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April 1, 1965

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

APRIL 1, 1965

'Horatio Alger'

LITTLE Rock Mayor Harold E. (Sonney) Henson has his own "rags to riches" story that compares pretty favorably with some of Horatio Alger, Jr.'s own stalwart heroes. Recently, I heard His Honor tell about his first visit to Little Rock, back in the winter of 1944. He was a member of the Springdale High School basketball team that came down that year to play in the state basketball tournament.

Sonney's team was soon eliminated, but he and his teammates were given passes to the remainder of the tournament. Just one little thing kept Sonney from being immediately in "hog heaven." Soon after his elimination from the tournament, he had stooped over a little too quickly and had split a big hole in the seat of his only "Sunday" trousers.

Too broke to buy another pair or even to have this pair mended, he attended the three-day tourney with his sweater tied snugly around his middle and hanging down to cover the tear in his pants.

Where there is a will, there is a way! And a lot of young fellows are as long on will as they are short on some other things.

It is a good thing that Mayor Henson has a more adequate wardrobe today. For, the way he is being invited out to dinners as the city's first citizen—all the way up to the White House, I understand!—the seat of just one, ordinary pair of pants just would not be able to stand the gaff of the extra poundage that is fast being added, here and there. Even His Honor, a former Razor-back star, admits he is much fatter now than a Hog ought to be. Sometimes it is hard to tell when you are well off, isn't it? Poor Mayor!

I do not know how Sonney got into politics. But I am sure he could be elected governor of the state of Arkansas if all of us who grew up with one pair of Sunday britches would support his candidacy.

AS this was written, the month of March was showing very little inclination to play fair with us. She seems to have forgotten that when she "comes in like a lion," she is supposed "to go out like a lamb." The postcoaks out of my study window are more alive right now with blackbirds, jaybirds, sparrows, and redbirds than with new leaves.

This is the time of year that forces all of us to make a very important decision—whether to strow the lawn with fertilizer—or salt!

Erwin L. McDonald

IN THIS ISSUE:

ARKANSAS has hundreds and thousands of adult citizens who are unable to read. The Editor helps you to imagine what it would be like to be one of them. He also suggests a way you can help others to overcome this handicap. See "Sit Where They Sit," on page 3.

"MY life has been a combination of happiness and tragedy..." So starts the letter answered by Mrs. Rosalind Street in her column this week. She treats the subject of guilt, on page 6.

APRIL brings to our pages Dr. Charles Thompson as writer of the Sunday School lessons. Dr. Thompson is the pastor of First Church, Russellville. His first lesson takes up the trial of Jesus, on pages 22-23.

LIKE Rip Van Winkle, are Southern Baptists to have a long night's sleep? Or are we ready to meet a challenge thrown to the Foundation Department by a man of wealth, who is also a good steward of that wealth? See the story on pages 8 and 9, with the original illustration by our staff artist, Robert L. Smith.

WITH this issue, we introduce a new weekly feature, "From The Churches." We hope that if the *Arkansas Baptist Newsmagazine* is not on your mailing list for your church bulletin, you will add us to the list. It is mostly from the bulletins and newsletters that we will glean these items of interest to all Arkansas Baptists. The new feature will be on page 14.

"CHRISTIANS in America may disagree about the race issue, but foreign missionaries of all denominations are of one mind." So concludes Bruce H. Price in his open letter to an Alabama friend. age 19.

COVER story, page 5.

Arkansas Baptist newsmagazine

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Sit where they sit

IMAGINE, if you can, what an average day in your life would be like if you could not read.

You could not, even if you were so inclined, read your Bible in private or public devotion.

Nor could you do any more than look at the pictures in the daily newspapers.

Most of the street signs and highway markers would have even less significance for you than they do now.

You could not depend on a written grocery list to pick up the family groceries at a grocery store.

The mail you received might be ever so personal or confidential, but you would have to call on someone else to read it for you or never know its contents.

This is enough to suggest what a tremendous handicap it is not to be literate.

But you are literate.

The most of your relatives and friends are literate. Or if they cannot read, they have done a good job of fooling you and keeping off the spot, maybe with a "I'm sorry, but I left my reading glasses at home. Someone will have to read this for me."

In Arkansas there are hundreds and thousands of people above 16 years of age who cannot read their Bibles, or the newspapers, or the street markers, or the grocery lists. They may have too much pride or they may be too timid to admit it. But you or somebody—many somebodies—know who they are and where they are. Wouldn't you like to help people such as this to read? Wouldn't you get a big thrill out of helping them to read their own Bibles? Listen, then, and we'll try to show you some ways you can help such friends.

On Friday night, May 14, from 7 to 9:30 p.m., and Saturday, May 15, from 9 to 12 noon and from 1 to 3:30 in the afternoon, the Arkansas State Laubach Literacy Committee, of which the editor of this paper is chairman, will conduct a workshop in the Baptist Building, at 401 West Capitol Ave., in Little Rock. Mrs. Roy Snider, of Camden, state president of our Baptist Woman's Missionary Union, and Dr. Clyde Hart, head of the Department of Negro Work of the Arkansas Baptist State Convention, are helping with plans and arrangements. Mrs. Snider herself will be the instructor in charge. We have places for a total of 100 from over the state to attend. The Laubach Committee will bear all necessary expenses to make the workshop possible, but each one attending will pay his or her own travel, lodging and meals.

This is what we can assure those who attend: They

APRIL 1, 1965

will be fully equipped, after this workshop, to teach people to read, beginning after just a few hours of instruction. Here is a remarkable opportunity to go out of the way a little to help those far less fortunate than you.

Write to the editor of this paper and let your interest be known. And let us know about any in your community who need our help. We will handle this in such a way as to avoid embarrassment in reaching them with somebody to help. It may be that many of you who read this editorial will be in a better position to help some of these people than anyone else. Would you like to have a part?

For United Nations

IN a day in which some Americans spend much energy, if not venom, lowrating the United Nations, it is refreshing to see that those citizens who recently took part in the special study and discussion of our foreign relations, through the annual Great Decisions, went on record as strongly favoring this world peace organization. More than 85 percent of those filling out opinion ballots said they thought the United States should continue its present support of the UN and seek to strengthen its influence.

Some Christians seem to get the idea that reliance on some organization such as UN is mutually exclusive of

'Who Said We Lost the Election?'



—Courtesy of Jon Kennedy and Arkansas Democrat

reliance on Almighty God. While the UN is made up of men and women of all religions, and, some of no religion, it is no more "godless" than an ordinary police force. And most of us, as much as we trust in God, would not want to be without police. If one of the weaknesses of UN is that it "leaves God out," then let those Christians who happen to be a part of it be a leaven for God and righteousness.

Since the most of our woes in recent years—as far as international affairs are concerned—have come from the communist nations, we might get to feeling that if we could but destroy UN we would at the same time be rid of the communist problem. But that would be mere wishful thinking. The communists are still in the world and the world is growing smaller by the hour. Whether we go on having UN, we are still going to have to live in the world with everybody. If we were to rid ourselves of UN, soon we'd have to create a similar forum. We believe it far better to preserve what we have and try to profit by our mistakes with it in the past, strengthening it as we can, than to throw it all out and have to start all over again.

Guest editorial

Don't cheat yourself

HE who fails to pray does not cheat God, he cheats himself. Man needs to pray like he needs to breathe and for the same reason—to live. The prayerless man can never be an "alive" man.

He who does not tithe does not cheat God; he cheats himself. God himself never needs money. His church on earth does need finances and labors under difficulty when not properly supported. But he who does not tithe,

at least, is a poor soul, so poor he is to be pitied.

He who does not attend church does not cheat the church, he cheats himself. He needs the church, its fellowship, its ministry, its ordinances, its prayers, its compassion. If he does not go to church, he will be missed—but he will miss the most.

He who will not ask forgiveness does not cheat his brother; he cheats himself. True, the brother would be happier if the obvious wrong were openly acknowledged. But the real penalty is born by the person who harbors resentments, nurses grudges, refuses to admit wrong. He has to live with a twisted self which he tries in vain to hide from himself.

He who is not thoughtful of others cheats himself. Life's greatest blessings do not come our way; they go another's way. He who is always gathering honors and credits is cheating himself of the rebounds of thoughtfulness. No surprise is so sweet as the surprise of meeting the "descendants" of a kindness shown long before, a kindness almost unknowingly bestowed.

He who constantly praises himself is cheating himself. His interests are so small a portion of things that really count that many are not even aware of him. When a man shuts himself up to admire himself, he locks himself in a tiny room and locks out the multitude of friends and interests that wait for him outside.

He who unceasingly blames himself is cheating himself. By self-blame he disturbs his mind, disorders his body, and wounds his soul. "God is greater than our hearts" and there is forgiveness and cleansing with Him.

He who despairs of the future is cheating himself. "We live by hope," said Paul, and without hope a man is dying while he lives. The Christian has assurance for today and bright hope for tomorrow. There is no greater blessing than living hopefully in God. No tomorrow is dark if God is already there.—*The Wesleyan Methodist*

Baptist beliefs

The sign of Castor and Pollux

BY HERSCHEL H. HOBBS

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

(ACTS 28:11)

"AND after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux."

ON his voyage to Rome Paul and his companions had been shipwrecked in wintry seas. They had escaped to the isle of Malita, modern Malta. The ancients considered seafaring on the Mediterranean unsafe from early October until the middle of March. Against Paul's advice his ship had ignored this fact and met disaster.

After wintering on Malta Paul's group left for Italy on what was probably a grain ship from Alexandria, Egypt. Egypt was the granary of the Roman Empire. This ship also had wintered in the safe port at Malta.

Luke notes that this ship bore the sign of Castor and Pollux. The best text reads "Whose sign was

the Twin Brothers." This translates a word meaning the "twin sons." In the Roman pagan religion they were the twin sons of Zeus and Leda. The Romans said that they were placed in the sky as the two chief stars of the constellation of the Twins because of their brotherly love.

But the significance of these twin brothers being the sign on a ship relates to the fact that they were regarded as the deities who protected sailors. Therefore their figures were painted on either side of the prow of the ship. This sign was the name of the ship.

It is an interesting thought to note that the great apostle of the living Christ was borne on his mission by a ship which was said to be under the protection of pagan deities. But Paul caused even the wrath of man to praise God as he used this means to the glory of Christ.

LETTERS TO THE EDITOR

the people SPEAK

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

Lessons about liquor

IN my childhood and youth I was taught two things about whiskey. In my own home and among numerous kin and neighbors there was caution not to take too much. It seemed that there was no wrong, no risk, no shame, or reproach in taking a dram, but to get drunk was terrible.

I learned, in the second place, that drunkenness is terrible. A drunk man, to me, was so disgusting that I early decided that I'd never be caught in such a state. I know I have acted silly many times but neither corn nor rye liquor ever made me do it.

A third lesson came in the downfall of bright and useful men whom I knew personally. Some of them school mates and, closer still, a relative or two. Had it not been for liquor some of the high places in state and nation would have fallen to persons dear to me.

Yet another lesson has come to me in the pitiful plight of alcoholics. Persons overcome and conquered, stripped of personal power harnessed like a beast of burden and made to do the bidding of a master, and that master, Strong Drink.

Also, the enforcement of liquor laws and the efforts to control the making and selling of whiskey opened my eyes to the natural weakness of the many who want the stuff. There is such a cry for strong drink that the makers and dealers, whether legal or illegal, find a ready market. And it is absolutely human weakness that makes that market possible.

Those who make liquor or alcoholic beverages for public consumption as well as those who sell such for the same purpose, are criminals thriving on the weaknesses of their fellow men.

I once knew a boy who had an insomitable desire for clay. He would slip away from the house and someone—a parent, a brother or a sister—would find him at a clay bank engaged in eating clay.

If the makers and dealers in the liquor business were to discover that a large percent of the people had clay appetites or that people could be induced to eat clay ravenously, they would start gathering clay, putting it up in attractive packages, and establishing markets for it. Moreover, they would flood the world with fetching ads

to induce both young and old to eat clay.

Don't tell me that a maker of liquor or a dealer in the stuff would try to turn anyone from filthy clay to juicy fruits if there should be profit, cash profit, in the clay business for them.

For my thinking, one who makes or sells destruction for the profit to be gained thereby is truly a murderer.—W. B. O'Neal, North Little Rock, Ark.

'... sick and ye visited me ...'

THE First Baptist Church of England having learned of my illness and long stay in two hospitals held what they called a Luther Dorsey Sunday on which they gave a love offering of \$500 which they sent to help defray my medical expenses. This surely helped me through a financial crises. If you should print this, please express my profound gratitude to this church for their thoughtful generosity. I was able to preach both morning and evening last Sunday and my doctor expects me to be able to continue my full ministry in just a matter of another week or so.

When you realize that I left that church in 1954, you can see why I have an unusually kind remembrance of them because of this action.—Luther F. Dorsey, Pastor, First Southern Baptist Church, 9502 Redfern Ave., Inglewood, Calif.

Congratulations

CONGRATULATIONS to you on behalf of the Associated Church Press on your election as president of the Southern Baptist Press Association. The publication you edit has set the pace in Christian journalism and your courageous stand on many controversial items has set a wonderful example to all religious editors.

May you continue to find joy and blessings in your labors as an editor and may the Southern Baptist Press Association prosper under your capable leadership.—Alfred P. Klausler, Executive Secretary, Associated Church Press, 875 North Dearborn Street, Chicago 10, Ill.

'Which is which?'

HERE is the Virginia Standard Version of the mother of Nat King Cole. It was in California while two Baptist ministers from Tennessee were on their way to the San Francisco Convention. The flat tire, the preachers made the change, woman insisted on

The Cover



Words of life

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

—Longfellow

the name of the minister who was driving his car, she was given his calling card with his address.

Back home the color TV was delivered, etc. just like you have heard.

However, it was last summer when I heard the above, so Nat King Cole was not ready for an operation. But since his mother was in California, she did not need to catch a plane.

And a local pastor says the Oklahoma Baptist paper has the Good Samaritan to be a student in Southwestern Seminary. So on and on it goes, a myth, I think.—Bruce H. Price, Pastor, First Baptist Church, Newport News, Va.

One of the best

IN reading the article about OBU coming in third place in the Kansas City Tournament, I got the impression that Leon Clements was just another man on the team.

The story had only one sentence about Clements. I realize that David Kossover's 30 points pulled an upset over Fairmont State, but it was the playing of Clements that got the team that far.

Anyone who scores 25 to 30 points per game deserves more than any one line. Even the coach said he thought that if Clements had been able to play they could have beaten OBU.

Leon has broken previous league records and was named to the All-AIC first team.

I don't know him personally, but I think he is one of the finest basketball

(Continued on page 10)

A strong
feeling
of guilt . . .



QUESTION: "My life has been a combination of happiness and tragedy . . .

"I was baptized into the Baptist Church five years ago, but I have such a strong feeling of guilt that I am afraid to go to the services . . .

"I tried to talk to our pastor but I just couldn't say what I wanted to say.

"Please help me."

ANSWER: Because it is important that the incidents you shared be kept in sacred confidence, I have quoted here only brief sketches from your letter.

Let me first commend you for your continuing loyalty to and for the one who caused the deepest sorrow in your life.

Then, let me trust you to be honest and understanding while step-by-step—but tenderly and considerately, I hope—we probe deep into the hidden recesses of your heart.

You mention your joining a Baptist church. Was this act the expression of a deep true experience with Christ? Have you poured out your heart to God in prayer, talked to him just as frankly as you would talk with

me, if we were sitting down to review your life and your problem? Have you asked Him to forgive any wrong you have done—secret matters, perhaps, that you would not confess to any human being, but matters that God and you know?

Do you read often in your Bible the things that are said about forgiveness?

Read and believe such passages as these:

Luke 7:36-50. Dwell upon the marvellous truth presented in verses 47 and 48: "Wherefore, I say unto you, Her sins, which were many, are forgiven. . .

"And he said unto her, Thy sins are forgiven. . .

Ephesians 4:32: "And be ye kind one to another, tenderhearted, forgiving one another *even as God for Christ's sake hath forgiven you.*"

Psalms 103. Let the beautiful verses, 8-14, become a part of your daily thoughts: "For as the heaven is high above the earth, so great is his mercy toward them that fear him.

"As far as the east is from the west, so far hath he removed our transgressions from us."

John 3:17-18: "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned. . ." (RSV).

Judging from your letter, my impression is that you have demonstrated a very mature attitude through all the problems you have had to face.

You say, "We were happy, except. . ." I am glad you made the most of the good things in your life and did not let the difficulties embitter you.

The action you took for protection of yourself and your children was unquestionably right.

You showed a forgiving spirit in your plan to try again.

It seems to me that you have maintained a sensible balance between your love and an honest facing of the realities of life.

Apparently your greatest need

is to be rid of your sense of guilt.

You must not feel that guilt is yours for the traumatic shock your son experienced and the grief all of you had.

One of the most important lessons maturity requires is recognition that the past is a closed door. No amount of worrying, regretting, weeping will change what has been done.

And death severs any marriage contract.

Let your life be centered in gratitude to God for today's blessings, in devotion to your present husband as an unafraid, loving wife. The more completely you concentrate your efforts toward winning him to faith in Christ, making him happy, living as a Christian yourself, and joining him in loyalty to your church, the more quickly and the more completely your haunting memories of the past and your consequent fears will fade.

Set aside a definite time each day for your own period of worship. Try to find a spot where you can be alone and, if possible, use the same place and time for your meditation each day. There is no virtue in the place or position of prayer; but, just as having pleasant experiences when you wear a certain dress makes you want to wear that dress again, so communion with God in a certain place makes that location conducive to a spirit and atmosphere of prayer.

A focal point in one of last week's chapel messages here was emphasis upon the importance of practicing prayer as a two-way communication. Make a conscious effort to open your heart to God and to feel his comfort, reassurance, and his leading. Believe his promises and enter into each day's life with faith and joy. Day by day, commit your way into the care of the One who "holds the future" in his hands.

Rosalind Street

Mrs. J. H. Street
P. O. Box 853
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3939 Gentilly Boulevard
New Orleans, Louisiana

Pull yourself up

BY J. I. COSSEY

YOU do not have to be a Mr. Mediocre, or a Mr. Ordinary, or a Mr. Has Been. You do not need to be an unhealed old sore or one of chronic discontent. It is not necessary for you to live with a beaten-down feeling and sentence yourself to mediocrity.

Every person who is upstairs has had to climb from a lower level. No one has ever started at the top, but many at the top have started at the bottom. Many governmental officials, leading preachers, and top people in every walk of life have come from poor homes, broken homes, cotton patches, corn fields or slums.

It does not make any difference how lowly your place in life may be as long as you are not beaten and whipped on the inside.

Have you ever been knocked down and all splattered out and had your ears beaten down? If you give up and merely lie there, you will soon be beyond the help of your best friend. You can get up, think up, walk up and soon you will be up town, with success in every fiber of your being.

Pull yourself up above the satisfied man and go up to the place that is not crowded with failures. The story of the upward trail is a story of fighting one battle after another until victory has been reached.

Every man who has reached the high brackets of life could have stopped on some ledge along the way and surrendered. Every person who attended church last Sunday could have hatched up as many good reasons for staying away as those who remained at home. When you are looking for a reason for staying away from duty be sure it is not a flimsy excuse. Most of the people at the top could have stayed down if they had given away to every setback. No one will ever reach a top level without meeting opposition, setbacks and discouragements.

However, it is a proven fact that the people who are down do not

Beacon Lights of Baptist History

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

Indian danger

FEW members of the modern churches understand the Indian problem of the frontier days and its influence upon Christian work. The first Americans stubbornly yielded their hunting grounds. They lurked in ambush for their unwary victims. Smoldering remains of houses and scalped bodies were all too often a familiar sight.

Kentucky especially experienced this trouble. The first Baptist ordained in the state was John Gerard. He was also pastor of the first church organized, Severn Valley. Less than a year later he took his rifle and went into the woods to hunt game. His wife and daughter waited for his return that night. He never came. It was supposed the Indians killed him, because they were determined to drive out the "pale faces."

A few weeks later seven persons professed faith in Christ in a neighboring community. Because of Indian danger the candidates were guarded to the water for baptism by armed friends. The

have to stay down. You can turn your setbacks into victories. Smile at your apparent defeats, shake yourself, pull yourself up and you will find a less crowded condition.

I once knew a mail carrier who went blind, but he lived his most useful life after his blindness. I knew a man who had no hands, but he became an outstanding success in life. He made no apologies and asked for no sympathy. I know a man who has to pull his feet along by the use of crutches, but he is an outstanding preacher and educator. These people have turned their handicaps and setbacks into unusual successes.

It is disgusting to hear able-bodied people complaining that fate is against them. We can turn our problems into victories if we are willing to look up and let the dear Lord have complete control of our lives. Why not?

alerted guard stood by while the ordinance was administered.

Groups of 20 and 30 people going to services would be guarded by men. Someone said, "It looked more like going to war than it did to worship God."

The winter of 1783-84 was extremely severe. The settlers lived in crude huts and tents covered with the bark of trees. But they welcomed such hardships of nature, because it prevented the activity of Indians. This enabled the people to give attention to necessary work and offered an opportunity to worship in safety.

The Brasher church located near the present city of Shelbyville was constituted in 1785. But the Indians became so troublesome a short time later that the church did not meet for worship for about two years.

A fort not far from the present city of Lexington was besieged by 600 Indian warriors in the early 1780's. In an isolated area Indians murdered five members of a small struggling church in its first year of organization.

J. H. Spencer in his *History of Kentucky* says 1792 marked the last year of trouble with the Indians in that area. They were pushed farther west. But some ten years later Alexander Devin, early minister in Indiana, complained that about 15 people had been killed by Indians and several families had fled to Kentucky.

The preacher poet

Complacence

Complacence lies on her plush
cushioned couch

Void of anxiety or cause for concern.

She is clean satisfied,
Herself is her pride,
She finds no occasion to yearn.

To neighbors she gives no thought
as to need,

To encouragement and help she
is blind;

There is little to do
But just to ease thro
With nothing to seek and to find.

—W. B. O'Neal

From his pocket he took a paper on which were
the initials of his spiritual; what Southern Bapt-
ists had done for the past four years, and what
as he saw it they would do over the next four years.
He had a copy of this program. At first it was
faded, but as he looked at the program he saw
a new program of work in great detail and
with a vision for the future.

With a heavy heart he turned to the
program and read the plan for the year
and the work for the next four years.
He was surprised to find that the
work for the next four years was
not a continuation of the work of
the past four years, but a new
and more comprehensive plan.

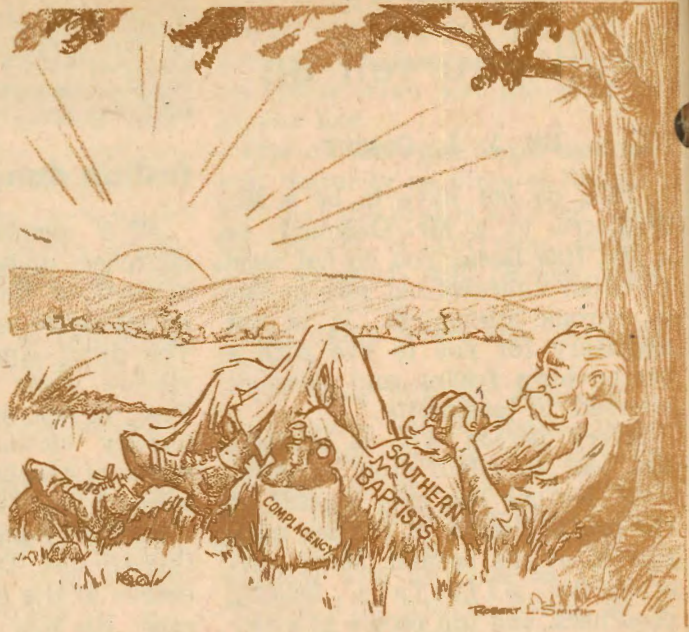
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ANOTHER RIP VAN WINKLE?

From his pocket he took a paper on which were the findings of his appraisal; what Southern Baptists had done over the past four years, and what, as he saw it, they could do over the next four years, based on a tithe of their income. At first it sounded fantastic, but as he talked in the language of a successful businessman, it began to appear more and more both factual and feasible.

"Why cannot Southern Baptists do a challenging thing now?" he asked. Then he stated a very evident fact. "Baptists desperately need a worthy challenge to awaken them to their capabilities, and responsibilities. Something truly large, something that can only be accomplished by blood, sweat and tears, something that only sacrifice and love for their Lord can bring into fruition, something that will give the Holy Spirit working room."

The Executive Secretary-Treasurer was moved as he has not been for years. He felt that his over exposure to the organizational life and language of our beloved denomination had immured him to the far reaches of things missionary, and enslaved him to undue consideration of present day side issues.

As his visitor continued to unfold the dreams of his heart, it was as if a window was opened through which God was showing him vistas of great challenges, and through which came a quiet voice declaiming the Great Commission.

Quietly, his visitor placed a check of generous proportions in the hands of the Executive Secretary-Treasurer with which to purchase an annuity, and a signed statement which was to be attached to the certificate. That statement is the heart of his proposal to Southern Baptists, and this is what it said:

"WHENAS and if the Southern Baptist Convention approves and adopts a program like the Co-operative Program, with a challenging goal of raising one billion dollars in four years, equivalent to less than twenty-five dollars a year per capita for our membership of over ten million along with appropriate goals for the various Southern Baptist Convention activities such as enlistment in worship, evangelism, enrollment in Sunday School, Training Union, W.M.U. and Brotherhood, or even as little as one-half the above sum; then the monthly payments under this contract are to be paid into the program above suggested as long as such programs are promoted by the Southern Baptist Convention."

Modestly, almost diffidently, he added, "It is my purpose to take out another annuity in 1965 and attach to it the same agreement with the hope that by the close of 1965 we Southern Baptists will have started to do what is above set forth."

What could the Executive Secretary-Treasurer say? What will Southern Baptists say? "I lie here possessing, let me sleep," or "Fearless minds climb soonest into crowns."

In late December 1964, a gentleman walked into the offices of Southern Baptist Foundation and asked to see the Executive Secretary-Treasurer. Following the usual mutual introductions, he proceeded to outline his purpose and proposal.

It was observed from his conversation that his familiarity with Southern Baptist mission records was not derived from a mere casual glance at his state Baptist paper, but from a study over a long period. He was a man of substantial substance. Moreover, he was a discerning steward of the material wealth with which God had blessed him.

His great concern was that Southern Baptists should measure up to the opportunity which their present prosperity gives them, and that they do not permit the atrophy of materialism to still and stall their mission spirit.

Letters

(Continued from page 5)

players in the entire state.—Gary Pitts, Booneville

YWA Focus Week

WE were pleased with the YWA Focus Week feature which appeared on page 16, February 11, 1965, issue of *Arkansas Baptist*. Thank you for your concern and interest in the promotion of Young Woman's Auxiliary. We believe your efforts will bring increased zeal for missionary education with our Baptist young women.

We commend you and your staff upon the fine work you are doing for Kingdom progress through the media of the printed page.—Doris DeVault, Director, Young Woman's Auxiliary, 600 N. Twentieth Street, Birmingham, Ala.

On tax support

"For liberty is not divisible and religious liberty will stand or fall with all liberty."

This one statement by Dr. McCall [See our issue of Feb. 11, 1965] sums up the whole argument on tax support for church-related institutions. It is because of this truth that Baptists should stand wholeheartedly against further encroachment of our religious freedom. Some will be inevitable even when we refuse tax support but for these we will be accountable only for rendering unto Caesar those things which are his.

Dr. McCall speaks of our modern social welfare state as being a continuing fact "in the absence of a revolutionary reversal of all governmental trends for the past sixty years." Ours is a revolutionary religion when we actually witness for Christ. The governmental trend that first century Christians faced had been entrenched much longer than sixty years but it didn't appear insurmountable to them.

Several lapses on our part were cited in his address: Tax exemption for churches, Tax reductions for our tithes and gifts, Our use of the Non-Profit Second Class Mailing Permit. If these are actual violations and not privileges as we have been terming them, let's face it, stop it and teach our people to.

New Testament teaching did not include realistic compromise and adjustments.

If "half the forest has been cut down around us" one tree that is planted by the rivers of water can bring forth fruit even in this generation and in the ones to come. Truly we are at the Cross-Roads and we need men filled with the Spirit of Christ, the boldness and power that only he provides, to point the way.

Dr. McCall pointed out the weakness in the reason of the Basden Report on justifying the acceptance of second class mail privileges: "Even if our churches, agencies, and institutions were to mail all of their material at

first class postal rates, we still could not say that some part or portion of the services rendered were not at the expense of the government."

But is this not the same weakness that is apparent in Dr. McCall's entire appraisal of the tax support problem?

As President of such an institution and knowing the vast contribution it makes to the Christian cause today, it is understandable that he would place its survival at almost any cost. But surely not at the price of the very Rock on which it stands.

Our colleges and other institutions were built by men of faith and vision to present a vital Christian witness and not for esteem and prestige. These were by-products that Jesus promised in Matthew 6:33 and need to be kept such and never to become the Pearl of great price.

This is not a political question. Let's face it squarely. Who shall we serve, Christ or mammon?—Mrs. A. J. Curtis, Jr., McAlester, Okla.

Our weak point

IT seems incredible that America's heaviest losses in South Viet-Nam were due to drinking! Nevertheless, intoxicants have been named our Achilles heel!

Drew Pearson, a Washington correspondent, reports what the Pentagon has not denied, that "the Pleiku attack was not a Hanoi plot. American officers," he continues, "were asleep at Pleiku."

Even though our highly trained men "were not supposed to stand guard," the fact remains that no guards whatever were alert when eight Americans were killed, approximately one hundred wounded, and millions of dollars worth of planes were destroyed. "All because," according to Pearson, "personnel were sleepy after heavy drinking on Saturday night."

This is reminiscent of Dec. 7, 1941, when Pearl Harbor was attacked. The war with Japan and the unprecedented flow of American blood began after a Saturday night of drinking. Captain Mitsuo Fuchida, who led the sneak attack, said "We depended for our success on the American Navy's being wet."

Under date of June, 1956, *The American Issue* raised the question "Who is Guilty?" Six Marines were drowned at Parris Island, because the staff sergeant marched his platoon into Ribbon Creek while under the influence of Vodka.

The Defense Department still allows alcoholic beverages to be sold on military bases.

The allied liquor interests, including advertisers and social drinkers, persist with their pressures on people to drink.

An apathetic public allows these tragedies to continue unchallenged.

Who is guilty? If we should have another war, why? Mr. Johnson reminds the world that our retaliatory

action against North Viet-Nam will continue until these attacks cease. When will we learn to avoid our own "miscalculations," by abstaining from alcohol?—Caradine R. Hooton, Executive Director, American Council on Alcohol Problems, Inc., 119 Constitution Ave., N. E., Washington, D. C., 20002

Need of the day

ONE of our men said that you were in the group that went to the Capitol to present a petition to the Governor concerning the operation of the Cafeteria at the Capitol. If this is true I want to congratulate you. I do not believe that, as an isolated event, this is so important. But it seems to me that Baptists in general are failing in an area that may cause the Lord to turn to some other people.

No institution has been able to stand when it had repeatedly failed to meet the need of the day. The Temple was not too sacred to be destroyed.

I recognize the necessity for caution at all times. But sooner or later we must act. Dr. Rutledge, according to the account given in the paper, has spoken out forthrightly on the race issue. Our leaders need and deserve our support, especially when they lead.

May the Lord bless you in your work.—A Baptist Pastor

The right to vote

I NOTICE in your March 25 issue, on page 4, that you carry an article from the Baptist Press on the new voting law. This article does not in any way imply that this new voting law is anything but constitutionally right. I have the definite impression from the tenor of your editorials that you agree with this position. Since it appears that some members of the clergy are becoming more and more involved in the affairs of State and government in general, they might do well to take some courses in Civics.

I am attaching hereto two editorials from *The Wall Street Journal*, which, to me, are the most sound and reasonable that I have seen anywhere in a long time. ["An Immoral Law," March 22, 1965, and "A Question of Perversion," March 24, 1965]

I am absolutely in favor of the right to vote for every qualified citizen. This law however seems to be just one more step in the direction of absolute federal reign.—B. F. Cox, 2220 Nevada Street, El Dorado

REPLY: I agree with you that every qualified citizen should have not only the right but the privilege of voting and that the color of the citizen's skin should make no difference. I am in favor of a fairly administered literacy test and feel that the provisions of the Constitution should apply alike to all states.—ELM

To North Little Rock

SYLVAN Hills First Church has called Martin Dills as music director. Mr. Dills has served Matthews Memorial Church and Lee Memorial Church, Pine Bluff, and was music director of Highland Heights Church, Benton, before coming to North Little Rock.

Mr. Dills is a native of Stuttgart, and a graduate of Arkansas State Teachers College, Conway. He has taught in the school systems in Clarendon and Pine Bluff, and is presently employed as assistant principal at Benton High School.

He is married to the former Miss Betty E. Dillard of Calico Rock.

Mr. Dills began his service at Sylvan Hills in February.

'Better minutes'

NINE associational clerks in Arkansas participated in the annual convention-wide Better Minutes Contest. Receiving "outstanding" ratings were William E. Woodson, Dardanelle-Russellville; Mrs. Charles Northen, Greene County; Rev. A. W. Upchurch Jr., North Pulaski; and A. G. Escott, Ouachita.

Others were Rev. Edward Elrod, Bartholomew; A. P. Elliff, Carey; S. A. Wiles, Central; Paul E. Wilhelm, Clear Creek; John- don D. Gearing, missionary, Mississippi.

REV. and Mrs. Frank J. Baker, of the staff of First Church, Pine Bluff, recently underwent corrective surgery in preparation of serving on the Foreign Mission Board field abroad. They are under appointment to serve as special missionaries in Korea.

REV. Otey Rhodes, 2327 Lowell Avenue, Memphis, Tenn., 38114, has announced he is open for some revivals for this coming summer. Mr. Rhodes is a native of Arkansas, where he formerly served as missionary for five different associations.

E. E. Griever to retire

REV. E. E. Griever, pastor of First Church, Hamburg, for the past 13½ years, has announced his retirement from the pastorate to be effective April 30.

Mr. Griever was born in Dewey County, Okla., but moved with his parents to Arkansas at an early age. In Faulkner County, here in Arkansas, he met and married Myrtle Aaron. To this union were born three children: Mrs. Lois Etheridge, Brinkley; Elmer Jr., pastor of Woodland Heights Church, Harrison; and Lewis (Buddy), Hamburg. There are seven grandchildren and one great grandchild.

He surrendered to the ministry and began preaching when about 20 years of age. While attending Ouachita College, he pastored churches at Holland and Wooster in Faulkner County, and Unity Church near Arkadelphia.

In April, 1923, he was called to his first, full-time pastorate, at Rector, and remained there until October, 1924, when he moved to Star City to pastor First Church half-time and the Gould Baptist church half-time. During these pastorates new church buildings were built and the present parsonage at Star City was constructed.

In June, 1930, he moved to Harrison to become pastor of First Church. Many outstanding achievements are recorded during this pastorate that lasted until he moved to Hamburg, in September, 1951.

Since assuming the pastorate at Hamburg, he has baptized 352 and received an additional 533 into the membership of the church through letters from other churches; annual receipts have increased from about \$26,000 to more than \$50,000; more than \$90,000 has been given through the church to mission causes; value of church property has increased from \$96,500 to more than \$350,000.

During his more than 40 years



E. E. GRIEVER

of pastoring, Brother Griever has conducted more than 100 revivals outside the churches he has pastored; performed 877 wedding ceremonies; conducted almost 2,000 funerals; led in establishing several missions, including: Yorktown Church, Star City; Eagle Heights Church, Harrison; and Gardner Church, Hamburg.

He has served as vice president of the Arkansas Baptist State Convention twice and on the Convention's Executive Board for 23 years; was president of the Central College board of trustees several years; a member of the Arkansas Baptist Hospital Board; several years as moderator of local associations and still more years in various other places within the association.

After retirement the Griever will reside at 315 South Cherry Street, Hamburg, where he will be available for supply work, revivals, Bible Study, or any place of service in the Lord's work.—Reporter

TRINITY Church, Magnolia, adopted a resolution Mar. 7 commending C. W. Nash, who has resigned as pastor after three years of service, and recommending him to "the brethren and churches of Arkansas."

Seminarians in concert here



MAPPING out the concert route for the Seminarian's Choir are (left to right) choir student director Dick Day, director A. Ray Baker, and accompanist Ken Denton.

NEW ORLEANS — The Seminarians, 16-voice male chorus from New Orleans Seminary, will present several concerts in Arkansas during their annual spring tour, Apr. 7-13.

The group, which will also travel through Mississippi and Louisiana, will make the following Arkansas concert stops: First Church, El Dorado, Apr. 11; Central Church, Magnolia, Apr. 11.

Choir director is Assistant Professor of Voice, A. Ray Baker. A native of Missouri, Professor Baker has been a member of the New Orleans faculty since 1961. He also serves as minister of music at Gentilly Church, New Orleans.

IN a recent revival at Calvary Church, Harrisburg, Deacon Jack Carroll made public dedication of his services as a lay preacher and Miss Sandra Foster publicly dedicated her life to full-time Christian service.

Bedford at Tyrnza

JOHN Lee Bedford, a native of Mississippi, is the new pastor of Tyrnza Church.

Mr. Bedford was graduated from Blue Mountain College and attended Southwestern Seminary, where he served as pastor of Rehoboth Church, Ft. Worth.

Mr. Bedford earlier served churches in North Mississippi and Tennessee. His associational service includes serving as Pastor's Conference president, vice moderator of the association and associational youth director.

Mr. and Mrs. Bedford, the former Miss Hester Clayton, have two children, Johnny, 9, and Debra Kay, 3.

ERNEST L. Hollaway Jr., Southern Baptist missionary to Japan, was granted the doctor of religious education degree during January commencement at Southwestern Seminary. Dr. Hollaway may be addressed at 356, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan. A native of Womble, he serves as associate secretary of the Sunday school department of the Japan Baptist Convention.



HOLLANDALE SUNDAY SCHOOL MISSION — Greenlee Church, Pine Bluff, has started the Hollendale Mission as a Sunday School mission on Glendale Road. Enrollment is 47; total attendance for January and February is 292; 51 visitors have registered. Average attendance per Sunday for the two months is 32. T. L. Graves is chairman of the Missions Committee. Jerry Brown is superintendent. The K. D. Holland family opened their home for the mission.



MR. HOWELL



MR. MITCHELL

Ouachita honor roll

TWELVE Ouachita University students made perfect grades for the 1964 fall semester, according to lists released by Mrs. Laurie Rodgers, registrar.

On the President's List with 4.0 averages (all A's) were Dana Jean Balfour, Mack Blackwell, Margaret Sengel and Joan Walz, all of Little Rock; Sharon Gail Floyd, Glenwood; Cheryl Friday, North Little Rock; Gail Montgomery, Arkadelphia; Hoy Speer, Osceola; Beverly Tucker, El Dorado; John Williamson, Waldo; Rose Ray, Poplar Bluff, Mo.; and Mary Jo Stilger, Dayton, O.

Making the dean's List with grades between 3.5 and 4.0 were Carolyn Blazin, Arkadelphia; Shelby Jean Bolton, Thomas Bolton, Peggy Gullage, Sherry Reynolds, Bobby Ridgell, and Sandra Ridgell, all of Little Rock; Loucinda Hicks, Bill Philliber and Judith Philliber, all of North Little Rock;

Judith Ann Branch, Wynne; Judy Cook, Watson; Robert Bray, Malvern; Sharon Duvall, El Dorado; Nancy Margo Hicks, Mena; Joe Jeffers, Warren; Katy McCaig, Portland; James Phelan, Donaldson; Phyllis Ray, Sparkman; Janis Smith Speed, Corning; Martha Williams Swigert, Jonesboro; William Terry of Tyrone; Jimmy Watson, Amity; Judith Ann Dotson and Fay Matthews, Van Buren; Rozanne Eubank, Johnny Owen and Parvin Waymack, Pine Bluff; Nancee Dickson, Memphis, Tenn.; Lana Sue LeGrand, Pilot Knob, Mo.; and Linda Jean Stilger, Dayton, O.

Recreation clinic planned

NASHVILLE—An association- recreation clinic is scheduled to be held at First Church, Clarendon, Apr. 26-30 sponsored by the Baptist Sunday School Board's church recreation department, Nashville, Tenn.

Some topics to be discussed are: "The Why of Church Recreation," "Sports in the Church and the Association," "Senior Adults in Your Church," "Retreats, Camping, and Day Camping," and "Drama in Your Church." There will be a special session on "Crafts for Vacation Bible School." There will be a demonstration of party techniques and an evaluation panel on "I'd Like to Know."

Leon Mitchell, sports and facilities consultant in the Sunday School Board's church recreation department is director of the clinic. Scheduled as session leaders are: Bob Dixon, minister of youth and recreation, First Church, Memphis, and Elmin Howell, minister of activities, First Church, Shreveport, La. Mrs. Mary Andrews, of First Church, Clarendon, is general chairman. Bobby McBrayer of West Helena Church, West Helena, is publicity chairman.

New Arkansas Baptist subscribers

Church	Pastor	Association
One month free trial received:		
Moark	W. E. Henson	Current River
New Hope	Ormond Barnes	Caroline
Nalls Memorial	Charles L. Whedbee	Pulaski Co.
New Budget After Free Trial:		
Ola, First	J. Ronald Condren	Dardanelle-Russellville
Pearcy	Evert Springfield	Central



PERFECT ATTENDANCE—
Linda, 10, and Paul, 9, children of Mr. and Mrs. Wayne Davis of Malvern, have perfect Sunday School attendance records of six years each at First Church, where Harold Presley is pastor. Bill Lindvall is Sunday School superintendent.

Most valuable

JIMMY Franks, a member of Pilgrim's Rest Church, White River Association, was recently named the most valuable player of Class B Junior Boys State Basketball Tournament at Highlander Gym, Hardy.



JIMMIE

Franks tallied 23 points to lead the Cotter Warriors to a 52-36 victory over Greenbrier, the defending champions. The Cotter warriors finished the season with a 45-2 record with Franks scoring 1,077 points during the year.

Jimmy regularly attends church and Sunday School with his parents, Mr. and Mrs. Dean Franks and brother, Joey. Mrs. Franks teaches the Woman's Sunday School. Jimmie is the grandson of Rev. Herbert Messick, pastor of East Oakland Church, White River Association.

JAMES Nelson, pastor of Trinity Church, Clear Creek Association, was injured in an accident Mar. 13 on Highway 59 while driving from Siloam Springs, where he is a student at John Brown's College, to the home of his grandmother in Ft. Smith. He underwent surgery for a dislocated shoulder. Other injuries were not serious.



WAYNE WOOD

Faculty member

WAYNE Wood has been added to the faculty at Southern College as a professor of Education.

Mr. Wood was reared in Southern Illinois and was graduated from Wardell (Mo.) High School. He is a graduate of Southern College and has his B.S.E. and M.S.E. degrees from Arkansas State College, Jonesboro.

He is presently taking advanced graduate study in Educational Psychology and Guidance at the University of Tennessee center in Memphis.

Mr. Wood has taught in public schools for a number of years and has been associated with the Rieves (Mo.) School for the past six years. He is presently superintendent of the Rieves School.

Mr. Wood is married to the former Miss Ruth Hickerson, Wardell, Mo. They have one daughter,

Seniors to crowd OBU for Tiger Day

MORE than a thousand high school seniors are expected to flood the Ouachita University campus for the annual Tiger Day event, Apr. 2.

One of the major attractions of the day will be the crowning of the Tiger Day queen at the old football field at 3 p.m. This will be preceded by the ROTC parade.

Seniors will be invited to apply for scholarships, including two Science scholarships for \$1,000 each. There are also scholarships offered in Music, Journalism, Home Economics, Business, French, and Spanish.

The day will begin at 8:30 in front of Grant Hall with a flag raising ceremony by the Pershing Rifles. Registration and campus tours will run from 8 until 12.

The Variety Show, featuring OBU talent, will also be in the morning, followed by a picnic lunch and outdoor band concert.

After the crowning of the Tiger Day queen, there will be a dramatic performance in the Little Theater.

The day will come to a close with a get acquainted party in the Student Center at 7 p.m., sponsored by the EEE social club.

Maria Ann, a Freshman in Southern College.

An ordained Baptist minister, Mr. Wood has served churches in Arkansas and Missouri. He is presently pastor of Providence Church, Kennett, Mo.



JERRY WILSON

El Dorado pastor

JERRY Wilson is the new pastor of West Side Church, El Dorado.

Mr. and Mrs. Wilson, the former Nadell Stewart of Godley, Tex., have three children, David, 9, Jerry, 6, and Lisa, 3 months.

Mr. Wilson came to West Side from Waxahachie, Tex., having served as pastor of South Prong Church six and a half years, and two years as pastor of First Church, Zephyr, Tex.

He graduated from Howard Payne University, Brownwood, Tex., in 1955 with a B.A. degree and from Southwestern Seminary in 1963 with a B.D. degree.

While in college he served as music director of Richmond Church, Ft. Worth.

From the churches . . .

Park Hill, North Little Rock

CONGRATULATIONS to Bob Digby for winning first place in the Associational Young People's Speakers Tournament.

CONGRATULATIONS to Joey De Roulhac and Mike Spears for winning in the Junior Memory Work and Sword Drill. These three will represent us soon in the district tournament.

First Church, Mountain Home

ORDAINED as deacons Mar. 21 were E. Lester Elam, Kenneth Wilkins, Arn-

old Blevins Sr. and Lynn Hopper. Harold Elmore is pastor.

Trinity Church, Blytheville

THREE were ordained as deacons by Trinity Church, Blytheville, Jan. 17. They are Gene Beal, Clyde Perry and Robert Siler. Ordination officers were Rev. Henry Applegate, moderator; Rev. Tommy Langley, clerk; Rev. Jim Marlar, questioner; Rev. Bill Ward, deliverer of charge; Rev. John Lamb, ordination prayer; Woodrow Enderson, presentation of candidates.

Wanted: Offset pressman for mission service

Here is an opportunity to do foreign mission work without leaving the United States. The Baptist Spanish Publishing House sends millions of tracts, quarterlies, magazines and books to forty countries annually. It is now ready to purchase an additional press, a 23x36 two color sheet-fed offset and needs a skilled operator capable also of maintaining it. Excellent climate and working conditions. If interested, write to Box 4255, El Paso, Texas 79914 at once.

Revivals

MARKHAM Street Church, Little Rock, Mar. 14-21; Jesse S. Reed, director of Evangelism, Arkansas State Convention, evangelist; Bull Turman, music director; 19 additions; 9 for baptism; Ray Branscum, pastor.

WOODLAND Hills Church, Jackson, Miss., Mar. 10-14; Joe D. Johnson, Arkansas State Convention Missions Department missionary to the deaf, evangelist; 7 professions of faith, 1 by letter; 13 for rededication.

NEW HOPE, Black Oak, Feb. 1-7; Jack Parchman, evangelist; Delbert Barrette and Mr. and Mrs. Colonal Couch, music directors; 10 for baptism; Ernest Tosh, pastor.

PARK HILL, North Little Rock, Apr. 25-May 2, Dr. Robert Smith, evangelist; Bill McGraw, singer; Dr. Rheubin L. South, pastor. (CB)

FIRST Church, Lepanto, Mar. 7-14; Rev. Clyde Kendall, Jonesboro, Ga., evangelist; Ron Owens, Memphis, song leader; 40 professions of faith; 2 by letter; John H. Colbert Jr., pastor.

FIRST Church, Fayetteville, Apr. 4-11; Dr. Paul M. Stevens, director, SBC Radio and Television Commission, evangelist; Miss Joe Ann Shelton, "Baptist Hour" soloist, singer; Dr. Andrew M. Hall, pastor.

FIRST Church, McCrory, Mar. 17-21; youth lead revival, Gary Woolverton, evangelist; Johnny Stell, music director; both from Southern College; 10 for life commitment; 3 professions of faith for baptism; W. G. Dove, pastor.

FIRST Church, Nashville, May 10-16; Marvin Gennings, pastor. Southside Church, Ft. Smith, evangelist; Mike Carozza, pastor. (CB)

APRIL 1, 1965



—Danny Ford, Magnolia

"I'm beginning to feel a little guilty about telling him it's Visitation Night!"



Businessmen
next trip take your family

½ fare 7 days a week

Fly CENTRAL

Call Central Airlines or your travel agent

Major charter changes for Southern

LOUISVILLE, Ky.—Trustees of the Southern Seminary here have approved major changes in the charter of the 106-year-old school.

Subject to the approval of the Southern Baptist Convention meeting in Dallas in June, the changes would:

1. Provide for the Convention to nominate one person for each board vacancy rather than two or more as has been the pattern for the past century.

2. Set up five "at large" trustees in order that conventions with fewer than 100,000 Baptists might have representation on the board.

3. Change the basis of state representation on the board from the financial contributions, to church membership, following the pattern of the boards of the Southern Baptist Convention.

4. Provide for the financial board to consist of nine laymen who must be members of churches in Jefferson County, Ky., where the Seminary is located.

For a number of years the Seminary board has sought a way to change the century-old requirement that the Convention select two or more persons for each vacancy. The original requirement written into the charter in 1859 was the only arrangement acceptable to the Southern Baptist Convention, which had not yet decided that it wanted to sponsor theological education.

The proposed change in the basis of representation provides for one trustee for the first 100,000 members of Baptist churches in a state, a second when the membership exceeds 250,000 and a third when the membership exceeds 500,000. By including five members at large, the convention will be able to select trustees from some states with less than 100,000 members if it chooses to do so.

The present Board of Trustees of Southern Seminary has 56

members. The size of the board is expected to increase slightly under the proposed change.

Other major academic changes made by the trustees included the naming of a new professor of missions, a new professor of church music, and a full-time instructor in religious education. Promotions, tenure and sabbatical leaves were granted for several Seminary professors.

Named associate professor of Christian missions and world religions was Dr. W. Bryant Hicks, missionary to the Philippines who is presently serving as a personnel associate with the Foreign Mission Board while on furlough. He received B.D. and Th.D. degrees from Southern Seminary.

James W. Good was named assistant professor of church music. He is presently an instructor in organ and theory in the School of Church Music, and will receive the D.C.M. degree from the Seminary this semester.

Lucien Coleman Jr. was named full-time instructor in religious education for the coming year. A third-year D.R.E. student at the Seminary, he has been serving as instructor in field work for religious education students.

Professors promoted were Dr. E. Jerry Vardaman, from assistant to associate professor of Biblical archaeology; Dr. Wayne E. Ward, from associate to professor of Christian theology, and Walter Delamarter, from assistant to associate professor of religious education.

Sabbatical leave for the 1965-66 session was granted for Dr. William C. Bushnell, professor of church music.

Professors approved for sabbatical leaves during the 1966-67 sessions were Dr. Marvin E. Tate, associate professor of Old Testament; Dr. John W. Carlton, associate professor of Christian preaching; Dr. E. Jerry Varda-

The time is now

THE Southern Baptist Convention is attempting to get all of the messengers enrolled before its meeting in Dallas, Texas, June 1-4, 1965. We urge our churches to order sufficient cards for all of your messengers from the following address:

BAPTIST BUILDING,
401 West Capitol
Little Rock, Arkansas

man, associate professor of Biblical archaeology; Dr. Ernest Loessner, professor of religious education; Walter Delamarter, associate professor of religious education; Dr. Harold S. Songer, assistant professor of religious education; and Dr. E. Glenn Hinson, assistant professor of church history. Songer and Hinson were also granted tenure or permanent status on the faculty.

"Prof" Inman Johnson, retiring professor of speech, was named professor of speech-emeritus by the Seminary trustees. He has been teaching at Southern since 1920.

Elected new officers of the Board of Trustees were Dr. J. R. White, pastor, First Church, Montgomery, Ala., chairman; Dr. Cort Flint, pastor, First Church, Anderson, S.C., first vice chairman; Dr. Howard Bennett, president of East Texas Baptist College, Marshall, second vice chairman; and Frank Ellis, president of Louisville (Ky.) Grocery Company, re-elected secretary.

REV and Mrs. William C. Warmath, Southern Baptist missionaries to Japan, are now serving in Yokohama, where their address is 8-143, Takinoue, Naka-Ku, Yokohama, Japan. Born in Durant, Miss., Mr. Warmath grew up in Graves County, Kentucky; Mrs. Warmath, the former Mary Cox, daughter of a Baptist minister, was born in Omaha, Ark., and lived in Arkansas and Kentucky while growing up.

Executive Board

Tithe now

THE "Tithe . . . Now" Emphasis is scheduled to get underway April 1, 1965, and last until April 1, 1966.

This is a year when each church will be urged to set a goal and try to reach it. The goal will be a certain percent of the membership promising to tithe. The state goal is one-third of the resident church members tithing by April 1, 1966.

We are urging the churches to set goals and then send us a card stating that the goals have been set and we will send, free, a packet of material that will help reach the goal.

Many churches have set their goals and have received their material. We urge those churches that have not set goals to do it at once so that this great opportunity to help Baptists become better stewards of their money will not be missed.

This is not a complicated plan, but simply an approach that fits right into the church program now followed by the majority of our churches.

This is the first time that an all-out effort has been made by Baptists to get church members to tithe since the late forties. Remember the last effort!!! It was simply this—all church members were asked to tithe for three months. This is an emphasis to challenge the church members to start tithing now.

Again, let me challenge each reader. Don't let your church miss this opportunity to help its members grow in the nurture and admonition of our Lord. — Ralph Douglas, Associate Executive Secretary

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Training Union

World Religions Kit

HERE is an excellent way to provide visual interpretation of the May unit for Intermediates on world religions.

The kit includes a comparison chart of religions, a map indicating world religions and their locations, and five other charts outlining the session topics. Religions included are Hinduism, Buddhism, Moslemism, Communism, Confucianism, and Christianity. Session problems are:

May 2—What does a study of the world's population tell me about its needs?

May 9—If I were a Communist, could I be a Christian?

May 16—If I lived in the Orient, to what religious group would I likely belong and what would I believe?

May 23—If I were a Moham-medan, how would what I believe about God differ from what I believe as a Christian?

May 30—Am I in the majority as a Christian? What does this mean to me?

Learning about Christianity from a study of other religions will be aided by these visuals.

One map and one chart (22 x 14 inches) and five charts (11 x 14 inches). Per set, 75c. If you have already ordered the literature for April-June quarter, you can make a special order from the Sunday School Board for this Kit.—Ralph W. Davis, Training Union Department

March 21, 1965

Church	Sunday School	Training Union	Ch. Adns.
Berryville, Freeman Heights	155		67
Blytheville			
First	706	203	6
Chapel	54	44	
Gosnell	271	113	2
Camden			
Cullendale First	419	152	3
First	467	124	
Conway, Pickles Gap	71	42	
Crossett First	478	140	
Dumas First	350	90	
El Dorado			
East Main	301	94	1
Ebenezer	178	66	2
First	815	611	3
Trinity	216	115	
Fayetteville Ridgeview	136	83	5
Forrest City First	540	184	2
Greenwood First	278	134	
Gurdon Beech St.	162	62	1
Harrison Eagle Heights	276	105	
Hope First	505	143	4
Huntsville Calvary	52		3
Jacksonville			
First	479	122	
Marshall Rd.	163	91	3
Jasper	69	39	
Jonesboro			
Central	503	173	1
Nettleton	262	132	1
Little Rock			
Immanuel	1,239	442	
Rosedale	318	118	
McGehee First	396	143	
Chapel	60	27	
Magnolia Central	742	250	4
Mena First	333	111	1
Monticello Second	289	136	1
North Little Rock			
Baring Cross	691	188	
South Side	57	22	
Camp Robinson	14		
Calvary	463	118	
Central	288	91	
Forty-Seventh St.	291	139	22
Gravel Ridge First	202	86	
Runyan	63	39	1
Park Hill	835	238	4
Sixteenth St.	41	29	
Sylvan Hills First	270	104	3
Pine Bluff			
Matthews Memorial	324	164	12
Second	212	79	
South Side	722	259	10
Tucker	36	23	
Watson Chapel	216	136	11
Springdale First	472	158	
Star City First	280	102	
Van Buren			
First	454	169	
Second	69	43	
Vandervoort First	49	25	
Ward Cacklebur	64	38	
Warren			
First	470	131	2
Southside	66	60	
Immanuel	273	113	
Westside	78	33	

This is neither an offer to buy nor sell these securities
That offer is made through the prospectus

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Attention, churches of no baptisms!

IN an effort to help churches that did not baptize anyone in the associational year of 1963-64, I have contacted several people to help in revivals. All men in the Baptist Building are committed to go for revivals upon being invited by the churches. Here is a list of other brethren who have agreed to go: Missionaries, moderators, chairmen of Evangelism, and pastors of the "Top 25 Churches in Baptisms."

Don Cooper, Star City; Morris Young, minister of Evangelism, Second Church, Little Rock; Jeff P. Cheatham Jr., First, Monticello; W. Wayne Allen, Corners Chapel, Trumann, Rt. 2; Ray Branseum, Markham Street, Little Rock; Bill Turman, minister of music, Markham Street, Little Rock; K. Alvin Pitt, Baring Cross, North Little Rock; James Walters, singer, Baring Cross, North Little Rock; Dr. E. Butler Abington, DeQueen; Lawrence Kendrick, Buckville, Carl Fawcett, P. O. Box 2503, West Helena, missionary, Arkansas Valley Association; Cecil Guthrie, Walnut Ridge, missionary, Black River Association; Conway Sawyers, 312 Spring, El Dorado, Liberty Association; Bill Burnett, 308 W. Race, Searcy, Calvary Association; Carl Bunch, Box 732, Jonesboro, Mt. Zion Association; Dr. Loyd L. Hunicutt, Magnolia (will go to Hope or Liberty Association); Jimmy Watson, Amity; Ross Ward, Ashdown; Phil Beach, Rison; Roy L. Law, Pea Ridge; Emmett Pipkins, Manila; Al Escott, Mena, Ouachita Association; Charles Conner, 1800 Sylvia St., Arkadelphia, Red River Association; Wayne Carpenter, Rt. 4, Camden; Amos Greer, 1124 W. 29th, Pine Bluff, Harmony Association; Loy Garner, Perry-



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Nineteen years

TODAY, April 1, 1965, the Brotherhood Department celebrates its 19th birthday. It was on April 1, 1946, that the Department was opened.

We thank God for His blessings through the years! The Brotherhood program, designed to utilize God's men in all the work of the Kingdom through their church and denomination, is thoroughly scriptural; and Brotherhood work has been a blessing everywhere it has been given a fair trial under spiritual leadership.

The foundation stones of the Brotherhood movement are: Dedication, Stewardship, and Evangelism. In positive action these mean, "Better men, faithful in their stewardship in all things, and effective in their efforts to win the lost." We remember one year when the efforts of the Brotherhood Department, extended through church Brotherhoods and churches and into church fields, resulted directly in more than one thousand additions to

ville; Alton B. Cross, Jr., Towson Avenue Church, Ft. Smith; Sardis Bever, Green Forest; Jack Bledsoe, Danville; Ed Griffin, New Hope Church, Pollard; M. H. Howie, Box 39, Eudora; C. A. Sewell, 5401 Maple, Little Rock, Dennison Street Church; Ben Haney, Ozark (already committed); Jody Gannaway, Temple Church, Dermott; Jim Heflin, Rt. 3, Monticello; Tom Lindley, Augusta; Lynton B. Cooper, Marion; D. C. McAtee, First, Smackover; John Finn, Calvary, Hope; Hugh Owen, 1013 Willow, Malvern, missionary, Central Association; Tommy Hinson, First, West Memphis.

Others: Rev. Glen Smith, 524 W. 4th, North Little Rock, pastor at Stanfill; Dan Smith, O.B.U., Box 725, pastor South Side Mission, North Little Rock; and perhaps others I've missed.

If you want the service of these brethren, invite them personally.

Yours for fewer churches with no baptisms.—Jesse S. Reed, Director

Arkansas Baptist churches. This can be done again, and yet again! It is always true that when God's men lead out in the real work of the Kingdom, things come to pass which are beyond human power! God is with His people who do His will.—Nelson Tull

In 1954, the Brotherhood Department began the promotion of the Royal Ambassador program of work with boys. This necessitated the enlargement of the work of the Department. An associate was secured, and the powers of consecrated manhood began to show forth in the lives of boys throughout the state.

Again, we thank God for His manifold blessings; and ask you to give the work of the Brotherhood a place in your prayers.—Nelson Tull

God bless all mercy-giving hands

GOD bless all mercy giving hands—

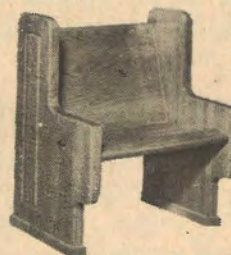
The quiet ones that touch
A tear-wet face to ease some hurt,
A grief bowed head; all such
Strong, healing hands that offer
Life

Their strength and gentleness;
The ministering, tender hands
That make a burden less.

God bless all mercy giving hands—
Their acts of kindness done
A nail-pierced Hand, reached
down in love
Will clasp each one.

—Addie M. Hedrick, Imboden

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The Bookshelf

PAPERBACK books recently received include the following from Eerdmans:

Crowded to Christ, by L. E. Maxwell; **The Passion and Death of Christ**, by C. H. Spurgeon; **The Weight of Glory**, by C. S. Lewis; **Matthew Henry's Sermon Outlines**, edited by Sheldon B. Quincer; **Whitefield's Sermon Outlines**, edited by Sheldon B. Quincer; **Principles of Conduct**, by John Murray; **Edwards' Sermon Outlines**, edited by Sheldon B. Quincer; **Peace Shall Destroy Many**, by Rudy Wiebe; **The Challenge of World Communism in Asia**, by J. R. Saunders; **Till We Have Faces**, a novel by C. S. Lewis; and **Maclaren's Sermon Outlines**, edited by Sheldon B. Quincer.

The following paperbacks from Zondervan are just off the press:

Our Lord's Teaching on Prayer, by E. M. Blaiklock; **Danger, Saints at Work**, by Jean Rees; and **The Climax of the Ages, Studies in the Prophecy of Daniel**, by Frederick A. Tatford.

The following paperbacks are from the presses of Standard Publishing Company:

The Personal Evangelist, by Joe Ellis; **The Lord's Supper**, by C. J. Sharp; **Bible Prophecies**, by Fred P. Thompson Jr.; and **The Apostle Paul**, by Brant Lee Doty.

Two new paperbacks from Baker include:

Tell El Amarna and the Bible, studies in biblical archaeology, by Charles F. Pfeiffer, and **Going On in the Christian Faith**, by Ernest F. Kevan.

Revell has a new paperback on **Cancer by the Carton!** by S. I. McMillen, M. D.

The Challenge of Youth, edited by Erik H. Erikson, is a new Doubleday Anchor book selling for \$1.45.

The following paperbacks are from the John Knox press:

The Pastoral Ministry of Church Officers, by Charles W. Shedd; **The Creative Era**, by Carl G. Howie; **The Revelation of Jesus Christ**, by Donald W. Richardson; and **The Enduring Message of the Bible**, by L. Harold DeWolf.

Immortality and Resurrection, four essays by Oscar Cullmann, Harry A. Wolfson, Werner Jaeger, and Henry J. Cadbury, is a new paperback from Macmillan selling for \$1.45.

God's Covenants and Our Time, by Guy Duty, is a new paperback from Bethany selling for \$1.50.

None of These Diseases, by S. I. Macmillen, M. D. is a 60-cent paperback from Revell.

Meet Bro. Blotz, by Doug Dillard, is a paperback full of church cartoons published by Broadman Press.

Open letter to an Alabama friend

AT the risk of being misunderstood, I am writing after reading your article, "The Mississippi Situation."

Your Alabama and the state of Mississippi must not develop a persecution complex, feeling your image around the world is the result of a "definitely prejudiced northern press." I do not know whether the television pictures of state police charging into defenseless men, women and children, beating them to the ground with clubs, then flooding the helpless with tear gas, were made by northern cameras or not. As I looked at the pictures, I do know it made me sick and I thought, "There must be a mistake. These pictures must be of brutality in Russia or Red China. This cannot happen in my America where we proclaim liberty and justice for all."

The Mississippi Committee of Concern is to be commended in its effort to rebuild destroyed Negro churches. Congratulations and praise to the white Baptists of the state for their support of a large program of education for Negro Baptist leaders. However, these worthy endeavors are not the answer to the present issues. The Negro revolution is not so much for better Negro education, better school buildings, better seats on the bus or better beds in the hospital, but the desire of the Negro for dignity and to be accepted as a personality with the rights of citizenship including the privilege to vote.

The group of Concerned White Citizens of Alabama who joined the Negroes in the Selma protest, understand the issues. I do not mean all interested and sympathetic white people should join a Negro march. I am saying the goals of the Negroes should not be confused with better education and other worthy needs.

The name of Virginia would be joined with Alabama and Mississippi if our former governor had not broken with the political power structure and kept our public schools open at the risk of his political life.

There is as much race prejudice in South Carolina, where I lived seven years, as anywhere. The governor saved his state's good name and untold suffering, not by standing in the door of Clemson College to defy federal authority, but by giving complete police protection to the Negro student.

My native Arkansas suffered the "Little Rock Disgrace" because of the attitude of the governor. Later the same governor changed his attitude and conditions changed for better.

The hope for Alabama and Mississippi is for a change in political leadership or for the present leadership to have a change of mind and heart which may not happen until the multitudes of reasonable and mature people get in step with the world and demand a change.

Our "southern way of life" in regard to race is on its way out. A new and better day is coming for both the white and Negro. And our children will be happy in it, just as we are happy to live in a time without slaves, though my grandfather fought for slavery and was wounded in the Battle of Corinth, Mississippi.

A 17-year-old girl is reported to have told her church conference in Richmond, Va., "You taught me in Sunbeams and G. A.'s to love all races, that the ground is level at the foot of the cross and all men are brothers in Christ. Am I to believe it? If so, why don't we practice it?"

Christians in America may disagree about the race issue, but foreign missionaries of all denominations are of one mind.

—Bruce H. Price
Newport News, Va.

Mysterious sea ponies

BY D. GEISENDORF

THE sea horse has a head shaped like that of a tiny prancing pony. His tail is like the tail of a snake. This odd creature swims upright through the water, using his single back fin.



Most of the time the sea horse remains hidden with his tail anchored around a bit of seaweed. He is a feeble swimmer, but he is not easily seen in his habitat. His color resembles the colors of the seaweed among which he dwells. Thus he escapes his enemies.

Some fifty species of sea horses are known to exist. Ranging in size from two to twelve inches, they are found in tropical and temperate seas. The common North American sea horse of the Atlantic Coast is about six inches long. The smallest known species, olive green in color, can be seen along the Florida Coast. The sea horse belongs to the pipefish family. Why do we call a sea horse a fish? A fish is defined as a vertebrate animal that lives in water and has gills instead of lungs for breathing. Fins are its means of locomotion, and it never develops appendages.

The sea horse fits this description. Thus, he is as much a fish as is any salmon or shark. His eyes, like those of a fish, are entirely independent of one another. One eye may be on the lookout for an enemy while the other eye scans the seas for a delicious tidbit for lunch.

The sea horse resembles many animals besides a horse. His tail is like a monkey's, enabling him to grasp objects with it. The male sea horse has a pouch like a female kangaroo.

The female deposits her eggs in the male's brood pouch. Then she

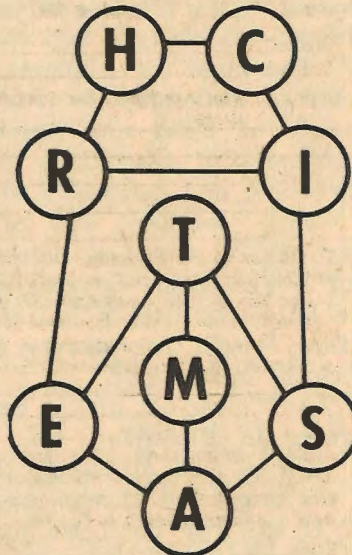
swims away, never again concerning herself with her family. The henpecked father carries these eggs for forty-five days. Even after hatching, the young remain in the pouch until the father decides they are able to care for themselves. He then urges them out by muscle contractions.

The babies emerge as exact replicas of their parents, but minia-

HOLIDAYS

BY CARL H. SWINCK

THE names of two holidays can be spelled with the letters shown. If you begin with the correct letter and follow the lines from one letter to another, you will find these holidays.



Answers
Christmas, Easter

ture in size. Sometimes a youngster "hitches a ride" on the tail of its parent. More often the little creatures engage in a tug of war by hooking one another with their tails and pulling in opposite directions. They get their exercise in this manner.

The food of the sea horse consists of small sea creatures and fish eggs. They refuse to eat anything dead, preferring to die rather than eat something which does not move. Because of this trait, they have been referred to as "sea mules."

The mouth of a baby sea horse is the size of a punctuation period. He feeds on microscopic plants and animals found in the sea. If you are close enough, you can hear the tiny jaws click as he snaps up his food.

Sea horses are quite fearless. They will play about a person's hand in the water.

They cannot be kept in a bowl or aquarium with other fish. In order for them to live, they must have a constant flow of cool, fresh sea water. They also require an abundance of live food, chiefly minute aquatic animals. Fresh sea lettuce daily is an ideal food. Having this, the little sea ponies can pick out the dainty microscopic morsels at their leisure.

We know how the sea horse exists and what he eats. We know his constant need for fresh sea water. Yet one mystery remains concerning the little creatures which resemble curious pygmy dragons from a delightful fairy tale. No one has ever learned where they go in winter.

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Children's Book

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2. We cover all accidents and sicknesses,

except pregnancy, any act of war or military service, pre-existing accidents or

sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

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(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

We invite close comparison with any other plan.

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2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No
 To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X**

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The trial of Jesus

DR. CHARLES THOMPSON, PASTOR
FIRST CHURCH, RUSSELLVILLE
MATTHEW 27:11-26
APRIL 4, 1965

AS we come to this lesson, we find our Lord approaching the end of the days of His flesh. The cross is not far away. But He must pause in the course of the journey long enough to allow the treacherous plot of the chief priests and the elders to run its dreadful course.



DR. THOMPSON

The journey had become a solitary experience for Jesus so far as earthly friends were concerned. His disciples had fled. One had betrayed Him. Another had denied Him. So, He comes to the moment of trial alone. It is a terrible drama. In fact, the larger lesson (Matthew 26:1 to 27:26) could be interpreted as a dramatic study in contrasts. There were two trials, two central figures named Jesus, and two alternatives represented by Pilate's question.

THE TWO TRIALS

IN Mark and Matthew, but not in Luke or John, there is a trial before the Sanhedrin at night as well as a trial before Pilate the next morning. The first trial was presided over by Caiaphas the high priest, chief officer of the Jews' highest court. It was a religious court charged with the responsibility of maintaining strict Jewish orthodoxy. They were quite religious and concerned about religious interests. They met at night to question Jesus. Of course, the trial was sheer mockery since they had already hatched their devilish scheme to get Jesus executed. But they were desperate men. They wanted to do what they could not do, kill Jesus.

The trial before Pilate was a necessary evil for the Sanhedrin. According to rabbinic law, crimi-

nal cases must be tried in the daytime and finished in the daytime. Also, under Roman occupation the Jewish authorities could condemn, but they could not execute the death sentence. Pontius Pilate represents the powerful Roman government. No doubt Pilate was an irreligious man. But he had the power to do what he did not want to do, kill Jesus.

THE TWO CENTRAL FIGURES NAMED JESUS

The drama intensifies and the men named Jesus become the alternatives for Pilate. Some scholars say the full name of the notable prisoner was Jesus Bar-Abbas. If so, then, there were two of them, one, a criminal, the other God's Unique Son. Pilate had no qualms about executing a criminal named Jesus. He had no reason to execute God's Son.

The real contrast is revealed in the attitudes evidenced by the actions of Caiaphas, who should have known better, and Pilate, who did know better. Neither seemed to know which Jesus was God in the flesh. Man's quest after the truth had degenerated to the lowest level. Neither religious leader nor civil authority recognized the Truth when He stood in their courts. Pilate knew only that Jesus was innocent. Caiaphas knew only that He was no suitable Messiah for his religion. The Jews cried crucify Him and Pilate washed his hands. This was a Jewish ceremonial rite, not a Roman custom. Could it be that neither Jesus meant anything to Pilate, and that he wanted to mock the Jews whom he hated with this final gesture? At any rate, the trial is over and Jesus the Messiah goes to the cross while Jesus Bar-Abbas goes free. It has been that way ever since.

THE TWO ALTERNATIVES

SINCE those days of the trials men have forgotten, if they ever knew, that Bar-Abbas had a first name. They have never been able to shake loose the memory of that other Jesus. Pilate's question is every man's question. No man can escape the reality of the alternatives: On the one hand, not caring enough to assert our belief and commit our lives to the Lord; or, on the other hand, refusing to have the Christ on His own terms. Either course is disastrous.

But there is a second alternative. Man can know God through the Lord Jesus Christ. This is the painful course of self-recognition of what man actually is, sinner by choice and practice.

Perhaps the hardest admission that man ever makes is to acknowledge that he is not self-sufficient. Man never likes to admit that he owes his existence to someone else. To stand exposed for what he really is, a helpless sinner, totally dependent upon the gracious Creator, with no inner power to produce or sustain himself, this is the hard matter for man to admit.

In a way, Pilate represents all of us. There he stood face to face with God in the flesh. His prisoner stood before him unafraid. Somehow I think Pilate understood more of what was happening than we see on the surface.

Keep in mind that Pilate was not bound to try Jesus. The Jews could find a criminal guilty in their Sanhedrin. They only needed Pilate to execute Jesus. Very often in religious trials especially, the provincial governor would accept the findings of the religious court. In such cases, the governor would simply waive his right to retry the case and exercise the other half of his prerogative, the passing and execution of the sentence. Pilate did not do this. In fact, he taunted the Jews with the suggestion that they judge Jesus according to their own laws. This they could not do because they wanted his life and only Pilate could execute Him. At last Pilate consents to the trial. Pilate pays little attention to any charge except the one about Jesus being a king. Pilate

invited Jesus into the palace for privacy. Jesus, unlike the Jews, had no scruples against entering the palace. Pilate played the role of man to the hilt. He treated Jesus with respect. He was honest and just. He knew that Jesus was innocent. He gave the Jews an option. It would have suited Pilate well if they had been content with Bar-Abbas. The one thing Pilate did not do was to accept responsibility.

We too keep going back to the cross. It seems to be such a good and noble thing for Jesus to do. The world would do well to remember it, we say. What a terrible spectacle at the cross. Men laughing, gambling, cursing, and staring. But we must remember that Pilate could have done something, if he had felt responsible. One time or another on your trips to the cross you will have to stop by Pilate's hall and stand in Pilate's place. Then you can do one of two things, wash your hands with Pilate or acknowledge your responsibility.

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APRIL 1, 1965

A Smile or Two

Poor me!

(Dedicated to the Office Secretaries)

I type all day, my back gets tired,
 And if it weren't for getting fired
 I'd be the first one here to shirk
 When e'er my boss piles up the work.

I cut those stencils every day
 Without an extra cent of pay.
 Those letters seem to longer get
 And they are never read, I bet!

The boss makes speeches everywhere—
 To say a word I wouldn't dare!
 The speech I'd like sometime to make
 Is "Just go jump into the lake."

But here I sit and slave all day
 While he is out and on his way;
 I have no time to loaf, you see,
 With all the work he left for me.

—By Ralph W. Davis

Prodigy

"SHOULD I take Junior to the zoo tomorrow?

"If the zoo wants him, let 'em come and get him."

LADY (holding a cookie above a dog): "Speak! Speak!"

Dog: "Why, I hardly know what to say!"

Best protection

A CITY boy on a night hike in the Rocky Mountains inquired of the guide, "Is it true that a grizzly won't attack you if you're carrying a flashlight."

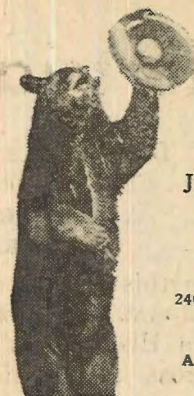
"That depends," said the guide, "on how fast you're carrying it."

It'll work

SAID the clerk, "How can I stop woman customers from talking about the low prices in the good old days?"

The floorwalker suggested, "Act surprised, and tell them you didn't think they were old enough to remember them."

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Definition

A BACHELOR is one who believes in clubs for women.

A husband does, too, if kindness fails.

Old Army game

AN Irish soldier on duty in Egypt received a letter from his wife saying there wasn't an able-bodied man left, so she was going to dig the garden herself.

Pat wrote at the beginning of his next letter: "Bridget, please don't dig the garden; that's where the guns are."

The letter was duly censored and in a short time a lorry-load of men in khaki arrived at Pat's house and dug up the garden from end to end.

Bridget wrote to Pat in desperation, saying that she didn't know what to do, as the soldier had got the garden dug up, every bit of it.

Pat's reply was short and to the point: "Put in the spuds."

Time table

A SALESMAN who had been traveling on a certain railroad for a number of years was complaining about the trains always being late when, to his surprise, the train came in on time.

He immediately went to the conductor and said: "Here's a medal. I want to congratulate you, I've traveled on this road for 15 years and this is the first time I ever caught a train on time."

"Keep your medal," said the conductor, "this is yesterday's train."

Religious News Digest

By Evangelical Press

'Good Society' needed

GRAND RAPIDS, Mich. (EP)—America needs the *Good Society*, not the *Great Society*, says an editorial in the Mar. 5 issue of *The Church Herald*.

"It is not so much the Great as the Good Society... built on righteousness and integrity, freedom and justice and mercy and ultimately on godliness," said the publication of the Reformed Church in America.

The magazine suggested that "our society is threatened not so much by a lack of luxury or leisure, as by a spreading dry rot in our public and private morals."

Raise 'drinking age'

SYRACUSE, N. Y. (EP)—The legislative commission of the New York State Council of Churches announced here that it would support legislation prohibiting sale of alcoholic beverages to persons under 21 years of age.

Two bills now before the Legislature in Albany would carry out the council's recommendation.

The current "minimum drinking age" in New York State is 18—and it has caused difficulties for five neighboring states and two Canadian provinces, all of whom bar drinking to those under 21.

Parochial bus service

TOPEKA, Kans. (EP)—A bill that would authorize bus transportation for private and parochial school pupils was introduced here before the Kansas Senate.

It would amend the current state law on public school transportation to include high school students and private and parochial school pupils.

Under its provisions, the "pick-

up" of private and parochial riders would be made along existing routes serving public schools.

Drop Bible study

HARRISBURG, Pa. (EP)—Federal Judge Frederick V. Follmer closed out legal action against the Cornwall-Lebanon Suburban Joint School System on the issue of Bible reading and prayers with a stern warning against resumption of religious exercises in its public schools.

At the same time, the jurist refused the request of Mr. and Mrs. James Snavely and the American Civil Liberties Union for an injunction against the school district, on the grounds that the practices no longer exist.

Atheist's suit

HONOLULU (EP)—The Baltimore atheist who launched the case resulting in the U. S. Supreme Court ban on prayers and Bible reading in public schools is now urging another battle in Hawaii—but without success.

Mrs. Madalyn Murray lost a suit which sought to prohibit the phrase, "one nation under God," from the Pledge of Allegiance recited in public schools of the 50th state.

The suit was dismissed by Federal Judge Martin Pence who denied a request from Mrs. Murry to have a special three-judge federal court hear the case. She contended that her 11-year-old son, Art, had been compelled to recite the pledge at a school here.

Race causes split

JOHANNESBURG, So. Africa (EP)—Disbanding as a single organization after 67 years, the Student Christian Association (SCA) of South Africa has split into independent societies to be linked by an advisory committee.

According to *The Christian Recorder*, published at Standerton, a student leader said the association divided "on apartheid lines" into Afrikaans, English, Bantu and Colored sections.

National newspaper

ST. LOUIS, Mo. (EP)—The Lutheran Church-Missouri Synod's official monthly magazine, the *Lutheran Witness*, will be supplemented by a national full-size newspaper beginning in May.

To be issued twice a month, the paper will be called the *Lutheran Witness-Reporter*. It will stress news of religion and include editorials, columns and articles.

Objectives of the newspaper, which will have seven regional editions, will be "to inform and edify members of the Synod, commend them one to another and stimulate them, keep them mindful of their oneness in Christ and broaden their vision."

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