Town House Motel 421 S. West Ave.	5.00	7.00	8.00
Whitehall Courts 840 W. Hillsboro St.	5.00-8.00	8.00-10.00	10.00
White Sands Motel 1510 Junction City Hywy.	4.00	6.00	7.00

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. Sheilds; 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.)

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 1958. 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

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 church—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 challenge of this area and the struggle to establish the church has brought us all closer to the Lord. We have depended on Him more, prayed more, and we've been closer to each other than we would have been in a larger congregation," he added.

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 Routh here shows \$3,596,533 received in January and February, 1964, from state Baptist convention offices through the Cooperative Program. This is 9.5 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 \$1,828,157 in January and \$1,656,377 the previous February.

Lottie Moon Christmas Offering funds for foreign missions continued, too, to pour in from the states. Nearly \$5- $\frac{1}{4}$ million in designations during February, 1964, included only about \$30,000 for agencies other than the Foreign Mission Board.

Close to \$7- $\frac{3}{4}$ million in designations has been forwarded to the Foreign Mission Board in January and February, 1964—nearly all of that Lottie Moon gifts.

Designations for the two months of 1964 total \$7,768,834, compared with \$7,653,226 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 \$888,785 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 1962, 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 presses. 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 Woolsey, reporter for the newspaper.

Woolsey, 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. Woolsey. 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. Woolsey 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 have 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 mistaken impressions.

The Sunday School Board had 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

Christians lukewarm?

WACO, Tex.—Christians don't care as passionately about their faith as do the Communists, said former Minnesota Congressman Walter H. Judd in a lecture at Baylor University here.

"Communism is a faith," Judd said, "The conflict between Christianity and communism is a conflict between two sets of values, two philosophies of life, and two faiths."

Speaking at the W. R. White lecture series, Judd chided Christians in America because they "are not trying to change the world, but just to enjoy it . . . They don't really want peace, but only to live in peace."

A former Methodist medical missionary to China, Judd said Christians in America need to recapture their faith and rediscover their principles.

"We are to 'seek ye first the kingdom of God' and not seek first peace, prosperity, security or democracy," Judd said. "The latter things are by-products. We are to seek first God's right relations," he said.

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, Memphis, is president. Lee, former SBC president, and Wayne Dehoney, pastor, First Church, Jackson, Tenn., will speak.

While the meeting is primarily for those who are full-time in evangelistic work as preachers or singers, the conference has invited Baptist pastors to attend.

Department consultant

NASHVILLE—J. Elvin Reeves, recently appointed a consultant in the Church Administration department of the Sunday School Board, began his new work March 2.

Mr. Reeves will have field engagements, conduct research, and develop administrative processes and materials for use by churches.

For the past two and a half years, he has served as a consultant in the Church Library department. Before coming to the Board in 1961, he was assistant pastor of Daniel Memorial Baptist Church, Jackson, Miss.



MR. REEVES

Student Union



LEE HOLLAWAY, Ouachita senior, is editor of the 1964 Baptist Student Annual which will preview BSU work on seventeen Arkansas campuses. Lee is president of State Student Government Association and is the son of Mr. and Mrs. Ernest Lee Holloway, Southern Baptist missionaries in Japan.—Tom J. Logue, Director

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 Cultivative Commitment Witnessing program

Foundation

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

Training Union

Learning improvement

DURING Feb. 10-14 the Training Union Department workers, state approved workers, the eight district representatives, and others attended the Learning Improvement Clinic at Tulsa, Okla.



MR. DAVIS

The eight district representatives have condensed the material and information that they received in Tulsa and are prepared to go to any association desiring their service for a one-night clinic of 1½ hours some night during April or May.

In these one-night clinics, a worker would explain how to change "program" to "learning experiences," and how to use the six guides in planning for learning. Such a one-night clinic would be designed to help all local Training Union workers especially from Junior departments up to improve the quality of their programs. For example, one of

will help one become a more effective witness.

Tell someone of Christ today.—Jesse S. Reed, Director of Evangelism

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.—Ralph W. Davis

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.



MR. SEATON

There will be three sessions of the Congress. The first session will begin at 3 p.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-

sion information and messages, and inspirational messages. Of course, there will be a time for fellowship with friends from over the state and an opportunity to meet and make new friends.

Rev. Clarence Allison, missionary to East Africa and native of Arkansas, will be one of the mission speakers. Mr. Allison and family are home on a furlough and are living in Little Rock. He has had many interesting experiences on the mission field that he will share with us along with a great challenge to our hearts.

There will be other speakers that we will announce later. Every pastor, educational director, counselor, Royal Ambassador leader, and Brotherhood president should attend and urge every boy from Royal Ambassador chapters and the church to attend. The men of the Royal Ambassador committee and the church should assist with the transportation and make it possible for the boys to attend. The group working together can make this one of the best attended Royal Ambassador and Baptist boys' meetings ever held in the state.

At a later date more information regarding the Congress will be mailed directly to each pastor and counselor.

Let's work to get a large group of boys present for this mission emphasis and inspiration. It will make an impact on their lives and they in turn will make a tremendous impact on the members of their church and people of the community. We will be looking for you!

—C. H. Seaton, Associate Secretary

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 ¾ mile off of 12th Street Pike, (near Ferndale).

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. FR 6-2391) Little Rock.—Clyde Hart, Director

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.

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.

Now in his third interim pastorate, Cole has stayed almost as busy as he did before he retired. He says he feels he has rendered a definite service to these churches by helping them get ready for their pastors.

During his first year following his retirement in October, 1962, Cole preached 36 Sundays in eight different churches, conducted one revival, preached nine funerals and performed five weddings.

But he and LaBerta, his wife for 36 years, enjoy every minute of his busy life.

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

He and Mrs. Cole also managed to take three weeks out of their busy schedule to visit the two daughters and six grandchildren in Louisiana and Texas, and another three weeks for a trip to Los Angeles and the West Coast.

The few hours they could sandwich in between were spent in equipping their new home and beautifying the lawn. They bought the home in Pine Bluff when he retired, in order to be near friends. It's also near three churches where he had served a total of 32 years and Cole feels this is one of the reasons he's been kept so busy.

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.

Reared 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.

He believes most teen-agers today have it too easy. "There's no substitute for the school of hard knocks to build a real man," he says.

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.

He has some firm convictions about financial preparation for the future, too. "The foundation a man lays in the morning of life determines his joys and usefulness in the noontime and evening of life," he said.

"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.

Requests by churches should be made on postal cards. Print plainly the name and address of the church. The church is not required to list the names of the people. The records will come to you on a long sheet, a continuous listing.

A request from an individual must include his name, the name and address of his church, and payment for the service. Address requests to:

Church Study Course Awards Office
Baptist Sunday School Board
127 Ninth Avenue, North
Nashville, Tennessee 3703
—Lawson Hatfield, State Sunday School Secretary

ity now is due to the fact that we prepared financially for this time," said Cole, who receives a retirement check each month from the Annuity Board in Dallas, Texas.

"No real man ever wants to peel potatoes on his son-in-law's back porch, and thanks to our check, my wife and I will never have to."

(Continued on page 16)

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

(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.

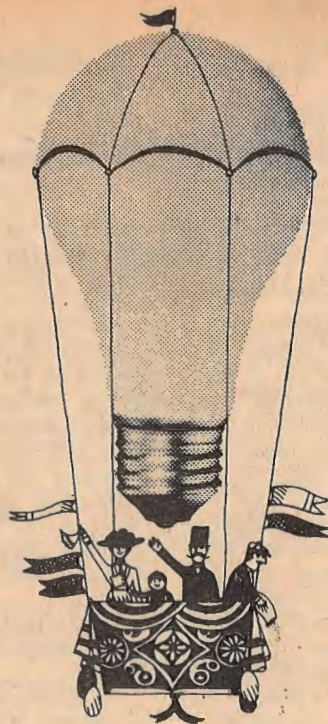
When asked to compare the preaching of today with the days when he first started preaching, he said he would not want to be critical of the many wonderful and faithful preachers today, but he has regretfully observed a tendency to more intellectual and less spiritual preaching. He admonishes young preachers 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 to more than's said im-
part;
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 let;
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?

IT'S YOUR ELECTRIC SERVICE!

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**
HELPING BUILD ARKANSAS **COMPANY**

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.



DR. CALDWELL

It was my delight to participate in five association Evangelism clinics. I could detect a rising fervor for evangelism. Our Jubilee Revivals will help 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 Associational Meeting; to an associational youth rally in White River Association; and to First Church, Marianna. 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; Clovis Brantley, Home Mission Board, Atlanta; Associational Missionaries H. M. Dugger, Everette Sneed and several pastors 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 Corning 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 Mountain Home, desires a pastor and will need financial help in securing one. The Mission is 54 miles south of Mountain Home, 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 73; Church of Christ 56; Baptists 41; unsaved 173. 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 Caughman 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 was re-activated in Morton. The Department of Missions gave aid on the purchase of a school building as a place of worship. Recently they have undertaken a building program and made application for financial aid. To get aid, a church must survey its field and report its possibilities. The pastor writes: "We have finished our survey and, while it confirms what I had suspected, I was still taken back at the results. There are 109 lost men in close proximity of the church—and these men, for the most part, are husbands of church members. There are 225 children, ranging from 3 to 10 years of age who are not attending any Sunday School. There are a large number of un-enlisted teenagers. This data embraces an area not exceeding a two mile radius."

The Missions Committee approved \$700 on their building.

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 35. 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 16 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:

"Witnessed three conversions—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 getting weaker rapidly, I went to his room about 6 p. m. one 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 had his nurse call 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 becomes church

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 briars, 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.

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



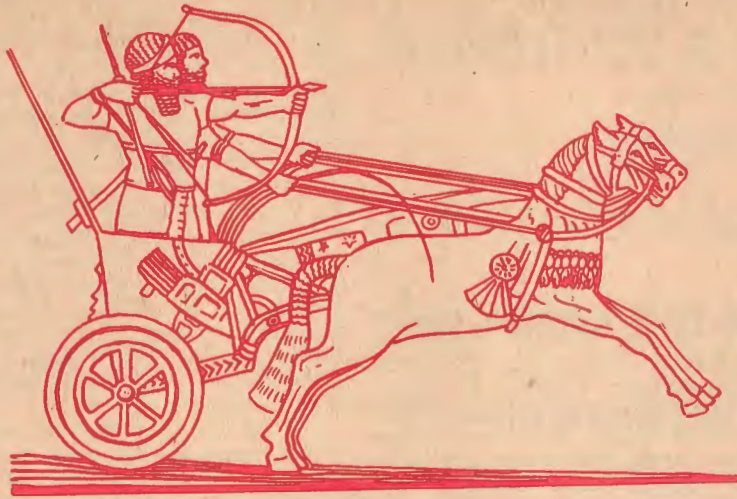
Miss Alma Hunt
Executive Secretary
WMU, SBC



Miss Edna Wooffer
Missionary
Washington, D. C.



Miss Kathryn White
Missionary
Hong Kong



ANCIENT CHARIOTS

By Thelma C. Carter

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. He has stored up enough fat to live on. When the baby is hatched, Papa is free. The mother takes over its care.

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 pouched 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.

(Sunday School Board Syndicate, all rights reserved)

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 made as they raced over the crudely made highways! The wheels and body of the chariots were usually 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 charioteer 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).

THREE CROSSES

BY RALPH A. PHELPS JR.

PRESIDENT, OUACHITA COLLEGE

March 22, 1964

Text: Luke 23:32-47

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.



DR. PHELPS

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 sedile 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 unspeakable 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 15 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 gloating 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 unregenerated 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 spitting 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, "Today thou shalt 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 Jewish 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 be saved from 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

killed. "For he hath 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 murdering him 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 pulled the shades of heaven over the heinous scene. From twelve o'clock noon until three in the afternoon, "there was a darkness over all the earth." Why God chose to send darkness over the land we are not told, but 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 writhe 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 would believe 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."

Beacon Lights of Baptist History

By BERNES K. SELPH, Th.D.
Pastor, 1st Baptist Church, Benton

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 fulfilment of a prophetic utterance made by S. F. Smith writing



DR. SELPH

in his *Missionary Sketches*, 1879.

He tells of a Burman convert, Moug 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 capitol 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 Burmah, 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

THE PEOPLE SPEAK

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

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

Ban peace justices

MONTPELIER, VT. (EP)—Justices of the peace would be stripped of authority to perform marriages under a bill supported by Gov. Phillip 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

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.

What we believe about the Christian life

By Dr. Frank Staggs
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 to yield what he demands. It is openness of mind and heart to God, to God's people, to truth, and to light.

Hebrews eleven is one of the great chapters on the meaning of faith. The writer calls it the substance of what we hope for, 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 obscurantism 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.

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

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 a 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.

	Sunday School	Training Union	Additions
Church			
Barling, First	145	75	1
Berryville			
Freeman Hgts. First	164	57	
	164	49	
Blytheville			
First	669	209	6
Chapel	48		
Gosnell	313	76	2
Trinity	219	79	4
Camden			
Cullendale First	487	214	
First	614	184	
Conway, Pickles Gap	77	51	
Crossett			
First	621	176	
Mt. Olive	268	138	8
Dumas, First	384	67	
El Dorado			
East Main	291	131	3
First	852	227	1
Northside Chapel	42	34	
Forrest City, First	622	168	4
Midway	67	54	
Fort Smith			
Grand Avenue	763	275	
Mission	25		
Spradling	259	97	3
Temple	268	124	6
Trinity	338	162	
Harrison, Eagle Hgts.	247	85	2
Heber Springs, First	184	69	
Crossroads	17		
Jacksonville			
Berea	122	71	
Chapel Hill	48	18	
First	499	182	5
Marshall Road	144	67	
Second	227	109	
Jonesboro			
Central	575	188	4
Nettleton	219	84	
Lavaca First	251	125	2
Little Rock			
First	991	370	4
White Rock	24	11	
Immanuel	1191	438	2
Forest Tower	34	27	
Rosedale	268	77	3
McGehee, First	458	194	3
Chapel	85	43	
Marked Tree, First	189	68	1
Monticello, Second	250	150	1
North Little Rock			
Baring Cross	696	212	
Southside	44	22	
Camp Robinson	49	26	
Calvary	434	139	2
Forty-Seventh Street	188	68	3
Gravel Ridge First	205	103	
Runyan Chapel	30	22	1
Park Hill	789	215	3
Sylvan Hills First	271	79	
Pine Bluff			
Centennial	228	120	1
Southside	752	248	3
Shannon Rd.	19	22	
Tucker	12	10	
Siloam Springs, First	360	169	
Springdale First	487	186	1
Van Buren			
First	472	155	1
Second	80	22	3
Vandervoort First	55	35	
Warren, Immanuel	270	87	
Westside Chapel	75	39	

Friction fiction

CUSTOMER: "Have you a book called, 'Man, the Master of Women?'"
Salesgirl: "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 some dew on them yet."

"Yes," stammered the young man, quite taken aback, "but I am going to pay it off tomorrow."

Next?

DAD: "My, you certainly are one for asking questions, son. I wonder what would have happened if I would 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 folks recognized all the instruments of the band except the slide trombone.

One old fellow watched the player for quite 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 out the 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

A—Arkansas State Convention housing p11; Arkansas, we love you (CMH) p6
B—Baptist beliefs: Believers' baptism (BB) p7; Christian life (FF) p22; Blevins, Dexter to Oklahoma p10; Bookshelf p8; Brown, Mel to Runyan Chapel p10
C—Camden, Temple, Cullendale, observes anniversary p9; Central Association p9; Children's Nook p19; Christ, humor of (PS) p4; Cover story p10; Crucifixion, Three Crosses (poem) p2; (SS) pp20-21
D—Departments pp14-18
E—El Dorado, Union Church record attendance p11
G—Gambling, 'Preacher policemen' (E) p3
H—Halsell, Thomas E. speaks p11
I—In this issue p4
L—Letters to editor p21
M—Midwestern Seminary lectures p9; Missions in Arkansas p17; Mistakes (MR) p8
N—National Ministers (BL) p21
P—Palmer, Mr. and Mrs. H. D. retired not tired p10; Preacher poet p16
R—Racial crisis: Lesson in bombs (E) pp3-4; Revivals p11
S—SBC convention, Houston or Memphis (E) p3; leaders, Two men honored (E) p3; Vermont Church p12
U—Uncle Deak p8
W—WMO state meeting p18; SBC program p5

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

Let's face it

"THESE lines are for Phillip."
"Phillip who?"
"Phillip Space."

Fifty lashes

THE two little boys who were lost in the woods were found just at dusk by a ranger who started to take them home. "Oh, please, Mr. Forest Ranger," pleaded the older, "don't take us home until it's completely dark."

"But why, little one?" inquired the adult.

"Because if you take us home now we'll be punished for getting lost, but if we're not home when it's dark they'll notify the police and announce it on the radio and then when we get home they'll be so glad to see us that they'll give us candy and won't even scold us."

People 50 to 80 Tear Out This Ad

... and mail it today to find out how you can still apply for a \$2,000 life insurance policy. Once your application is approved, the policy can be carried the rest of your life.

Handle entirely by mail with OLD AMERICAN, the company that helped pioneer insurance for senior Americans. No one will call!

Send name, address and year of birth to Old American, 4900 Oak, Dept. T307C Kansas City 12, Mo.

Built-in baby sitter

A MOTHER, asked if she had yet made the long trip across the country to visit her son and his new wife, replied: "No, I've been waiting until they have their first baby."

"You don't want to spend the money for the trip until then?"

"No," the wise lady explained. "It's just that I have a theory that grandmas are more welcome than mothers-in-law."

Dear Editor:

"I'M enclosing a picture. Do you think my hands show signs of toil?"—Louisa M.

"Dear Louisa: Yes, the left one with the engagement rings shows you've been working."

In the world of religion

Religious News of the World

Probe religious freedom

GENEVA (EP) — The International Commission of Jurists announced here that the government of Sudan has not granted its request to investigate human rights problems — particularly religious freedom — in that country.

A worldwide agency representing many national bodies of jurists and lawyers, the commission has consultative status with the United Nations.

It charged previously that the Sudanese government has followed a policy of forcing Christian missionaries out of the country, a charge that has also been made by Vatican authorities.

According to the commission, the Sudanese government "felt that the mission should not be undertaken for the moment."

Tax aid churches

PHILADELPHIA (EP) — Methodist Bishop Fred Pierce Corson has issued a statement here calling upon members of all faiths to "carefully and prayerfully consider how best" to use the money they will receive through the federal tax cut.

President of the World Methodist Council and head of the Philadelphia Area of The Methodist Church, Bishop Corson said: "The nation could be about to embark on a wild and perhaps short-lived spending spree with disastrous consequences. This is possible because millions of individual tax savings aggregate into an enormous economic force for evil or good. . . ."

"Urgent needs to relieve suffering of body and soul lie on all sides. Several agencies everywhere operate under severe financial handicaps. In the midst stands the church of the Living God — this is the greatest force for good of all mankind.

"Let faith and conscience guide our spending decisions. Let us demonstrate a new desire to share with others. I challenge all Methodists to tithe their tax cut and appeal to members of all faiths to put giving and service above self as they contemplate their economic gain."

'Open housing' pledge

WOODBIDGE, N. J. (EP) — An effort among six Protestant churches in this area to obtain signatures on a "covenant" against racial discrimination in housing has had disappointing results, a Methodist clergyman announced.

The Rev. Theodore Seamans of Woodbridge Methodist Church said that only 333 of some 1,500 members of the six congregations signed the covenant.

. . . . EVANGELIST Billy Graham will receive the 15th Annual Citation of The Upper Room, interdenominational daily devotional guide, distributed in 120 countries. J. Manning Potts, editor of The Upper Room, said Dr. Graham was chosen for "his many contributions to the cause of world Christian fellowship." Time and place of the presentation has not been announced. Dr. Graham was described by an Upper Room spokesman as having "preached to more people face to face than any other person."

. . . . Hungarian Lutheran Church authorities in Budapest have announced that Martin Luther's will, executed in 1542 and in the possession of the Church since 1815, will be stored in the state archives. Lost during the Polish-Prussian War, the will later came into the possession of a German family named Carpzw. In 1803 the Catholic collector, a Hungarian named Jankovich, bought the document when the Carpzw estate was sold at auction.

. . . . Henry H. Halley, author of the famous Halley's Bible Handbook, of which there are now more than one million and a quarter copies in print, will celebrate his 90th birthday on April 10. Dr. Halley has devoted his life to the writing and distributing of this popular handbook, which is now the companion and guide for more than one million Bible readers.

. . . . The Presbyterian Ministers' Fund increased its net worth by nearly \$4,700,000 in 1963 and now has assets of \$90,724,000 and a record amount of insurance in force — \$300,307,000. Founded in 1717, the fund is the oldest life insurance company in America. — 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 into 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."

Joins Graham team

MINNEAPOLIS (EP) — W. Stanley Mooneyham of Wheaton, Ill. will join the Billy Graham Evangelistic Team in mid-April as a special assistant to Dr. Graham.

From 1949 to 1953, he was pastor of the First Free Will Baptist Church, Sulphur, Okla., and for the next six years was executive secretary of the National Association of Free Will Baptists, with headquarters in Nashville, Tenn. He is presently moderator of that association.

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 Kiji Honda, and the other in early October with Chinese evangelist Timothy Dzaou.

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.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.