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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MARCH 26, 1964

personally speaking

Brooks gets feted

SEE by the papers they're giving a big dinner here in Little Rock April 6 in honor of my good friend Brooks Hays. It's going to be a write-in affair — so bring your cheque book.



BROOKS

Some of us knew Brooks, 'way back when the standard menu in Arkansas and across the country was "Hoover hog and hominy." You never would have thought then that olde Brooks would ever get to eat so high on the hawg.

At 25 bucks per plate, Brooks will have a chance to see who his better fixed-friends are. There ought to be some arrangement, though, for a closed-circuit TV tie-in on the program so that those of us who eat over at Wes Hall's Minute Man could pay half a dollar and get in.

Dave Grundfest has announced that the proceeds from the dinner will go to the Arkansas Chapter of the National Conference of Christians and Jews, and there's no mention of any cut for the Cooperative Program. This would seem to indicate that the sons of Abraham outnumbered Southern Baptists on the planning committee.

The fact that former President Harry Truman, a noted Baptist, is to be one of the featured speakers might be taken by some to be a sort of "sop" tossed our way in recognition of the fact that Brooks served two terms as president of the Southern Baptist Convention. But considering that he is rather noted for strong language on occasion, I don't know "how much strength they'll add to the ticket."

Seriously, politics is supposed to have little if anything to do with the dinner. Sponsored, as it is, by the Arkansas Chapter of the National Conference of Christians and Jews, the dinner will honor Mr. Hays as the current national Brotherhood chairman of NCCJ. But, no doubt, the distinguished record of the honoree in government affairs, as well as in church activities, had much to do with his being chosen for this high position.

This will be a great day not only for Brooks and for us Southern Baptists, but for Little Rock, for Arkansas, and for the nation as a whole. As

a fellow Pope Countian, I am especially delighted to see this high honor come to a friend whom I regard as being so worthy of the honor. My great hope is that the occasion will have an impact for better understanding among the peoples of the world. My only regret is that Mrs. McDonald and I will be away—on a trip to the British Isles—and cannot be among those who will be present.

Erwin L. McDonald

IN THIS ISSUE:

EASTER! The glorious season of the resurrection. "The greatest love message the world has ever heard," is the way the Editor describes God's gift of His Son in our lead editorial, "The Epitome of Love," on page 3. You'll also want to read "The Empty Tomb" by May Gray of Fort Smith on page 16, and our cover story in verse on page 7.

MORE than ten million people—and this includes you—use the Cooperative Program to project influence around the world in the total ministry of the Southern Baptist Convention. "The world is the target!" proclaims SBC President K. Owen White on page 5.

IS it correct to call the Baptist Lord's Supper "closed" communion? Herschel Hobbs answers this question for Baptists and non-Baptists alike in his "Baptist Beliefs" on page 8.

Arkansas Baptist newsmagazine

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

March 26, 1964

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The epitome of love

"And I, if I be lifted up from the earth will draw all men unto me" (John 12:32).

WHEN General Robert E. Lee was old and broken in health, a young mother came to see him one day, carrying in her arms her baby son.

"General Lee," she said, "I wanted my son to be in your presence. But he is too young to remember that he ever met you. Please give me some special word to pass on to him from you."

With no hesitation, General Lee replied: "Tell him to deny himself."

The open secret of the greatness of Robert E. Lee was not merely that he denied himself, but that he denied himself to follow one far greater than himself—one who said:

"If any man will come after me, let him deny himself and take up his cross daily and follow me."

As Jesus approached the time for the epitome of all self denial—his death upon a cross as the sin-bearer for a lost world—he was concerned that his disciples have an advance lesson in the meaning of this greatest of sacrifices. This lesson as taught by our Lord, himself the greatest of teachers, is passed on to us in the twelfth chapter of the Gospel according to John:

"The hour is come, that the son of man should be glorified.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

"Father, glorify thy name. . .

". . . Now is the judgment of this world: now shall the prince of this world be cast out.

"And I, if I be lifted up from the earth, will draw all men unto me. . ."

In the March 11 issue of *The Christian Century* is an editorial entitled "Why the Cross?"

"Why did Christians select the cross as the universally acknowledged symbol of their faith?" asks the editorial. "What is now a thing of beauty was in the early Christian centuries a grim reminder of gross Roman brutality, as repugnant in that day as the hangman's noose is in ours. Yet of all the emblems of the passion, of all the tokens of Christ's earthly life, Christians chose the cross as their sign."

They might have chosen something lovely, suggests the editorial writer, such as a star, a lily, a cup, a loaf—some mark of Christian discipline and service: a yoke, a pool, a net, a thorny crown.

It's true that at first it was the sign of the fish that served as the insignia of Christians, but, it is pointed out, "Long before Emperor Constantine made the cross an official symbol of Christianity the people called Christians used various signs and forms of the cross to identify their faith. . ."

Concludes the editorial:

"Must we not conclude that the election of the cross over all other tokens was the people's collective, intuitive discernment that the crucifixion, more than another aspect of the Christ event, laid bare God's heart and confirmed his love for man?"

Yet, the strange power of the cross that draws men and women of all nations to Christ as Lord and Savior and as Master, is not in the cross itself, but in the great and immeasurable love of God that it reflects.

The greatest love message the world has ever heard is still this: "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

Charles Wesley, who saw in the scriptures the teaching that Christ died for *all* mankind and that *all* men must give account to God, gives us, as one of 6,500 hymns he wrote:

"Love divine, all loves excelling,
Joy of heaven, to earth come down.
Fix in us thy humble dwelling,
All thy faithful mercies crown.
Jesus; thou art all compassion,
Pure, unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart."

"And I, if I be lifted up from the earth will draw all men unto me."

One sad day, as many of his disciples were turning away and no longer walking with him, Jesus said to the Twelve: "Will you, too, go away?" And the Apostle Peter answered for us

all as he asked: "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

The love of Christ is a constraining love. It draws us to Christ not only that we may be saved from the burden of our sins, but that we may walk in a new way, actually becoming the emissaries of our Lord who loved us and died for us. As Paul puts it:

Christ "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. . .

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. . .

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:15, 17, 20).

Southern Baptist polity

THE relationship between local churches and associations and conventions is something that is generally unruffled and more or less taken for granted. But the question comes up sometimes as to what can be done if some action is taken by a church, an association, or a convention that causes unhappiness for others in the voluntary relationship in which all work together.

The common cause of world missions is hurt, naturally, when there is unresolved friction among the cooperating churches and the associations and conventions. But, granted that there might be, on occasions, reason for protests, the protesting should be done in the right spirit, with proper regard for the facts in the case, and through the right channels.

The idea that is sometimes heard to the effect that a state convention rightfully has no authority to act in any way which might not be in accord with all—or at least a majority—of the cooperating churches is not true to the Southern Baptist Convention organizational pattern. For our Southern Baptist state conventions, as our associations, are not made up of *churches*, but of *messengers elected by churches* and seated by the conventions (or associations).

As is also heard from time to time, a state convention not only "is not the final authority in the likes and dislikes of the local churches"—it has no authority whatever over the local churches. But the convention, as any local church, is the final authority for its own affairs. And in the matter of the convention's agencies and institutions, these are owned and operated by the convention and through the boards it elects. Local churches, as far as convention actions is concerned, have no voice in convention affairs, the conven-

tion authority being vested in messengers elected by churches.

So, the local church is self-governing, the association is self-governing, the state convention is self-governing. And there is no more reason for a church or an association to pass a resolution of protest over an action taken by a convention than for a convention to pass a resolution protesting an action taken by a church or an association. *

The only way the business affairs of a church can be conducted is by the members of the church, each one of whom, under our Baptist pattern, has a vote. And whatever action a church takes is final, as far as any outside forces is concerned. But the same can be said for the convention (or the association).

Ideally, those who are sent from the cooperating churches to make up the membership of the convention (or association) are sent as messengers, *not as delegates*. This is an important distinction. Messengers are those who come uninstructed, as far as how they are to vote on convention affairs is concerned, being open-minded and free to hear all of the discussions, pro and con, on the convention matters of business, and to vote their own convictions on the basis of what they regard as the facts. On the contrary, delegates would come as representatives of *member bodies*, voting to please the bodies they represent.

The important consideration to keep before us is that conventions (and associations) are made up not of churches but of messengers sent by the churches, and that conventions (and associations) under our Baptist polity, are self-governing. The conventions and associations have no authority whatever over the local churches, but the converse is also true, for the churches have no authority at all over the conventions and associations.
—ELM

'Whosoever will'

OUR Methodist friends, who, as do Southern Baptists, preach a "whosoever-will-may-come" gospel, have taken a great step forward in harmony with their preaching, in voting to end segregation of races at their college, Hendrix, of Conway.

According to the press reports, the Hendrix board has adopted a resolution "committing the college to accept any qualified student, regardless of race, color, or national origin."

The World Is the Target!



By K. Owen White
President
Southern Baptist Convention

Perhaps the first thing to be said about the Cooperative Program of Southern Baptists is that it is *ours*. It is not something imposed upon us from without but is the method by means of which over ten millions of us project our influence around the world in the total ministry of our beloved denomination. The world is our target!

One of the secrets of Southern Baptist growth and spiritual fruitfulness lies in our desire and ability to work together. It is truly an evidence of the grace of God that so many self-governing New Testament churches can co-operate happily in such a tremendous enterprise. None of us should be misled by the term "Cooperative Program" into thinking that it represents a cold, calculated, impersonal budget! On the contrary, it represents the warm hearts of a multitude of Christians who are expressing their love for Christ and for all humanity in a very personal and practical manner. The whole world is their target!

To assure consistent and continual support for an aggressive approach to state, home and foreign missions we give *through* our Cooperative Program. Sharing in this way we participate in a thrilling ministry of evangelism, Christian education, the ministry of healing, witnessing by television and radio, and all the avenues of missionary activity supported by Southern Baptists.

If there is a "lag" in support of our Cooperative Program work, it is felt around the world in a reduction of vital activities. If there is a "surge" in such support, it is like-wise felt in the expansion of our ministries.

It appears that about 10 per cent of the average church budget is applied to our Cooperative Program. It has been called to our attention that if each church attempted to increase this amount by 2 per cent annually, *we could double our present Cooperative Program giving within ten years!*

Days of urgency and crisis are upon us. A "population explosion" leaves us literally appalled by the spectacle of increasing millions of lost people!

Surely Southern Baptists are "called to the kingdom for such an hour as this." We must reappraise our present approach to the task. Evangelism must be the very core and center of all our work. Every area of our denominational ministry must be dominated by the surging, challenging spirit of personal witnessing for Christ upon every level.

We can do this in the most effective way as we continue to pool our resources and thus personally participate in *all* the work through what we have chosen to call our Cooperative Program!

Our target is the whole world!

COOPERATIVE PROGRAM

It's back to school again!



"AREN'T you new on our campus? Glad to have you. If I can be of any service to you, it will be a pleasure."

A typical greeting, characteristic of the spirit of friendliness and concern for each other's welfare that permeates New Orleans Baptist Seminary life.

Faculty and students alike bend forward to make the atmosphere conducive to maximum achievement on the part of every person enrolled.

It is a rare thrill to become a student again and pick up the thread of work where it was left in unfinished weaving toward a master's degree. Processes and approaches have changed greatly through the intervening years; but principles, facts, and the path to an earned degree (hard work) have not been altered.

Four full courses have already yielded almost half a loose-leaf note book of information with only two days of meeting classes torn from this term's calendar!

Some of those lecture notes would be of interest to you.

"One can never do successful counseling without acceptance." Inter-personal acceptance, that is, between counselor—whether par-

ent, teacher, or a professional—and counselee.

"A person's problems are a part of the person."

These bits from Dr. Harold L. Rutledge's teaching of *Counseling and Crisis Experiences* are subject to many facets of interpretation; but they say to parents, lines of communication are not functioning for those parents whose sons or daughters feel rejected by their mothers and or fathers.

The new term's first class hour in *Introduction to Social Work*, directed by Miss Margaret Leverett, planted this simple but intriguing definition: "Social Work is the art of helping somebody to help himself."

Last Friday's class time in *The Philosophy of Religious Education*, Dr. J. Kelva Moore instructor, centered about a study of Jesus' dealing with the Samaritan woman at the well. The treatment began with a penetrating look at Jesus' turning an unfavorable setting into a productive experience. Commented Dr. Moore: "It was a poor setting for the communication and teaching. The pupil was in a hurry and the teacher was tired. One, and only one factor

brought about a good and lasting result: the presence of the Lord."

A large number of young preachers left that class hour earnestly prayerful that "the presence of the Lord" would make worthwhile their preaching and serving efforts over the week-end.

It is to be hoped that the course in *Writing Ministry*, taught by Charles Arrendell, will fruit in week by week improvement in copy for the "Courtship, Marriage, and the Home," column.

Away from seminary courses now to quotes applicable in equal degree to newlyweds and to long-time-marrieds:

Marriage is a venture in 1) getting what the individual wants from his association with another; 2) giving what the other wants, and, better still; 3) creating and sharing together what they both want and 4) finding a fulfillment of the will of God in a shared life of love and loyalty. The third and fourth points furnish the best way of gaining what people really want or of learning what is best to have.

The art of marriage is the art of finding and producing along life's every-day road those things which please, comfort, sustain, gratify and inspire; and to avoid things which annoy, depress, frustrate or hurt one's life companion.—Leland Foster Wood in *Pastoral Counseling in Family Relationships*

Next week's column will deal with a rather delicate and complex question sent in some time ago.

Meanwhile, the box number added to the address given will prompt you to mail to New Orleans that question, problem, or comment that has been filed in your good-intention folder. Your communication will be just as important and receive just as honest concentration as the many pages of parallel reading and the four term papers to be completed by the mid-May deadline.

Rosalind Street

Mrs. J. H. Street

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BOUNCE BACK

BY J. I. COSSEY

I WOULDN'T have a rubber ball that would not bounce back. The difference between a dead ball



MR. COSSEY

and a live ball is in its ability to bounce. No one would want to purchase any kind of ball that would not bounce. One of the valuable plays in basketball is the ability to re-bound. A

good rebound may be the winning play.

It may not be too serious to make an error if you have the ability to bounce back. You will be successful as long as you can bounce back immediately after a mistake. When you are overtaken in an error, face it squarely, and bounce back at once. When you commit a sin or make a blunder, don't alibi, face it, and re-bound. Don't hit the bottom with a thud, but with a bounce come back to your original position.

Alibis do not correct errors, blunders or wrong, but confession will. The ability to admit a wrong and bounce back into position is the Christian way of life. Don't

Dark seemed the days but the young Convention had made some progress during the six years. They had baptized 231 people, organized 10 churches, and collected \$3,265. One year, 1852, they had received only \$90; there were no missionaries on the field.

Other reports were encouraging. Limited resources prevented the Convention from doing the work among the colored population it wanted done. But this field was not totally neglected. Masters were encouraged to give that which was just and equal. Plans called for a correction of this problem. The longest report concerned temperance; the evils of saloons and the scriptural injunctions against intemperance were pointed out.

run from mistakes, confess and forget them and your usefulness will continue. You may muster up a dozen alibis for not going to church, but one reason for going should be sufficient. The devil wants you to stay down when you fall, but God wants you to bounce back. The weaklings stay down, but the strong bounce back.

Back in 1945, Arnold Peterson invented and sold Folda-Rolas baby buggies. He almost lost faith before his invention was accepted, but he never lost his ability to bounce back. Now they are sold by retailers everywhere and Mr. Peterson has an annual volume of \$2,000,000 in business. His annual salary is \$60,000 and he gives \$100,000 to churches. If you have a good idea don't give it up—just keep on bouncing back until it is accepted.

Don't lose your alertness to bounce back, God will not let you down. Keep your eyes open for God's open door and be ready for that chance to rebound. This year of 1964 may be the year of your rebound, but you must be ready and awake to see the divine 'catch' that God has for you.

The Cover



H. Armstrong Roberts Photo

Easter

The frilly dress, the bonnet lace
The gloves of white, the glowing face

Are seen by man, but God has won
For in the heart, His risen Son.

—Betty Woods

Vote to continue convention

WHETHER or not to dissolve the Arkansas Baptist Convention was the question discussed in the 1854 session at Tulip, six years after its organization.



DR. SELPH

Three associations were represented at this meeting: Liberty, Red River, and Saline. But these covered the great-

er portion of central and south Arkansas.

The messengers discussed the matter of dissolving the Convention, Monday, Oct. 1. Saline and Red River Associations had passed resolutions to this effect. Churches and the brethren were failing to cooperate in the effort.

But some regretted such a move; and after long discussion they voted to continue the work. Those advocating dissolution became strong supporters when they learned the Convention would attempt greater things. A step in the right direction was made when an offering for missions was taken, a total of \$340.

Added strength was given in the suggestion of the report from the Committee on Agencies. "The interest of the Convention and the cause of missions demand the constant labors of an efficient agent. The experience of the past shows that much more can be done with than without an agent. Our brethren of other states act under the same impression that agencies are necessary. We would therefore recommend that an energetic agent be employed as early as possible and if one cannot be secured immediately the executive board be authorized to appoint one at any time hereafter. (This 'agent' was similar to our State Secretary now.)" (Rogers, History of Arkansas Baptists, p. 475)

"CLOSED" COMMUNION

BY HERSCHEL H. HOBBS

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

THIS term is applied to those Baptists who restrict partaking of the Lord's Supper only to those



DR. HOBBS

who are of "like faith and order." Actually there are three practices found among Baptists with regard to the Lord's Supper: *open communion*, where some churches invite

all Christians to participate; *closed inter communion*, where they invite any and all Baptists to participate; *closed intra-Communion*, where only the members of that local church, and who are under its discipline, are invited to participate. The majority of Southern Baptists practice *closed intercommunion*. While one's position on closed communion is a test of fellowship in some areas, it has never been a test of fellowship in the Southern Baptist Convention itself.

Because Baptists practice what is called "closed" communion they are sometimes criticized for being narrow. The wife of a Baptist, who herself was of another Christian group, complained that she could not *commune* with her husband. Such an attitude reflects a misconception of the nature of "communion." It is not a communion of a Christian with the Lord (cf. I Cor. 10:16-17). Actually it is a memorial supper of the Lord (I Cor. 11:25). The "bread" and "cup" are symbols of Jesus' broken body and shed blood respectively. So when we observe this ordinance we bring into fresh remembrance that which Jesus did for our salvation. There is no particu-

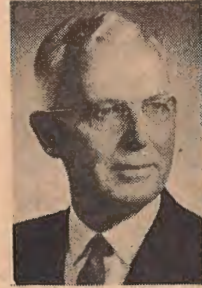
lar grace received by its observance. So to withhold the supper from a person is not to deny to him a means of salvation.

"Communion" is a supper whose observance is a sermon in symbol wherein we "do shew forth (proclaim) the Lord's death till he come" (I Cor. 11:26). "Till he come" also suggests that in partaking of the supper we express our faith and "blessed hope" with respect to the second coming of Christ.

Is "closed" communion a true description of the practice of Baptists? It is "the cup of the Lord" and "the Lord's table" (I Cor. 10:21). He was the Host at the first observance of the Lords Supper (cf. Matt. 26:26-29; I Cor. 11:23ff.). There is no New Testament evidence that anyone else is to be the host. So it is the Lord, not man, who invites to His table or Supper. The New Testament lays down the conditions upon which one may come to His table. He invites only those who are believers in Him and who have received New Testament baptism (cf. Acts 2:41-42). (Note that an analysis of the Gospel accounts shows that Judas was not present when Jesus instituted the Lord's Supper.) No man has any right to change these conditions.

All Christian groups generally agree that only those who have been baptized are eligible to partake of this Supper. With this position Baptists agree. The question is "What is New Testament baptism?" The difference arises at this point, not on the question of "communion." So Baptists are not any more "closed communionists" than any other group. If anything they are "closed baptismists."

Christians Can Conquer, by Robert Edward Humphreys, Exposition Press, 1964, \$3



DR. HUMPHREYS

how it has and come human evil.

Dr. Humphreys points out that Christians are far from realizing their potential, that the rate of increase of world population exceeds the rate of increase of Christians. He contrasts the ordinary progress of Christianity with the phenomenal advances in other spheres. He declares that the power to change the world is available to Christians and that success in this undertaking is possible but only with greater commitment.

In jacket endorsements of the book, Dr. Duke K. McCall, president of Southern Baptist Seminary, Louisville, Ky., says, "These sermons are as fresh as a new-born day. But they are not new as a lightning flash. They say things that have been said before for they reflect the steady light of biblical revelation."

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine: "In this book of sermons Dr. Humphreys is at his best as a shepherd-pastor in these challenging times of history."

Light on Great Bible Themes, by Hugh Robert Horne, Eerdmans, 1964, \$2.50

This is the second book by Dr. Horne, pastor of Calvary Baptist Church, Ft. Smith, to come from the Eerdmans presses. His previous book is *Light in the Dark Valleys*, dealing with suffering, sorrow, and death.

As the title indicates, this new book deals with themes vital to the Christian faith. Here are sermons on the incarnation, the resurrection, grace, faith, diety, regeneration, redemption, sanctification, the church, and the holy spirit. The introduction is written by Evangelist Angel Martinez, who is a member of the Calvary Church.

Sermons for the Junior Congregation, by George W. Bowman, III, Baker, 1962, \$1.95

Another volume in Baker's Minister's Handbook Series, the sermons in this book are directed to youth. They are designed for use for the younger members of the congregation in the regular worship service or in separate services. They may also be adapted for presentation to juniors in various groups and places.

Tiger Day April 3



OUACHITA President Dr. Ralph A. Phelps Jr. crowns Tiger Day Queen Bettye Spears in last year's high school day on the campus. The crowning of the Tiger Day Queen is one of the main highlights of a full day of activities for prospective high school seniors.

OUACHITA College's annual "Tiger Day" for high school seniors Apr. 3 is expected to attract more than 1,100 visitors to the campus.

The main events of the day will include the annual Ouachita ROTC brigade tactical demonstration and the crowning of the "Tiger Day Queen" in afternoon ceremonies. The main attraction in the evening will be the presentation of "Harvey," a fantasy-comedy play production by the Ouachita Theatre.

Planned activities include tours of the campus during the morning plus a student-produced talent show, and an outdoor band concert at noon. Registration begins at 8 a.m. and will continue through noon.

One of the more serious aspects of the day will be interviews and examinations for scholarships in music, journalism, home economics, science, and presidential and special grant. The science scholarships are based entirely on ability and merit and are valued at \$1,000 each. The presidential and special grants are also based primarily on merit. Students taking the science tests may take their tests Apr. 4 at 8 a.m. if they miss the testing on Friday.

Ouachita business office will pay three cents a mile to cover expenses for any car bringing at least four high school seniors to the day's events.

"Tiger Day" is held each year by the school to allow high school seniors to visit the campus while it is in session and observe students at work.

Radio-t.v. schedule

"Sermons on Salvation" is the theme for the "Baptist Hour" during April, according to an announcement by the Radio-T.V. Commission of the Southern Baptist Convention.

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

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

"Master Control" schedules for Sunday:

KCCB, Corning, 10:30 a.m.; KDQN, DeQueen, 8 p.m.; KXJK, Forrest City, 10 a.m.; KWHN, Fort Smith, 12:30 p.m.; KAAV, Little Rock, 9:05 a.m.; KBHC, Nashville, 5:30 p.m.; KCCL, Paris, 4 p.m.; KPBA, Pine Bluff, 7 a.m. KUOA, Siloam Springs, carries the program at 10 a.m. on Saturdays.

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

Receives fellowship

CARL G. Vaught, son of Dr. W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, and Mrs. Vaught, has been selected as one of eight Yale University students to receive the Yale Sterling Fellowship.

The scholarship carries a full tuition for one year plus a \$200 stipend. Mr. Vaught is scheduled to complete work on his Ph. D. degree in the spring of 1965. He plans to study abroad, to do some theological work and begin a teaching career. (DP)

Smith to Mobile

WAYNE Smith, associate pastor of First Church, Fayetteville, has resigned to accept the position of assistant to the president of Mobile Baptist College in Mobile, Ala.

It is a new school supported by Alabama Baptists.

Mr. and Mrs. Smith were honored at a church reception Mar. 22. (CB)

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



—Photo courtesy Arkansas Democrat

SOUTH SIDE ADDS NURSERY—South Side, Pine Bluff, has added a \$175,000 building to furnish nursery space for 130 children in the north section. Occupying a half-block, the building features one-way glass windows for use by watchful parents and drive-in facilities with an enclosed walkway for picking up children in bad weather. The nursery unit includes 10 rooms and is supervised by two registered nurses. L. D. Davis, chairman of the building committee for the new building, said the steel framing is constructed to allow future addition of a second floor. Dr. Tal Bonham is pastor. (DP)



REV. and Mrs. Avery T. Willis Jr., Southern Baptist missionary appointees for Indonesia, try Indonesian garb. She holds up a lacy blouse while he models the typical headgear of Indonesian men.

THOUGH Avery T. Willis, Jr., was only a child when he decided that, like his father, he ought to be a Baptist minister, he took his decision seriously and prepared a sermon, which he used to preach to relatives and friends. His text was John 3:16 and his topic was "Christ for the Whole Wide World."

Now, many sermons later, he is preparing to go across the world to Indonesia with the message of Christ. He and his wife were appointed missionaries during the Southern Baptist Foreign Mission Board's March meeting in Richmond, Va.

Born in Lepanto, Ark., Mr. Willis lived in Jackson and Dyersburg, Tenn., Fort Worth and Forsan, Tex., and Huntsville, Ala., during boyhood. He is now pastor of Inglewood Baptist Church, Grand Prairie, Tex., where he

has served since July, 1960.

In Richmond for the appointment service and a week of orientation at Foreign Mission Board headquarters, he said that since childhood he has believed God has a purpose for his life. Though he stopped delivering that first sermon when he grew older and more self-conscious, he began preaching again the Sunday after his 18th birthday. Later that year he committed his life to missionary service.

He has already preached overseas. He and two laymen from his church went to Japan and Hong Kong last spring to participate in evangelistic meetings. Nearly 600 persons professed faith in Christ in the three revivals with which they helped.

Mr. Willis holds the bachelor of arts degree from Oklahoma Baptist Univer-



DR. J. W. CADY

ARKADELPHIA—Dr. J. W. Cady is resigning as dean of faculty at Ouachita College to become president of Texarkana Junior College effective June 1, Dr. Ralph A. Phelps, Jr., Ouachita president, has announced.

"We hate to see Dr. Cady leave Ouachita, for he has done a magnificent job as dean of faculty the past three years," Dr. Phelps stated. "However, he is well qualified by both experience and training for this new work, and it is our firm belief that he will do an equally outstanding job there. He leaves with our highest regards and best wishes."

The new Texarkana president, 45, is a native of Rogers. He received his B.S., M.S.E., and Ed.D. degrees from the University of Arkansas.

Dr. Cady's association with Ouachita has covered several years. He served as a trustee of the college from 1955 to 1958 and as dean of students, 1958-61. He has been dean of faculty since 1961.

Texarkana Junior College is located on the Texas side of the state line, and is a part of the state college system of

city, Shawnee, and the bachelor of divinity degree from Southwestern Seminary, Ft. Worth, where he has begun study toward the doctor of theology degree in missions. Before going to his present pastorate he was pastor of Sunset Heights Church, Ft. Worth, and Center Point Church, Wilburton, Okla., and student director at a mission of First Church, Shawnee.

He is married to the former Shirley Morris, of Nowata, Okla., whom he met in college. They have three children, Randal, seven, Sherrie, four and a half, and Wade, three.

Mr. and Mrs. Willis were among 12 missionaries appointed during the Foreign Mission Board's March meeting, bringing the Board's overseas staff to 1,806 (including 27 missionary associates).—Foreign Mission News

Texas. It has more than 1,200 students this year.

Dr. Cady is vice president of the Arkansas College Dean's Association, and is a member of the executive committee of the Arkadelphia Chamber of Commerce. He is listed in "Who's Who in America" and "Who's Who in American Education."

Immediately before joining the Ouachita staff, Dr. Cady served as director of religious education at two Little Rock Baptist churches. He was at Immanuel Church, 1955-58, and at Pulaski Heights, 1953-55.

Dr. Cady's career as a high school teacher at Waldo was interrupted in 1942 when he entered the Army Air Corps. He returned in 1946 to civilian life as a high school teacher at Magnolia. After a year as principal of Luxora High School, he was appointed supervisor of school bonds, records and reports for the State Department of Education. He taught mathematics at the University of Arkansas while working on his doctorate.

He and Mrs. Cady, the former Miss Claire Benson of Waldo, are the parents of an 8-year-old son, Louis Byron Cady.

OBC Sports

Football schedule

ARKADELPHIA — Two football opponents absent from the Ouachita College schedule for a number of years are on the 1964 Tiger card released by R. D. (Rab) Rodgers, head coach and athletic director.

They are Southeastern Oklahoma, against whom the Tigers will open Sept. 19 at Durant, Okla., and Northwestern Louisiana, which will play Ouachita on October 17 at A. U. Williams Field.

Ouachita will meet seven Arkansas Intercollegiate Conference foes and Milsaps, all of whom were on the schedule last year, in the other games on the 10-game card, which will close with a Thanksgiving Day clash with Henderson. The Tigers are 6-3-2 against the Oklahomans in a series dating back to 1913. OBC won 20-14 in their last meeting in 1961. The Savages replace Mississippi College on the schedule.

The Louisianans, who replace Austin College of Sherman, Tex., on the card, are 5-1 against the Tigers. They defeated OBC 20-2 in their last meeting in 1947.

The complete Ouachita schedule is:
Sept. 19, Southeast Oklahoma, Durant; Sept. 26, State Teachers, Conway; Oct. 3, Harding, here; Oct. 10, A & M, Monticello; Oct. 17, Northwestern Louisiana, here; Oct. 24, Ozarks, Clarksville; Oct. 31, Southern State, here; Nov. 7, Tech, here (homecoming); Nov. 14, Milsaps, Jackson, Miss.; and Nov. 28, Henderson, Haygood Field.

Ouachitonian honored

MISS Margaret R. Downing, women's basketball coach at Ouachita College,

Arkansas party in Alaska



YWA MEMBERS in 25 Arkansas Southern Baptist Churches made it a most exciting Christmas for a like number of little Indian girls in the small Alaskan village of Kiana.

The Arkansans bought and dressed dolls for each party guest. The hostess was Miss Valeria Sherard, missionary, the only white woman in the Indian town.

The above picture was sent to Mrs. Byrle Jean, YWA counselor of the College YWA, First Church, Arkadelphia.

Other groups sending dolls were High School YWA, Arkadelphia First; Carlisle First; Crossett First; North Crossett; Decatur First; Dell, together with six other Mississippi County YWA groups; Dumas First; El Dorado First and Second; Fordyce First; Fort Smith Oak Cliff; Little Rock Calvary, Gaines Street, Immanuel, Pulaski and Second; North Little Rock Amboy, Calvary, Jacksonville and Park Hill; Paragould Eastside; Pine Bluff First; and Springdale First.

has been elected and installed as president of the National Girls Basketball League.

Election took place during the National Women's AAU Basketball championship tournament at St. Joseph, Mo. Harley J. Redin, coach of the Wayland Baptist College Flying Queens, was elected secretary-treasurer.

Eight top teams in the nation are members of the NGBL. Besides Ouachita and Wayland, they include Iowa Wesleyan College, Nashville Business College, Real Refrigeration of Milwaukee, C. E. School of Commerce in Omaha, Look Magazine in Omaha, and Topeka Boosters.

Miss Downing has coached the Ouachita Tigerettes for two years. In her first year, the Tigerettes won their fourth straight Arkansas championship and went on to take the consolation title at the national tournament.

After graduation from Arkansas State Teachers College, Miss Downing received her M.S. degree in physical education at the University of Tennessee. Before coming to Ouachita, she taught in Texarkana and North Little Rock high schools, at Tennessee School for the Deaf, Connecticut College for Women, and Central Connecticut State College.

Her parents are Mr. and Mrs. C. J. Downing of Pine Bluff.

Nashville wins

ST. JOSEPH, Mo. (BP)—It was an-

other installment in the same story at the women's national Amateur Athletic Union (AAU) basketball tournament here—Nashville, Tenn., Business College beat Wayland College (Baptist) of Plainview, Tex., for the championship.

The score was 58 to 46. Nashville thus won the tournament for the third successive year. Nashville and Wayland have met for the title for six years running.

En route to its encounter with Nashville, Wayland had tripped a sister Southern Baptist college, Ouachita of Arkadelphia, Ark., 62-31; Omaha, Nebr., Commercial Extension, 69 to 34, and Iowa Wesleyan of Mount Pleasant 72 to 44.

Ouachita won an opening round game with St. Joseph, 53-34, before tackling Wayland.

The Flying Queens placed four players on the All-American team named here—Judy Wallek, Cindy Wiginton, Opal Bogard and Margie Hunt.

The tournament moves to Gallup, N. M. next March after a long stay here.

FIRST CHURCH, Springdale, in special ceremony during a recent Sunday evening worship service, presented the God and Country Award in Scouting to Eddie Hardister, son of Mr. and Mrs. W. A. Hardister. Eddie is an Eagle Scout in the Explorer Air Squadron 20 Troop. The presentation was by Pastor Burton A. Miley.

Baptist church-state study

FORT WORTH (BP)—Southern Baptists, who long have been known as great defenders of religious liberty and church-state separation, now may become the great defectors, to this principle, a Baptist seminary professor said here.

William M. Pinson, professor at Southwestern Seminary, told the Texas Baptist Christian Workshop that in nearly every category, Baptist institutions have received increased government financial involvement during the past five years.

"The lure of government aid has already led Baptists into embarrassing situations in which they have been accused of hypocrisy, collusion, and deception," Pinson said.

If Baptists defect on their church-state separation interpretation, the results could lead eventually to the end of religious liberty in America, the destruction of the American education system, the end of a distinctive "Christian witness" of Baptist institutions, and intense competition among religious groups for federal funds.

Pinson, professor of Christian ethics at the Fort Worth seminary, cited three main reasons why Baptists are becoming more and more involved with the state: (1) the extensive growth of Baptist institutions demanding huge sums of money to support; (2) the huge amounts of aid available from the government to church-related institutions, and (3) an increased Baptist willingness to accept such aid.

Baptists, said Pinson, in the past held to a strict interpretation of church-state separation, but in recent years have come to a more flexible interpretation.

The 30-year-old professor, a former associate in the Texas Baptist Christian Life Commission, cited specific instances in which Baptist institutions have accepted financial aid from government agencies.

Baptist hospitals and medical schools are the only institutions yet to receive government grants for construction purposes, said Pinson.

"By the end of 1963," he said, "twenty-two (Baptist) hospitals occupied facilities built at least in part with funds from the Hill-Burton Act. Many of the hospitals indicate they consider the money a loan, or that the money was received under the loan provision of the act. The government records make no distinction between grants and loans. By the end of 1963, the total amount conveyed to Baptist hospitals under this aid program had been \$15,515,405."

He added that two Baptist medical schools, Bowman Gray School of Medi-

cine, Winston-Salem, N. C., and Baylor University College of Medicine, Houston, use buildings built with government grants totaling \$3.6 million.

Thousands of government research grants go to Baptist institutions, he said. During the two years from 1959-1961, Baptist institutions received 340 grants from the National Institute of Health totaling \$9,246,793. "Many of these grants," he added, "are for specific projects and are considered payment for service rendered by the institution to the government."

In the field of government loans, Pinson said 30 Baptist institutions had received a total of \$40,340,000 from the Housing and Home Finance Agency to construct buildings through January, 1964.

At least one Baptist church, First Church, Hazard, Ky., has received a government loan "to help them rebuild after they lost their meeting house in a flood."

Fifty Baptist schools participated in

a government student loan program which poured \$9,043,836 into the schools by January, 1964. The loans were made to individual students, but they were administered by the schools.

In addition, said Pinson, Baptist institutions have been sold government property valued at \$3.2 million for only \$3,250; and a total of 102 Baptist institutions (54 colleges, 38 hospitals, five seminaries and five benevolent homes) had received low-cost government surplus items.

Nine Baptist hospitals lease buildings either owned by local governments or built with federal funds, Pinson revealed.

Baptist churches and institutions make extensive use of special low-cost second and third-class postage rates, and one state Baptist paper saves about \$75,000 a year, he said.

In addition, almost all Baptist institutions receive tax exemptions on property, giving them free fire and police protection and paved streets.

Home named in will

NEW ORLEANS (BP)—Sellers Baptist Home and Adoption Center recently was named a recipient in the will of the late Fred A. Bennett, Baptist layman of Greensburg, La.

Under the terms of the legacy the institution operated by the Home Mission Board of the Southern Baptist Convention receives an automobile and \$10,694.

'Distinguished' awards

FIVE distinguished alumni awards will be presented at the annual luncheon of Southwestern Seminary during the Southern Baptist Convention in Atlantic City.

The luncheon, scheduled for Wednesday, May 20, at the Ambassador Hotel, will also feature music, recognitions, a report on the seminary by Southwestern president Robert E. Naylor, and recommendations from the nominating committee.

Homer G. Lindsay Sr., pastor, First Church, Jacksonville, Fla., will preside.

Alumni to receive awards will be chosen by the Selection Committee, composed of the alumni president and vice president and the three immediate past presidents of the association.

Any former student of the seminary may make nominations for these awards. Nominations should be sent to John Seelig, secretary of the alumni association, at Southwestern Seminary. Nominations deadline is April 1.—Reporter

Uncle Deak writes

Dear ed:

We're gonna get a new precher fer our precher. We ben needin one fer years an years ye no. He has to drive all the way out here from the county seat ever Sunday an prayer meetin nite. We're gonna up his pay to so's he want have to work at the dry goods store no more to make a livin. It jest aint ben rite fer him to have to work all day up ther and try to be our precher to. Mabe the Lord will let us keep him fer a little while if hes rite here close by all the time. We're gonna give him a sprize poundin on the third of next month cause hes got five youngins an sides we shore do like him.

Uncle Deak

Southern trustees promote four

LOUISVILLE — Trustee action at Southern Seminary here recently included the promotion of four faculty members.

The board also elected a new member to its number to succeed the late George W. Norton Jr. of Louisville. It also discussed the use of expected capital needs funds from the Southern Baptist Convention for building renovation on campus.

Franklin P. Owen, pastor at Calvary Baptist Church, Lexington, Ky., was re-elected trustee chairman.

Stagg to Louisville

LOUISVILLE (BP) — Frank Stagg, professor of New Testament and Greek at New Orleans Seminary, has been elected to the faculty of Southern Seminary here.

At their annual meeting, trustees elected Stagg to fill the endowed James Buchanan Harrison chair of New Testament interpretation at the seminary, beginning in September.

He received the master of theology degree from Southern Seminary and the doctor of philosophy in 1948. He has taught at New Orleans Seminary since 1945.

Southern Seminary President Duke K. McCall recommended Stagg for the faculty at New Orleans while he was president of that institution, 1943-46. He and Stagg were classmates while studying at Southern Seminary in Louisville.

"Dr. Frank Stagg is recognized by most Southern Baptists as one of the outstanding New Testament scholars of this generation," McCall stated. "He carries on the Southern Seminary New Testament tradition begun by A. T. Robertson and William Hersey Davis. Dr. Stagg majored with Dr. Davis in the securing of his Ph.D. degree from Southern Seminary."

Both Robertson and Davis filled the James Buchanan Harrison chair of New Testament before Ray Summers, whom the 53-year-old Stagg replaces. Robertson taught at the seminary here for 44 years, and Davis for 30 years. (Summers has accepted a call to Baylor University.)

C. Penrose St. Amant, dean of Southern Seminary's school of theology, was associated with Stagg at New Orleans Seminary until 1959, when St. Amant left the faculty there to come to Southern Seminary.

"Dr. Stagg's special strength in Greek New Testament, added to his superb gifts as a scholar and a professor, suit him ideally for this position," St. Amant said. "We are indeed fortunate to secure his services. The coming of this friend and former colleague to Southern Seminary is also a great personal satisfaction to me."

The four faculty men promoted are Nolan P. Howington, from associate professor to professor of Christian ethics; Samuel Southard, from associate professor to professor of psychology of religion; Marvin E. Tate, from assistant to associate professor of Old Testament, and G. Maurice Hinson, from associate professor to professor of church music.

Trustees approved sabbatical leaves for 1965-66 for Page H. Kelley, associate professor of Old Testament interpretation; W. Morgan Patterson, associate professor of church history; William C. Bushnell, associate professor of church music, and David L. Mueller, associate professor of Christian theology.

A second semester sabbatical leave for the next academic year was granted Forrest H. Heeren, dean of the school of church music.

The board approved salary increases for seminary faculty and administrative personnel, taking its cue from recent action of the SBC Executive Committee.

In recommending the 1965 Convention budget and capital needs projects from 1965 to 1968, the Executive Committee provided \$675,000 to renovate Mullins Hall here, built in 1925, and \$60,000 to convert Barnard Hall into a Children's Building. Southern's capital funds for these projects come over the four years of the capital needs period, subject to approval of the 1964 Southern Baptist Convention session.

The six seminaries were recommended to share nearly \$3.5 million for operations in 1965, including \$100,000 to improve their salary structures as de-

termined by trustees of the seminaries. Damon Surgener, Louisville transportation official, was elected to membership on the trustees to fill the vacancy created by Norton's death.

Religion at Oxford

OXFORD, England (EP) — Oxford University has reported the rapid growth of a strongly "anti-religious humanist" group among its undergraduates.

It said that during the current term more than 1,000 students have joined the group, which professes great interest in social reform. The university has 8,000 undergraduates.

A large number of women are members of the group, which attacks the Christian basis of Oxford and favors a secular attitude toward education as more in keeping with the modern spirit.

Meanwhile, Oxford's religious societies were reported to have reached the end of a boom period of membership growth.

The Roman Catholic Newman Society currently has 700 members. Membership in two Protestant organizations—the Christian Union and the Student Christian Movement—is 250 and 300, respectively.

Patriarchs' burial site

PRINCETON, N. J. (EP)—The first archeological expedition to Hebron to explore the traditional burial site of Israel's ancient patriarchs will start July 15 and continue until Sept. 15.

Plans for the project were announced here by Dr. Philip C. Hammond, a professor at Princeton Theological Seminary, who will direct the expedition. A noted archeologist, Dr. Hammond made a preliminary survey of the site last year.



DR. Thomas E. Halsell, Little Rock native and Southern Baptist president of the Equatorial Baptist Theological Institute, Belem, Para, Brazil, speaks during a chapel service. (On front row, second from right, is Missionary Glendon Graber formerly of Arkansas.)

Growing in our concepts

CHRISTIAN GROWTH invariably requires a growth of concepts. For instance, our first concept of STEWARDSHIP was somewhat childish and immature. We believed then that "one-tenth of our money belongs to the Lord, and that one-seventh of our time belongs to the Lord" Of course this image of stewardship is adequate only to a very limited degree; for a matured concept accepts the axiom (and lives and proclaims it!) that all we are and have, all our powers of body, heart, and mind, all we possess and all we accumulate, together with all our influence, all our time, and all our life, belong to our Savior. We are stewards of these things; and they are to be used by us to set forward the work of the Kingdom of God THROUGH THE CHURCH OF THE LORD JESUS CHRIST.



MR. TULL

The concept of Brotherhood, as a church organization, is growing in the minds and hearts of God's men. Brotherhood has been exposed to every perverted concept that the devil can invent, with the result that some men look the other way when Brotherhood is mentioned. Some of our churches, attempting Brotherhood work along the line of a muddled concept of Brotherhood, have failed to make their Brotherhood organization effective; and their conclusion is that "Brotherhood is" something that won't work." But what about the many, many, churches where Brotherhood does work and has been a vital factor in the program of these churches, a powerful influence for Christian growth in the lives of men concerned, and a blessing to the total operation of those churches

A true concept of Brotherhood is simply "God's men, working together in the power of the Holy Spirit, growing and developing as Christians, and using their God-given powers to build and to set forward the emphases and the work of true missionary endeavor throughout their church and community and to the ends of the earth."

Pastors, never give up on your men! They need constantly and continuously to be led into the real work of the Kingdom of God, not to be led to engage in a continuing series of substitutes for the things which God saved them to do and has commanded them to do. A Brotherhood organization in your church, properly set up, and properly maintained, will lead the men of your church toward those ideals of Christian life and service which glorify God.

Perennial evangelism

By Newman R. McLarry

COMPASSION that does not love a sinner beyond the altar of decision is not real compassion after all.

It should be a continuous expression for the Christian. It must express itself not only during a two-week revival, but encompass the entire year. Therefore, evangelism must be perennial.

Although evangelism is primarily concerned with the birth rate, love is vitally concerned with the growth rate. A man cannot grow in grace until he is first born in grace.

Perennial evangelism is reached only as new converts grow in grace and become active, daily witnesses for Christ. If new converts did not grow in grace, evangelism in depth would die in the church with the passing of one generation. Spiritual growth is essential to perennial evangelism.

Revival is the return of Christians to this first love which results in the conversion of sinners. Revival is a Christian's word.

Evangelism is basically the result of genuine revival. Christians get revived. They proclaim the good news of Christ. They witness unto him. This results in the conversion of sinners. Revival is a Christian's word.

Perennial evangelism is not that spurt of witness that subsides three weeks after a series of formal revival services. It may be begun as a result of the revival, but it is a day by day, week by week, consistent witness to the saving grace of our Lord, which results in sinners being converted regularly and at times other than the formal series of revival meetings.

In order to accomplish this, the entire church leadership must take prayerful responsibility. The pastor, staff, church council, deacons, Sunday school, Training Union, Brotherhood, WMU, youth, and music ministries, must be motivated with a heart to win the lost, to train them in the ways of a true witness, and go after the unsaved daily. All phases of the church program must be planned and promoted to this end. A sustained perennial program of evangelism is God's plan.—Jesse S. Reed, Director of Evangelism

Men, look squarely in the face the high purpose of Brotherhood. See in clear perspective the work of this organization for Baptist men. Pray for the men of your church that, working together with God, they may reach out for those ideals which God continuously lays upon the hearts of born again men.—Nelson Tull, Secretary

Directors resigned

TWO MORE of our fine church musicians have left our ranks to serve in churches in Oklahoma. Don Edmondson



MR. MULKEY

has gone to be minister of music at First Church, Enid. For the past six years, Mr. Edmondson has served as minister of music at Central Church in Magnolia. Prior to this position, he served Calvary Church in Tulsa.

Don Sears is also now serving in Oklahoma, in Putnam City Church in Oklahoma City, as minister of music and youth. He has served in Arkansas for the past three years in Grand Avenue Church in Fort Smith, coming to Arkansas from Bonham, Tex., where he served as minister of music.

Both Mr. Edmondson and Mr. Sears are natives of Oklahoma and are glad to be "going home," but they will be greatly missed in our state. Through their leadership, their churches have been active in all phases of our state music program. They have promoted fully graded choir activities which have reflected their good training and dedication. Because of their good work in their own churches and because of their willingness to help whenever and wherever needed, their absence will be felt all over our state. We pray God's richest blessings on them in their new fields of service.—Hoyt A. Mulkey, Secretary

Revivals

ELM STREET Church, Murphysboro, Ill., Mar. 8-15; Nelson Tull, Arkansas Convention Brotherhood secretary, evangelist; John Davis, song leader; 19 additions, 16 by baptism; W. W. Childers, pastor.

CENTENNIAL Church, Pine Bluff, Mar. 29-Apr. 5; Dr. Ralph Douglas, evangelist; Denniss Acklin, music director; Sharon Ponders, pianist; J. W. Whitley, pastor.

FIRST Church, Marianna, Mar. 8-15; Rev. Hollis Jordan, pastor, Colonial Church, Memphis, evangelist; Paul Parker, music director; 8 by profession of faith; 2 by letter.

CRYSTAL Valley Church, North Little Rock, Feb. 16-23; Billy Walker, evangelist; Mel Mintz, song leader; 4 by profession of faith; several rededications; 1 for full time service; Theo Cook, pastor.

SECOND Church, Van Buren, Apr. 5-12; Roy Galyean, Hiwasse, evangelist; Lewis Gardner, Fort Smith, song leader; Robert Morrison, pastor.

Convention speaker



MISS ALMA HUNT

MISS Alma Hunt of Birmingham, Ala., is to be one of the speakers featured on the program at the 75th Annual Meeting of Arkansas Woman's Missionary Union to be held Apr. 13-15 at First Church, Little Rock.

For 15 years Miss Hunt has served as executive secretary of Woman's Missionary Union, auxiliary to Southern Baptist Convention. During this time she has visited most of the countries in which Southern Baptists have mission work. In 1959 she was sent by the Foreign Mission Board to visit fields in the Orient and Africa. Prior to that she visited South America, Europe and the Near East.

Miss Hunt recently completed the History of Woman's Missionary Union which is scheduled for release June 15 and recommended for study by Woman's Missionary Societies during the last quarter of 1963-64. She is also author of Woman's Missionary Union, a concise presentation of the background and program of WMU.

SPECIAL FUNCTIONS

Preceding presentation of an historical pageant by a cast of more than 200 at 7:30 p.m. Apr. 13, the opening session of the annual meeting of Arkansas WMU, there will be a banquet for young people at Immanuel Church. Dr. Robert S. Denny, youth secretary for the Baptist World Alliance, will be featured speaker. Reservations accompanied by remittance (\$1.25 per plate) should be sent immediately to State WMU Office, 310 Baptist Building, Little Rock.

The closing session of the meeting will be a luncheon commemorating the 75th Anniversary of the organization. This will also be at Immanuel Church. Reservations and remittance (\$1.50 per plate) should also be sent to state WMU Office.—Nancy Cooper, Executive Secretary and Treasurer

HOW MANY OF THESE BAPTIST BOOK STORE "BEST SELLERS" HAVE YOU READ?

- BILL WALLACE OF CHINA**
by Jesse C. Fletcher (26b) \$2.95
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- THE GIFT OF HIS HEART**
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by Minton C. Johnston (1a) \$3.00
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edited by G. S. Wegener (9h) \$7.95
- THE NEW TESTAMENT IN THE LANGUAGE OF TODAY**
translated by William Beck (21c) \$4.75

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New Beginner material

THE NEW BEGINNER materials which were used the first time in 1963-64 have found a ready response with both workers and children.



MRS. HUMPHREYS

The writers of our literature are always on the lookout for better and more effective methods to teach our boys and girls. This is definitely incorporated into our Beginner materials.

We now have three lesson courses for Beginners where in the past we have had only one. We still have the group graded series but with a new feature added. The boys and girls now have their own Beginner Bible story book which replaces the Beginner leaflets. This literature is to be used in churches where fours and fives meet together.

Churches with separate departments for fours and fives have something entirely new to offer. These closely graded lesson courses are carefully planned to meet the needs of the rapidly developing Beginner child at his particular age. They are Bible and pupil centered, life related and missionary in content. For each age level there are teachers' and pupils' books.

Other new features that are being used with each lesson course are not to be overlooked: Two sets of teaching pictures, Sets A and B. Each set has 39 pictures, 8 3/4 by 12 1/4, a new convenient size. Each department should have both sets A and B. They include 16 Old Testament, 27 New Testament and 35 modern-day child-experience pictures. These pictures are produced jointly for the Sunday School and Training Union departments.

For the first time . . . teaching filmstrips, designed to relate Bible learning to Beginner living. These filmstrips are to be used with any of the lesson courses for Beginners. These wonderful teaching aids are calculated to catch and hold the child's attention, to help him understand lessons from God's word.

This new curriculum material can be used year after year without buying new every year. Should your church not be using this outstanding new literature and teaching aids for fours and fives, include it in your next literature order, listed on your regular literature order form.—Mary Emma Humphrey, Elementary Director



They laid Him in the sepulcher . . .
They sealed the great tomb fast;
"With Roman soldiers here to guard
He has walked these paths His last."

But even as they spoke, the Christ
Stirred in the darkened room;
He loosed the silent bonds of death
And left an empty tomb.

The empty tomb! Faith, hope and love
Lived in hearts once more;
His glory filled the vaulted dome
Where shadows lay before.

No slumber can be lasting sleep. . .
On every barren plain—
His touch unlocks the silent tomb
And gardens bloom again.
—May Gray, Ft. Smith

Liberty Association

Ebenezer dedication

EBENEZER Church dedicated its new building recently. Cost of the building was \$33,661. Kenneth Everett is pastor.

SECOND Church, Camden, broke ground Mar. 15 for a new auditorium to seat 300 to 350. W. R. Rogers is pastor.

DR. JOHN Maddox, pastor of First Church, Camden, has been invited to participate in a two weeks evangelistic campaign in Portugal in October. (CB)

Greenleaf at Paragould

REV. Nelson S. Greenleaf is the new pastor of East Side Church, Paragould. A native of Arkansas, he is a graduate of Ouachita College and had two years of training at Southwestern Seminary. He has served as pastor of churches at Hunter, Arkansas City, Murfreesboro, Atkins, Elaine, North Little Rock (Forty-seventh Street Church) and Memphis. (South Moor Church.)

The Greenleafs have two daughters, Gale, a junior at Oklahoma Baptist University, and Gwen, 13.

GEORGE Barnhill and Kenneth Hamilton were ordained as deacons of First Church, Paragould recently.

Rev. Joe Wood was ordained into the gospel ministry by First Church recently. Participating in the service were P. E. Claybrook, Guin Renshaw, Tom Hill, Lester Thompson and Algie Jeter.

OAK Grove Church held its formal dedication Mar. 22 of the new church building, which houses an auditorium, classrooms, an assembly room and a kitchenette. The church is centrally heated. Raymond Lyons is pastor. (CB)

ARKADELPHIA—A chapter of Phi Mu Alpha Sinfonia, a national honorary professional music fraternity, has been chartered at Ouachita College.

REV. and Mrs. Lonnie Lasater and daughter were honored by their church, Temple, Camden, recently with a luncheon and gifts on the eighth anniversary of his pastorate there.

CENTENNIAL Church, Pine Bluff, ordained two to the office of deacon Mar. 9: R. C. Melton and Kendel Harrison. Rev. Lex Eaker, associate pastor, South Side, Pine Bluff, brought the message.

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(Editor's Note: This is the last 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.)

What we believe about the life to come

By Dr. Frank Staggs
NEW ORLEANS SEMINARY



CHRISTIAN faith looks confidently to life beyond the grave. This faith is not born of weakness, cowardice, or selfishness. It is precisely when man is at his best that he finds this expectation most necessary and most confident. When man is at his worst, he cares little about life now or later. At his strongest he senses the need of life far beyond the dimensions of this one if all that is latent and potential within him is to be brought to fulfillment.

Concern for life beyond the grave is not selfish. The late Principal John Baillie observed that in certain moods one may say that he does not care whether death be the end of himself or not, but one would not stand by the grave of a loved one and say that he cares not if that be the end of him or not (And the Life Ever Lasting, p. 53.). At one's best, he wants for himself life beyond the grave, but he wants it for his loved one yet more.

The ground of Christian hope

The Christian's confidence in life to come is grounded in his confidence in the resurrection of Jesus Christ. Paul made his faith stand or fall with the resurrection of Jesus Christ, saying, "If Christ has not been raised, then is our preaching vain, your faith also is vain" (I Cor. 15:14). Although there are logical arguments for a life to come, New Testament faith is not based on these arguments. The earliest Christians believed in resurrection because they believed that Jesus Christ arose from the dead.

The basic function of the apostles was to bear witness to Jesus Christ, both as to his earthly life and ministry and as to his resurrection (Acts. 1:21f). Paul declared that Christ died, was buried, arose on the third day, and appeared to Cephas (Peter); the twelve apostles; to more than five hundred brethren at one time, of whom the most were yet living as Paul wrote; to James; and to himself (I Cor. 15:3-8).

Resurrection, nor immortality

The Biblical doctrine is not that of immortality of soul but resurrection of the person. Immortality of soul is an ancient and widely held doctrine, but it falls far short of the biblical doctrine of resurrection. In the doctrine of immortality, the soul is seen as the essential self, the body being its prison or tomb. In this view, death is the friend which frees soul from body that it may go back to its true world of spirit.

The biblical doctrine of resurrection holds that the whole man is God's creation and the whole man is the object of redemption. Resurrection includes body; immortality is a doctrine which has no necessary interest in the body. In the Bible, body is seen as essential to personal selfhood.

What Paul claims is not that he simply had a sense of the presence of the risen Christ. He speaks of appearances which he names and numbers. When he says, "and last to me also" (I Cor. 15:8), he meant more than the sense of Christ's presence as it can be known to any of us today. Paul referred to a bodily resurrection. To say "bodily" resurrection is redundant, as it is to say "widow woman." To say "resurrection" already is to refer to "body."

The nature of the resurrection body is not made clear to us. It will be body, yet it will be suited to the life to come (Matt. 22:23-33; I Cor. 15:35-58). Even in this life we recognize that which we call body but which is not constituted of any given combination of atoms. The body continues through this life even though its atomic substance is constantly changing. This does not explain the mystery of how body can survive death even though the atomic substance goes back to dust. It may help, however, to realize that we live in the presence of a mystery, that of a body that is not bound to any particular material substance.

But again, Christian faith in resurrection is not based on logic. It is grounded on the belief that Jesus Christ arose from the dead and that he will raise us together with himself.

The goal of history

Throughout the Bible is the assurance that history under God is being moved to a goal. On the negative side, this goal is judgment. On the positive side it is redemption. Although judgment and salvation begin in this life, the consummation of each will come when history reaches its goal.

Eschatology (Greek for the doctrine of last things) is the biblical view of history in which it is seen as having a goal. This view contrasts with other views of history. The cyclic view, held by ancient people and many today, is one in which history is thought to travel in a circle or cycle, ever doomed to repeat itself. In this view, each generation will reappear again and again, in cycles repeated indefinitely. In the terminal view, history is expected merely to stop when it has run itself down. Opposite to this pessimistic view is the optimistic one which sees history as progressing under its own force toward some Utopia or perfection. These last mentioned views are not biblical.

In the Bible, God is seen to have started history on its course, and he is seen to be moving it towards its goal. At its goal all men will appear for their final judgment. Two destinies await men. For some it will be separation from God, a living death. For others it will be life in fellowship with God. Neither fate is imposed upon man. He is offered life with God and it becomes his only as he by faith is willing to receive it.

Happy surprises

Grayce Krogh Boller

JANET could hardly wait for Mother to come downstairs on the first day of April. She could hardly keep the giggles of joy inside. When Mother's footsteps sounded on the stairs, Janet hid behind the table.

"Oh!" Mother stopped short in surprise when she saw the table. "The table is all set for breakfast. How did that happen?"

"Happy April fool!" Janet popped up and gave Mother a hug. "Do you like your April fool surprise, Mother?"

"It's a wonderful surprise," smiled Mother.

"I'm going to try all day to play happy April fool surprises," Janet explained.

On her way to school, Janet saw Mr. Brown coming outside.

"Mr. Brown, your crocuses are up and in bloom," she called.

"Can't April fool me, young lady," her neighbor cried good-naturedly.

"But they are. Look!" Janet pointed to the purple and golden cups dotting the lawn.

"Why, sure enough, they are," the elderly man smiled. "It's spring. I'm glad you told me, Janet."

"It's a happy April surprise," Janet beamed, as she skipped on down the street.

At Mrs. Payne's house, she noticed the newspaper was just inside the fence. Mrs. Payne liked it right on her porch where she could reach it without walking through the yard.

"I'll put it on the step for her," Janet decided. "She will be surprised."

Just as she put the paper on the step, Janet heard the door open. Mrs. Payne smiled at her.

"Happy April surprise!" cried Janet, "I brought your paper up for you."

"Thank you so much," her neighbor beamed. "That's a nice surprise. My leg aches so that I'd rather not go outside these cold mornings."

While she waited for the traffic light, Janet noticed a lady standing beside her.

"Your pocketbook is open," Janet told

her politely.

"It's April Fools' Day," the woman laughed, "and you can't fool me."

"But it is open," Janet pointed to the bag.

When the woman looked down, she saw that it was. "Thank you ever so much," she smiled. "It's a happy surprise to find that you aren't fooling."

At recess, Janet offered cookies to Betty, her best friend. Betty looked at them with a frown.

"Is that salt instead of sugar on top, Janet?" she asked. "This is April Fools' Day. You aren't fooling me, are you?"

"If you don't eat them, I'll eat them myself," Janet offered.

Then Betty accepted the cookies. They were good cookies that Janet's mother had made.

"Happy April surprise," Janet laughed while Betty was enjoying the cookies. "That's a happy surprise," Betty chuckled gladly.

"All day I've been giving people happy April surprises," Janet explained. "Tonight I'll put Daddy's slippers by his favorite chair. I'll put the paper handy for him too. He will like that happy April surprise as much as all my friends have liked theirs. All the surprises were happy ones instead of the kind that fool people. That is the best way to have a happy day."

The amazing dragonfly

By Thelma C. Carter

EVERY spring and summer along brooks, rivers, ponds and swamps, you can find beautiful dragonflies. Hovering over cattails, bulrushes, and shrubs, these green, blue, and spotted insects are amazing to see.

They are harmless insects, which feed on smaller insects. You can see them looking for their favorite food, mosquitoes.

Dragonflies are considered the most agile of all insects. They can hover motionless in the air except for the beating of their sheer, silken wings. They are able to shoot forward with lightning speed, dart sideways and backward, and rise straight up like a helicopter. At the same time they scoop flying insects out of the air in nets formed with their six spiny legs.

Because they are able to maneuver themselves so well in flight, scientists have called them the acrobats of the air. Airplanes have tried in vain to imitate the flight maneuvers of dragonflies. Beating their wings in amazing rapid motion, dragonflies have been timed flying at speeds of fifty-five to sixty miles per hour.

Dragonflies begin life underwater as water nymphs, breathing through gills like fish. When they are fully grown, they become the well-known dragonflies that we see.

These colorful insects bring to mind words in the Bible: "Many, O, Lord my God, are thy wonderful works which thou hast done" (Psalm 40:5). (Sunday School Board Syndicate, all rights reserved)

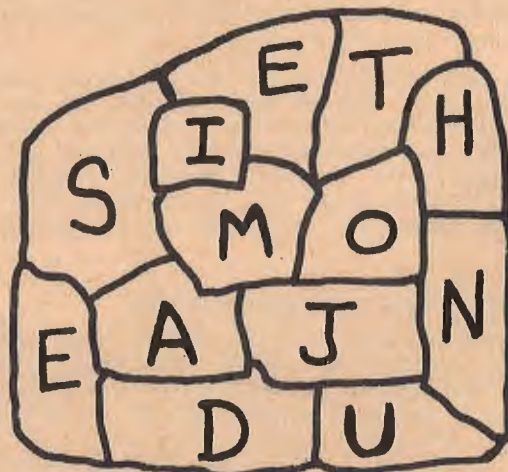
APOSTLES

By Carl H. Zwinck

JESUS called twelve men to be apostles. You can spell the names of five of these by moving from one letter to another. A sixth name is that of a man who wrote a short New Testament book. For each name, start with any letter you wish and move to a letter touching it.

ANSWERS

The apostles are James, John, Judas, Simon, and Thomas. The other man is Jude.



Brain Study Possible on Isotope Scanner

A radiation scanner so sensitive it can reach through the skull and record the presence of a tiny brain tumor has been installed in the radioisotope laboratory at Arkansas Baptist Hospital, Administrator J. A. Gilbreath has announced.

The \$12,000 scanner is the first of its kind to be used in Arkansas and is manufactured by the Nuclear-Chicago Corporation. It can be used not only for studies of the brain but for the detection of abnormal tissue within any organs of the body. A scinti-scanner, formerly used in the radioisotope lab and still available on a standby basis, recorded abnormalities in the thyroid but was not sensitive enough to record trouble in other organs.

Records on X-ray Film

The new scanner, called a Pho-Dot Scanner, records with a stylus small dots on paper which indicate the location of radioisotopes, just as the scinti-scanner did but it goes a step farther. It also records on x-ray film the concentration of radiation by means of a small light which flashes dots on the film. Another added feature is that the electronic circuit within the machine suppresses low radiation in the background so that only the high radiation areas are recorded.

The patient is first given a dose of radioactive substance, usually by injection. In the case of a suspected brain tumor, he would be given Neohydran which is a radioactive mercury compound. Four hours later, he would be placed under the scanning machine which would record either the presence or absence of a tumor. If a tumor is present, the radioactive compound will collect there because of the abnormal condition of the blood vessels within the tumor.

Radiation High In Tumor

In normal tissue the radiation would be low but in a tumor the radiation registers high. The scanner records this concentration of radiation on paper and on x-ray film by means of a focusing collimator which picks up the Gamma rays, channels them into a scintillation crystal, which in turn creates the electrical impulse from which the flash of light is produced and the stylus moved.

School Grows In Enrollment

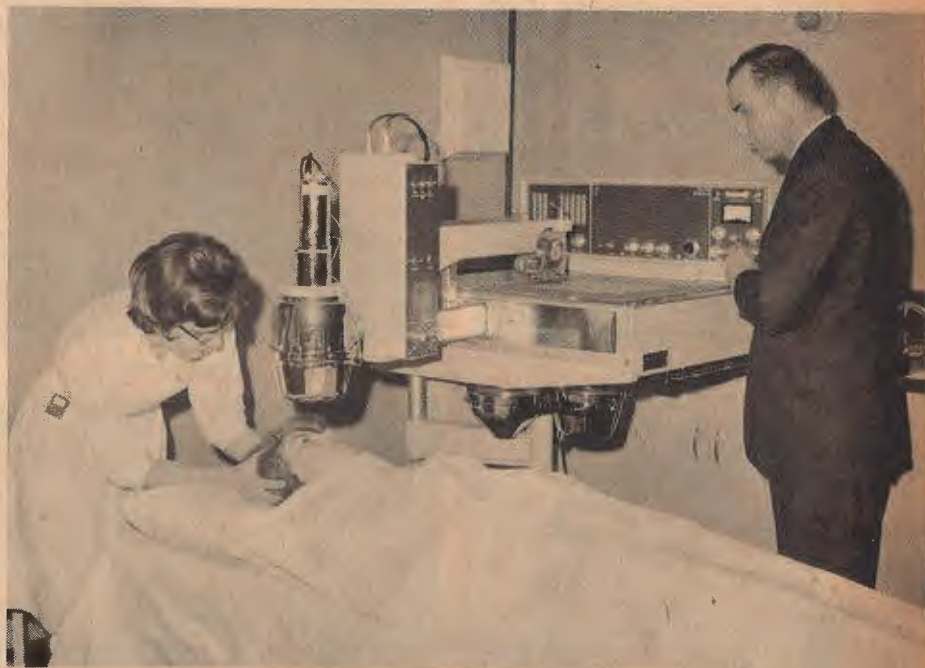
The total enrollment in the ABH School of Nursing is now 202 as compared with 161 in 1960, according to a report given by Miss Elva Holland, director of the School, last month.

The number of students admitted was 63 this year. In 1960, 94 were admitted and in 1961 112, in '62, 105, and in '63, 96. The School has graduated 1,799 nurses to date.

Besides brain tumors, the new scanner can produce studies of abnormalities in the liver, the thyroid, the

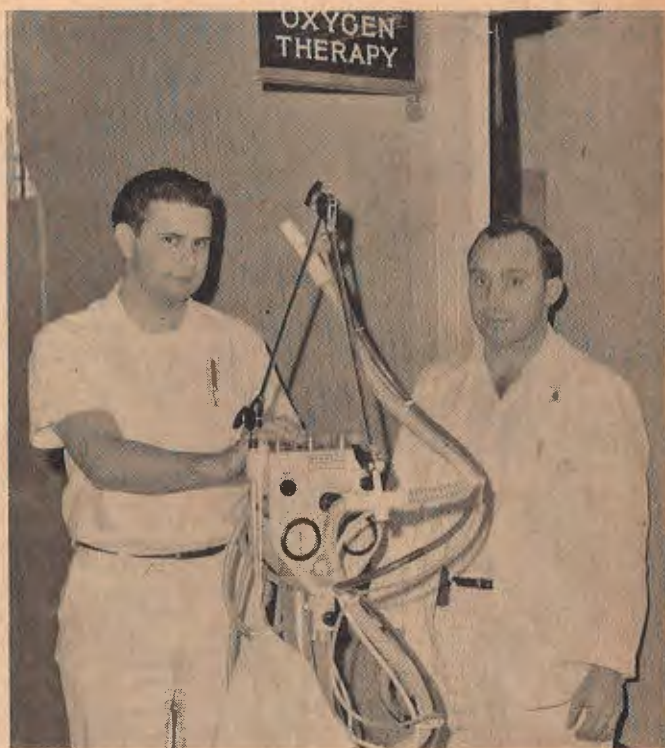
spleen, the kidneys and the heart blood pool. The size and configuration of the interior of the heart can be determined with the aid of the scanner.

The radioisotope laboratory was first opened at Baptist in 1962.



X-Ray Technician Judy Comer adjusts a patient's head under the new Pho-Dot Scanner while Dr. James Bearden checks the stylus which will record the radiation concentration in the brain. An injection of a radioactive compound was given to the patient prior to the scanning.

Registered As Inhalation Therapists



Jerry Ebsen, left, was recently registered with the American Association of Inhalation Therapists and he is shown with Durrell Stevens, who is already a member. Stevens and Dr. Fred Berry certified Ebsen's qualifications for becoming registered. Ebsen and Stevens are shown with a new Bennett respirator recently added to the equipment in the Oxygen Therapy Department.

Focus Week Team to Lead Student Activities



Dr. Neal Holden



Miss Adeline DeWitt



Miss Delilah Jones



Mrs. William Preston



Miss Estelle Slater



Richard Bumpass

"In Times Like These" will be the theme of the 1964 Focus Week to be held March 29-April 2 at the ABH School of Nursing with Miss Estelle Slater, Director of Student Work Department, Southern Baptist Convention at Nashville, Tenn., as coordinator.

Five outstanding team members will be with Miss Slater at the School during the five days of meetings and services. They include:

Dick Bumpass, student director of Arkansas State College, who has degrees from Texas A & M, and Southwestern Baptist Theological Seminary and has studied at Texas Christian University. He has held pastorates in Oklahoma.

Miss Adeline Dewitt, audio visual aids technical advisor, Church Library Department, Baptist Sunday School Board. She is a graduate of the University of Louisville and New Orleans Baptist Seminary.

Dr. E. Neal Holden of Oklahoma City, Okla. He is a graduate of Baylor University School of Medicine and is a surgeon in Oklahoma City where he teaches a young people's Sunday

School class and conducts a Bible study for high school athletes.

Miss Delilah Jones, R.N., a missionary nurse to Nigeria, West Africa. Miss Jones is a graduate of Southern Illinois University, Southern Baptist Seminary and Baptist Memorial Hospital School of Nursing in San Antonio, Tex.

Mrs. William Hall Preston, Jr., former director of student activities at Memorial Baptist Hospital at Memphis and now the wife of a doctor in Nashville, Tenn. She is a graduate of Blue Mountain College and Northwestern University.

Miss Slater is a graduate of Central Missouri State College and Southwestern Seminary.

The week will open with a fellowship meeting following church on Sunday evening at which time the members will be presented to the students. Kathy Houghton, social chairman for the week, will be in charge. The daily schedule will include: coffee each day at 9:30 a.m.; services at student hour 1-2 p.m.; Seminars, 5:30-6:30 p.m.; buzz session each night at 9 p.m. Team members

will also visit classrooms.

Stella Brooks is student chairman for the week and Joe Gunn is general chairman.

Candystripers Can Apply April 1-15

Applications for Candystripers and JAY-V's who plan to work during the summer at Arkansas Baptist Hospital must be in between April 1-15, Mrs. Helen Reynolds, director of volunteers, announced recently.

The teen-agers who apply must be 15 by June 1, she said. Applications are available at the volunteer office upon request by calling Fr 4-3351, Extension 218. Orientation for the summer will be held four Saturdays during May beginning May 2.

Alumnae Meeting

The ABH Alumnae Association will meet at 7:30 p.m. March 30 in the Student Union Building. A member of the rescue squad of the Little Rock Fire Department will speak.

Boy Scouts Volunteer Services as JAY-V's



Mrs. Thelma Hill, who conducts the ABH orientation program for teen-aged volunteers, is shown with four Order of the Arrow Scouts, Gary Johnson, Kelly Kincannon, Bill Isaacs and Earnie Pollick, who will work as Jay-V's. Gary, Kelly and Earnie are from North Little Rock High School and Bill is a Catholic High student.

A group of Boy Scouts who are members of the Order of the Arrow picked as their special service project doing volunteer work at Baptist Hospital. They were oriented February 17 and are working in surgery, physical therapy and administration.

One of them, Gary Johnson, is the son of Mrs. Jerry Johnson on the information desk. Others were William Isaacs, Earnie Pollick and Kelly Kincannon. They plan to work each Saturday. The Order of the Arrow is an honorary organization for which Boy Scouts are selected by their scout masters and leaders.

NEW LABS TO BE READY NEXT MONTH

The Hospital construction schedule calls for the completion of the new clinical laboratory and the cardio-pulmonary laboratory by April 1. The new anatomical laboratory which adjoins the clinical lab on second floor will be completed by May 1.

The Hospital's new entrance off Marshall Street which gives easy access to both wings of the Hospital was scheduled to be ready for use this month.

FACTS ABOUT ABH

Did You Know That:

That the ABH expense budget for 1964 is 5 million dollars?

That 60 per cent of that budget is for salaries?

That each patient pays \$23 a day to cover salaries?

That it will cost \$14,345 per day to cover expenses in 1964? This is approximately \$600 an hour and of that amount \$360 per hour goes for salaries.

MARCH 26, 1964

Holds Workshops for Arkansas Pastors

A series of eight workshops on "Communicating the Gospel Through Pastoral Relationships" has been conducted by Dr. Don Corley of the Arkansas Baptist Hospital Pastoral Care Department during January, February, and March.

Workshops have been held at: Conway on January 8; Batesville on February 8; Mountain Home on February 11; Marked Tree on February 21; Baptist Memorial Hospital at Memphis on March 2; Arkansas Baptist Hospital on March 5; North Little Rock Memorial Hospital on March 6; and Pine Bluff on March 17.

The all-day workshops have been attended by ministers of all denominations and by some local physicians. Dr. Corley said that while primary emphasis was on pastoral care of the sick, other types of pastoral counseling are covered.

This program ties in with the American Medical Association's Department of Religion and Medicine which is encouraging cooperation between the physicians and clergy.

Covered in each workshop are four major divisions: problems in communication; interprofessional relationships; conversation with troubled people; and principles of hospital visitation.

Facts About ABH

Did you know that:

Each meal cost 70 cents to prepare and serve?

The Hospital has budgeted to spend \$26,000 a month for groceries?

Auxiliary Honors Student Officers



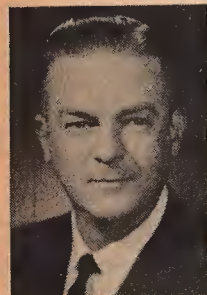
Members of the ABH Auxiliary honored new and old student officers in the BSU, the YWA and the Student Association with a reception at 2 p.m. February 13 following installation ceremonies in the Student Union Chapel. At the serving table are Mrs. J. A. Gilbreath, at punch bowl, and Mrs. W. H. Patterson.

The resurrection of Jesus

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA COLLEGE

Lesson text: John 20
March 29, 1964

AT the heart of the Christian faith is the resurrection of Jesus Christ. Paul emphatically declares in I Cor. 15:14, "If Christ be not risen, then is our preaching vain, and your faith is also vain." In writing to the Romans, he makes belief in this truth a part of a saving faith when he says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9).



DR. PHELPS

The resurrection account written by John omits a number of details given by some of the other Evangelists, but he does well what he apparently intended—to show, by unmistakable proofs, that Jesus Christ rose from the dead.

I. The resurrection discovered

Very early on Sunday morning, while it was yet dark, Mary of Magdala arrived at the tomb to complete burial preparations which had been interrupted by the beginning of the Jewish Sabbath at sundown on Friday. Noticing with great alarm that the stone had been taken away from the mouth of the tomb, she ran and found Simon Peter and "the other disciple whom Jesus loved"—generally believed to have been John. Breathlessly she announced, "They have taken away the Lord out of the sepulchre, and we do not know where they have laid him."

It is apparent that Mary at this time did not know that Jesus had arisen from death. Instead, she thought that the enemies of Jesus had stolen his broken body from its final resting place in order to desecrate it further.

Peter and the "other disciple" set off at once for the tomb to investigate, the two of them running together. The other, running faster than Peter, arrived first and stooped to look inside the tomb but did not enter. There he saw the linen cloths with which a dead body was wrapped for burial. Then Peter arrived and, in characteristic fashion, went straight into the tomb. There he saw the linen cloths and, slightly apart and rolled up, the napkin or handkerchief which had been around Jesus' head.

Encouraged by Peter's presence, John then entered tomb. (Dr. Bushnell used this as a text for a famous sermon on the power of unconscious influence.) There he saw what had happened "and believed"—that is, believed in the fact of the resurrection. "They," the followers of Jesus, had not yet as a group understood the scripture which said he must rise from the dead. John's faith was based upon evidence, but it embraced more than the emptiness of the sepulchre.

Following their examination of the tomb, Peter and John "went away again to their own home." One can only speculate about their conversation, but their excitement must have been high as they weighed the discovery.

II. The resurrection comprehended

Distraught with grief at the thought that Jesus' body had been stolen, Mary Magdalene followed Peter and John back to the garden but apparently arrived after they had departed. Weeping, she stood outside the tomb for a time, then looked into the burial place. There she saw two angels in white, one at the head and the other at the foot of the place where the body of Jesus had lain. They asked, "Woman, why weepest thou?" Mary replied, "Because they have taken away my Lord, and I know not where they have laid him."

Mary then turned and noticed Jesus standing there, without realizing it was he. Jesus asked, "Woman, why weepest thou? Whom seekest thou?"

Supposing that it was the gardner who spoke, Mary pleaded, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." One commentator says, "Never, perhaps, was more human love put in a single sentence."

Jesus said unto her, "Mary!" He intended by the one word to make himself known to her, and the message went straight to her heart.

With incredible relief she cried, "Rabboni!" It was the Hebrew word for "Master." John does not say so, but it seems probable that she fell at his feet in worship.

Mary must have sought to touch Jesus, for he commanded, "Touch me not; for I am not yet ascended to my Father." Like Thomas later, she wanted the reassurance of touch; but, unlike Thomas, her motive was not unbelief.

It was unnecessary for her to touch Jesus to believe that he again was alive.

Mary's inactive devotion was quickly replaced by active duty. Jesus told her, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." It was his first message directly to his apostles following his resurrection, and the devoted follower was entrusted with delivering it. Humiliation, suffering, death, and resurrection were all now behind; there yet remained his ascension and final glorification.

Though she must have longed to stay by the side of Jesus, Mary went quickly to the disciples to tell them of her visit with the Lord and to relate the things he had commanded.

From the absolute depths of heart-break and despair Mary Magdalene was lifted to the mountain-top of joy and hope by her comprehension of the truth of the resurrection.

III. The resurrection confirmed

The resurrection was confirmed in two separate appearances of our Lord, one to several of them together without Thomas and one when Thomas was present.

On the first occasion the disciples had met together on Sunday evening and had locked the doors "for fear of the Jews." Suddenly Jesus stood in their midst and said, "Peace be unto you." He then showed them his hands and his side where the spear had pierced his body, and they were overjoyed at the realization that it was, in truth, the Master.

Again Jesus stopped any lengthy celebration of his victory over death as he said, "As my Father hath sent me, even so send I you." The proof of devotion is obedience to duty.

One of the twelve, Thomas (called Didymus or twin) was not present on this occasion and steadfastly refused to believe that Jesus had arisen. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." From his disbelief has come our modern expression, "a doubting Thomas."

Eight days later, with Thomas present, Jesus again appeared to the disciples. With gentle understanding of Thomas' problem of doubt, Jesus said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Then Thomas exclaimed, "My Lord and my God!" Thomas was slow to accept truth, but when he was convinced he was outspoken about his conviction.

CONCLUSION: The resurrection of Jesus Christ has been termed one of the best-attested facts in human history. It was universally believed by the apostles and the early church, and it is believed just as fervently today by all who accept the Bible as the Word of God. In

the resurrection of Christ the believer finds hope that he who "has swallowed up death in victory" will give that same victory to him. John concludes his recounting of these post-resurrection incidents with the words, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Attendance Report

	March 15, 1964		
Church	Sunday School	Training Union	Additions
Alma, Kibler Blytheville	133	83	
First Chapel	689	211	1
Trinity	49	259	
Camden			
Cullendale First	522	219	17
First	556	170	11
Chickasaw	113	47	
Conway, Pickles Gap	69	42	1
Crossett			
First	687	161	
Mt. Olive	227	94	
Dumas, First	839	86	
El Dorado			
East Main	304	144	11
First	852	236	10
Northside	43		
Forrest City First	614	177	20
Midway	97	45	4
Fort Smith			
Barling First	169	70	
Grand Avenue	795	348	1
Mission	36		
Spradling	268	119	
Temple	233	140	1
Trinity	299	132	
Harrison, Eagle Hgts.	293	107	
Heber Springs, First	207	103	
Huntsville, Calvary	41		
Jacksonville			
Chapel Hill	53	19	
First	536	177	7
Marshall Road	161	74	2
Second	264	109	
Jonesboro			
Central	651	214	3
Nettleton	252	101	
Lavaca	260	147	
Little Rock			
First	1,103	344	27
White Rock	35	24	
Forest Highlands	216	138	12
Immanuel	1,247	441	2
Forest Tower	36	22	
Rosedale	283	84	2
McGehee, First	480	196	4
Chapel	88	36	2
Marked Tree, First	246	106	9
North Little Rock			
Baring Cross	721	177	
Southside	51	21	
Camp Robinson	45	26	
Calvary	485	141	2
Firty-Seventh St.	190	69	
Gravel Ridge	191	107	1
Runyan Chapel	42	20	1
Graves Memorial	138	53	
Park Hill	836	203	4
Sherwood First	227	116	6
Sylvan Hills First	283	70	2
Pine Bluff			
Centennial	247	101	
South Side	789	277	
Shannon Rd.	19	27	
Tucker	15	8	
Springdale First	527	182	1
Van Buren			
First	489	154	
Second	104	30	2
Vandervoort First	63	46	
Ward, Cocklebur	55	29	
Warren, Immanuel	258	95	
Westside	92	36	

A Smile or Two

Good publicity

A LONDON department store decided to honor its millionth customer. She was embraced by the store's managing director, interviewed on television and loaded down with free merchandise.

She then proceeded on to her original destination—the Complaint Desk.

Well?

NATURAL History Teacher: "Tom, what do bats do in winter?"

Tom: "Split if you don't oil them."

Who needs enemies

EMILY: Is Cora Jones a friend of yours?

Beatrice: Yes. What has she been saying about me?

Sick bay

AT a luncheon several mothers were discussing their children's illnesses with the guest of honor, a distinguished pediatrician. One mother asked: "Doctor, what do you find is the principal ailment of children?"

Promptly he answered: "Mothers!"

Signs of the times

JONES (scanning newspaper): My, but there seems to be a lot of twins being born here lately.

Brown (grimly): Sure are . . . condition the world's in, the poor kids are afraid to enter it alone.

Just depends

DURING a summer vacation, a friend stopped to observe a farmer putting up a building.

"What are you building?" our man asked.

"Well," answered the farmer. "If I can rent it, it's a rustic cottage nestled 'neath two tall pines. If I can't, it's a cow shed."

Manners

THE small boy on the bus had been sniffing loudly for some time. After several disapproving glances, the prim, middle-aged lady sitting next to him inquired, "Little boy, have you a handkerchief?"

"Yes, Ma'am," replied the urchin smiling at her with innocent regret, "but Mother doesn't like me to lend it to strangers."

Or bow-legged?

A MOTHER pigeon had become exasperated with one of her squabs, which was "chicken" about flying. The mother laid down an ultimatum: "Either you learn to fly today or I'll tie a string on you and tow you."

"But, mother," protested the little pigeon, "I don't want to be pigeon-towed."

Church organist dies

MRS. Melba Moore Harris, 60, of 5223 Evergreen Road, Little Rock, treasurer of the Plumbers Supply Company and widow of Henry C. Harris, died March 19 at a Little Rock hospital. She was a member of Second Church, Little Rock, where she had been the organist for 30 years, taught a Sunday School class and was a past president of the Women's Missionary Society.

She attended Ouachita College and was past president of the Ouachita College Little Rock Club. She was a member of the Central Arkansas Chapter of American Guild of Organists and the Little Rock Musical Coterie.

She is survived by a daughter, Mrs. Carl S. Rosenbaum of Little Rock. Funeral services were held March 20 at Second Church by Dr. Dale Cowling.

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...QUOTE OF THE WEEK: "Virtues are learned at a Christian mother's knee; vices at some other joint."

YOUR husband a bookworm?"
 "No, just the ordinary kind."

Church Chuckles by CARTWRIGHT



"They look fine, but I wanted BOOK ENDS!"

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Religious News of the World

'Indian propaganda'

BOMBAY, India (EP) — President Mohammad Ayub Khan of Pakistan has blamed "Indian propaganda" for agitating tribal Christians with "imaginary stories" of harassment, according to Radio Pakistan.

The Pakistani leader's comment referred to the flight of thousands of Christian refugees from East Pakistan to India to escape Muslim persecution.

Indian Roman Catholic newspapers, meanwhile, condemned the "wholesale violation of elementary human rights" in East Pakistan and called on the United Nations and all men concerned with safeguarding human rights to protest anti-Christian acts.

Refugees reaching India told of being driven from their homes by mobs of armed Muslims who confiscated their cattle and crops. They said from 200 to 300 had been killed trying to escape.

'Palace of baptism'

MOSCOW (EP)—A Communist official has announced that Leningrad plans to build a "Palace of Baptism" to counteract continued Russian adherence to the religious ceremony.

Writing in Trud, a Soviet trade union journal, I. Bogdanov, secretary of the Leningrad Industrial Region, said the palace would be built soon.

So-called atheist baptisms are conducted but a proper structure is needed to entice Russians away from the church rites, he said. Some christenings have been held until now in the Leningrad "Palace of Weddings."

The buildings used to promote atheist weddings have been used to wed 64,000 couples in four years, he said.

Witnessing drive

SPRINGFIELD, Mo. (EP)—Assemblies of God youth on college campuses will participate in a concentrated witnessing program beginning April 5, officials of the denomination's Christ's Ambassadors (youth) Department have announced.

Using the theme "Person to Person," the program will center around a contemporary publication One Way for Modern Man. Produced by the American Bible Society, the book is the Philips' translation of the Gospel of John illustrated by 20 present-day photographs.

College students will be encouraged to make personal contacts with classmates and campus friends using the guidance of the Person to Person program.

For banned book

BROOKLYN (EP)—A Presbyterian minister announced here that rather than break the law, he would not carry through a plan to distribute copies of the 18th century novel Fanny Hill during a Sunday worship service.

The Rev. William Glenesk of Spencer Memorial Presbyterian Church earlier had said he would hand out copies of the book—formally titled Memoirs of a Woman of Pleasure—as a gesture of protest against book banning.

New York State Supreme Court's Appellate Division has banned the book as "obscene" in a ruling against G. P. Putnam and Sons, publishers.

Mr. Glenesk said he changed his plan when informed by the District Attorney that he would be violating the law if he distributed the novel.

Instead, the clergyman said, he would preach a sermon against book-banning and exhibit Fanny Hill and several formerly banned books in the church sanctuary.

Among volumes in the exhibit, he said, would be the Bible, Joyce's Ulysses, Hemingway's A Farewell to Arms, Boccaccio's Decameron, Darwin's Origin of the Species, Paine's The Age of Reason and Machiavelli's The Prince.

"I do not intend to break the law," Mr. Glenesk said. "I intend to keep the law but will take every opportunity to protest it and preach for freedom of the mind and conscience—for man to make his own decision about what is moral and what is not."

Sunday sales

MINNEAPOLIS, Minn. (EP) — Minnesotans are not agreed on what to do about business on Sunday, according to a statewide survey made by the Minnesota Poll.

A majority of state residents (54 per cent) think Sunday trade should be prohibited by law.

On the other hand, more than four of every 10 persons (42 per cent) favor permitting business on Sunday for those who want to shop.

Others surveyed gave a qualified answer or had no opinion.

A bill to regulate business on Sunday on a statewide basis was passed by the 1963 Minnesota legislature but vetoed by Gov. Karl Rolvaag. The issue is expected to be debated again at the legislature's 1965 session.

Aid Graham crusade

BOSTON (EP)—Massachusetts Protestant Episcopal and Baptist leaders have accepted positions as vice chairmen of the Billy Graham Crusade here next Sept. 18-27.

The evangelist's organization announced that the positions will be assumed by Suffragan Bishop John M. Burgess of the Massachusetts Episcopal Diocese and Dr. Paul Lee Sturges, an executive of the 300-church Massachusetts Baptist Convention.

Against demonst rations

MINNEAPOLIS (EP) — An evangelical leader said here that he saw dangers in the proposed civil rights law, in civil rights demonstrations and in "forced integration."

Dr. Clyde W. Taylor of Washington, D. C., general director of the National Association of Evangelicals, held that the civil rights measure passed by the House of Representatives "opens the door to the loss of many freedoms if the government abuses its power."

Dangers in the measure, he claimed, are that it will in many cases violate or ignore states rights, and will violate individual freedoms "equally unfortunate for Negro and white and lead to "government by injunction."

He said he felt sure that a civil rights law will pass, although many will vote for it "with grave misgivings."

Dr. Taylor noted that the bill would place public accommodations under federal control "via the Interstate Commerce route which was ruled unconstitutional in the 19th century by the Supreme Court."

"Without doubt," he said, "those favoring strong federal control are convinced that the present Supreme Court will reverse its stand when the first case comes up under the new law."

Jewish restriction

MOSCOW (EP) — Moscow's Jewish Community has been permitted special facilities this year to bake matzoh, the traditional unleavened bread of Passover. The religious observance begins March 28.

This Communist concession was seen as ending, or at least easing, a problem that first confronted devout Jews in 1962, when state-run bakeries here were ordered to stop baking matzoh.

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