

4-11-1963

April 11, 1963

Arkansas Baptist State Convention

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



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

Recommended Citation

Arkansas Baptist State Convention, "April 11, 1963" (1963). *Arkansas Baptist Newsmagazine, 1960-1964*. 174.
<https://scholarlycommons.obu.edu/arbaptnews/174>

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1960-1964 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

Arkansas Baptist

newsmagazine

APRIL 11, 1963



Those who fight us, page 6

personally speaking

A required course

THE most of us come with grudge-nursers built in. Forgivers are extra equipment that has to be installed.



ERWIN L.

Forgiving does not come easy. There is nothing in our human natures that makes us want to forgive. And one reason it is so hard for us to forgive is that there is at least one thing that's even harder for us than forgiving—that's confessing our own shortcomings and asking to be forgiven.

But the Lord shows us that repenting and forgiving are required of every one who expects to be his disciple. In the Model Prayer, he teaches us to pray: "... forgive us our debts as we have forgiven our debtors" (Matt. 6:12).

At the conclusion of his story about the slave who had been forgiven his huge debt but who would show no mercy to a fellow slave who owed him a few dollars, Jesus said:

"And the master was enraged and turned him over to the official torturers, until he should pay the whole debt. This is the way my heavenly Father too will deal with you, if you do not, each one, heartily forgive your brother" (Matt. 18:34-35).

The Lord let his disciples know that the sky is the limit on how many times we are to forgive those who wrong us and then repent and ask forgiveness:

"Be always looking out for one another," the Lord said, in Luke 17:3-4. "If your brother ever sins, reprove him, and if he repents, forgive him. Even if he sins against you seven times in a day and seven times turns to you and says, 'I am sorry,' you must forgive him."

But when Peter seemed to get the idea that the Lord was setting a limit and giving a specific formula for forgiving, and asked how many times one must forgive—seven times in a day?—the Lord replied: "I tell you, not as many as seven, but as many as seventy times seven!"

It is humanly and divinely impossible to forgive someone who does not desire to be forgiven. The father of the prodigal son (Luke 15) yearned after his son all the time the youth was away in the far country of licentious living, but he could not forgive the young man until the son came to him-

self and turned back to his father in repentance.

So it seems that repenting and forgiving are heads and tails of the same coin. We cannot have one without the other. Men and women must forgive one another as they expect God to forgive them.

Erwin L. McDonald

IN THIS ISSUE:

THERE'S more bootlegging in "wet" than in "dry" territory, official arrests reveal. And there is far more drinking of alcoholic beverages in "wet" than in "dry" localities. Read "Liquor in Arkansas, 1963," by Dr. William E. Brown, page 6.

IT should be a source of comfort to us to remember that scavengers do a great deal to protect the health of those for whom they scavenge," says Editor Horace F. Burns of *Baptist New Mexican*, of those who spend their time and energy chewing the bones of Southern Baptists. See, "Scavengers," page 6.

LIBERALISM is so preoccupied with a contemporary world view that it fails to place a proper emphasis on Christian history, declares Robert R. Soileau, in "Case against Liberalism," pages 7-9. "... liberalism lacks the proper critical attitude toward its own methodology and conclusions," Dr. Soileau declares. "Unsubstantiated dogmatism is as unbecoming to a liberal as it is to a fundamentalist," he concludes.

FASTING, in the Christian sense, is not so much doing without as it is dedication, says V. Wayne Barton, in "Christian Fasting," page 9.

Arkansas Baptist newsmagazine

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

April 11, 1963 Vol. 62, Number 15

Editor, ERWIN L. MCDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol

Little Rock, Arkansas

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church Budget, 14 cents per month

or \$1.68 per year per church family. Club plan (10 or more paid

annually in advance) \$1.75 per year. Subscriptions to foreign

address, \$3.75 per year. Advertising rates on request.

Articles carrying the author's by-line do not necessarily reflect

the editorial policy of the paper.

Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press.

A one-year term

THE arguments for making the tenure of the president of the Southern Baptist Convention one year, with provision that the holder of this office not be eligible for a second term, are hard to answer. (See "A One-Year Term," in "Letters to the Editor," our issue of March 28, page 4.) And the reasoning that applies for the presidency of the Southern Baptist Convention would seem to apply also to the presidency of a Baptist state convention.

According to the grapevine, at least one man who is expected to be nominated for president of the Southern Baptist Convention next month in Kansas City is solidly for the one-year term and will make a public statement to this effect when and if he is nominated.

This would be a good time for both the Southern Baptist Convention and the Arkansas Baptist State Convention to change to the new, one-year plan. Dr. H. H. Hobbs is just completing a second term as president of the Southern Baptist Convention and Dr. C. Z. Holland is finishing his second term as president of the Arkansas Baptist State Convention. Both men have filled their places well and if there is any dissatisfaction with either in his respective role, we have not heard it. So there would be no reason for either of them to feel that he precipitated the change.

Presently the Constitution of the Southern Baptist Convention states specifically: "The term of office for the president is limited to two (2) years and he shall not be eligible for re-election until as much as one (1) year has elapsed from the time his successor is named."

And the provision for amending the Constitution is:

"Any alterations may be made in these Articles by a vote of two-thirds of the members present when the vote is taken without regard to total enrollment at any annual meeting of the Convention, provided (1) no amendment may be considered after the second day of the Convention and (2) that an amendment shall have been presented to the Convention at the previous annual meeting before action is taken upon it."

So the proposal to amend the Constitution to restrict the term of the president to a one-year term can be made at Kansas City and the matter can be voted upon a year hence.

As for the situation in our state convention, the by-laws of the Arkansas Baptist State Convention presently restrict the tenure of the president to two successive terms of one year each. But this could be changed at any regular meeting of the Convention, by two-thirds vote, provided: "Any proposed amendment to this Constitution shall be presented to the Convention in writing, for its consideration, upon the first day of the annual session, and may be voted on, on any subsequent day during the session, provided adequate publicity has been given in previous announcement." (Apparently the body itself would be the final authority on whether or not "adequate publicity" would have been "given in previous announcement.")

So there do not seem to be any insuperable barriers in the path of either Southern Baptists or Baptists of Arkansas to the one-year term. It's just a matter of what we want. The editor invites viewpoints pro and con.

'A certain quality'

WRITES Dr. Forrest H. Heeren, Dean of the School of Church Music, Southern Seminary, Louisville:

"As a layman . . . I find a certain quality about it [*Arkansas Baptist Newsmagazine*] which is not always evident in all of our state papers. It would appear to me that the paper particularly reflects a good balance between presenting controversial issues and questions and yet with a critical analysis which always reflects affection and concern for the parties or institutions involved. In my opinion, this is a very outstanding attribute for a state paper."

It happened!

Down in Arkansas

"Don't bend the Word!"

ONE day recently I dropped by Central Church, North Little Rock, for a brief visit with my pastor, Dr. C. Gordon Bayless, and to pick up a glossy photograph of him to be used with a newspaper story. As I was about to leave, Pastor Bayless inquired with some concern: "Are you carrying that picture in a way that it won't get broken?"

Opening my Bible to reveal the photo just inside the front cover, I replied: "I trust it is satisfactory to carry your picture in the Holy Word."

"Yes, if you don't bend the Word!" he fired back, with a grin.—ELM

The Communist scourge

REGISTRATION at the 74th annual meeting of Arkansas Woman's Missionary Union totaled 1,450. Presiding at all sessions during the two day meeting, April 2-3 at Little Rock's Second Church, was Miss Elma Cobb, Little Rock, state WMU president. The theme was "Crown Him."

The Tuesday evening session was devoted to presentation of the techniques, threats and inroads of Communism in countries around the world. Mrs. Umbelina Landera, a teacher of 17 years in Havana, and now refugeeing in Marshall, Mo., spoke of conditions in her native land of Cuba.

The audience was shaken by her convincing assertion, "Communists in Cuba are there to stay regardless of the cost, and their real aim is the United States," Mrs. Landera summarized her message in three statements: (1) Let us understand that Russia waited 40 years for what she now has—an ideal base just 90 miles from the United States. (2) They are there to stay regardless of the cost. More and more Cubans are leaving the country, but they are being replaced by dedicated Communists of many races. (3) We should understand that the real aim of the Communists is the United States. She told of a sign in Havana which reads, "If the Yankees don't want to live 90 miles off a Communist country, they are free to move elsewhere."

Living conditions in Cuba were reported to be deplorable—little food, little clothing, no escape from spying by Communists, false teachings in the schools, denouncement of God.

During a symposium missionary guests made observations on infiltration of Communism in the countries where they work:

"After the civil war thousands of children were taken from Spain to Russia to be taught," stated



MRS. Umbelina Landera, refugee from Cuba, with her first teacher, Miss Mildred Matthews, of Jonesboro, emeritus missionary in Cuba.

Mrs. C. W. Whitten of Spain. "They are now returning to places of leadership. Results are yet to be seen."

Mrs. Donald Rollins of Alaska told of the indoctrination of the youth of Alaska which has taken place unnoticed and unchallenged.

Speaking of Chile, Mrs. Edward Nelson said, "Many say Chile is Russia's next target in South America . . . There is great fear that a Communist president may be elected . . . Tons of attractive Communistic propaganda are on the newsstands."

In Paraguay, stated Mrs. Gilbert Nichols, the strongest appeal is being made to students, who will listen to any promise of change.

Rev. W. H. Berry, veteran missionary in Brazil, speaking of the country in general and the new capital, Brazilia, in particular, said, "Communism is there. It is feverishly alive behind the political scene, and is appealing to the great hordes of underprivileged."

Following the symposium, Ross Coggins, associate secretary of the Christian Life Commission, Nashville, Tenn., said, "The answer is not fear, but a re-evaluation of our faith . . . a re-evaluation of what we are doing . . . a rededication to the opportunities of this, our day . . . a recapture of the revolutionary zeal of the early Christians."

Pointing out that only 8 million are members of the Communist party, Mr. Coggins observed, "The Communists have not outnumbered us [Southern Baptists]. They have only out-committed us."

Mrs. R. L. Mathis, president of Woman's Missionary Union, SBC, recalled many incidents of the early beginnings of Woman's Missionary Union, observing its 75th anniversary.

"Our purpose and responsibility as Christian women is to work with God in carrying out his plan to save all men, everywhere," said Mrs. Mathis. She admonished her listeners to be cognizant of not only victories in this anniversary year, but also failures, and to be aware of the challenge of the future.

In addition to the 75th anniversary of Woman's Missionary Union, 50th anniversary of Girls' Auxiliary was also observed. Many state WMU leaders and guests appeared in 1888 costumes at a reception Tuesday night.

In commemoration of the GA anniversary there were two dramatic presentations and a special breakfast, all under the direction of Mrs. S. Ladd Davies, acting GA director. At the opening session Tuesday, flags of 30 nations where Southern Baptists have mission work, borne by those in native costume, were presented. They are being provided by members of Girls' Auxiliary for the new Baptist camp as a special project during the anniversary year.

At the closing session the following were elected to serve as officers: president, Miss Elma Cobb, Little Rock; vice president, Mrs. R. E. Snider, Camden; recording secretary, Mrs. W. B. Davey, Little

Rock; treasurer, Miss Nancy Cooper, Little Rock; mission study director, Mrs. Jay W. C. Moore, Fort Smith; prayer director, Mrs. Coy Tommey, McCrory; community missions director, Mrs. Orville Hamilton, Blytheville; stewardship director, Mrs. J. A. Hogan, Sweet Home; enlistment director, Mrs. J. H. Brandt,

Carlisle.

Twenty-four others were elected to the executive board as district, associational and local representatives.

The 1964 meeting will be at First Church, Little Rock, April 14-15.

LETTERS TO THE EDITOR

the people SPEAK

Our new paper

GO to Cave City again! [See editorial, "Out of the Clouds," in our issue of March 21.]

Congratulations on the change in the **ARKANSAS BAPTIST**. Your 'emphasis to timely articles on matters of great concern to Baptists' is appreciated. Dr. Phelps' address is an anchor in unsteady waters. It is good that you gave it wider circulation.

The news section will not suffer by being moved over a few pages. Keeping the jokes on the last page provides a quick reference.

Thanks for an informative, and inspirational magazine.—James A. Walker, Pastor, Forest Oaks Baptist Church, 1845 Forest Oaks Drive, Houston 17, Tex.

The March 21 issue

A COPY of the March 21 issue of your paper has just come to my desk. You are to be congratulated for this fine issue.

First, I like the color you have been using on the cover for the last few issues. Of course, most important in this issue is Dr. Phelps' address. He certainly has not solved a problem, but in my opinion, he has given a very good evaluation of both sides. I hope that this can be widely read.—E. Odell Crowe, Manager, Retail Advertising and Sales Department, Sunday School Board of Southern Baptist Convention, Nashville 3, Tenn.

The Phelps' address

EDITOR Erwin L. McDonald of the **Arkansas Baptist** has favored me with a copy of the March 21 issue which contains your address on "Academic Freedom and Academic Responsibilities."

May I commend you on this excellent, forthright and stimulating discussion of this pertinent subject.

As a lay member of the Executive Committee of the Southern Baptist Convention I need light in this field and your address provided considerable illumination.

Thank you for the help you have

been to me.—Owen Cooper, Yazoo, Miss.

DO you want to know the best article you have printed in your years as editor? If so, it is that by Dr. Phelps on academic freedom and responsibility and I have just written him my appreciation for a fine presentation.

Maybe you want to reply that if we reprinted the article it could also be our finest. We are holding that as a possibility while at the same time struggling with the length of it in these days of space shortage when the budget must be balanced.

Anyway, congratulations.—John J. Hurt, Editor, **The Christian Index**, Atlanta 3, Ga.

The Traskwood Case

LET me take this opportunity to commend you on your editorial, "High Court Out of Bounds." You have given a clear picture of the condition which developed and a logical analysis of that which happened in light of our Baptist beliefs.—George W. Schroeder, Executive Secretary, Brotherhood Commission, Southern Baptist Convention, Memphis 4, Tenn.

SBC Evangelistic Conference

THE Convention-Wide Evangelistic Conference, July 2-4, in Dallas, is for every person, among Southern Baptists, who should be a witness. Who should witness? It is every Christian's job. The conference, therefore, is for the benefit of every one of us.

Every pastor, deacon, Brotherhood member, Sunday School superintendent, officer and teacher, who possibly can, should be there for this conference. Every Training Union and Woman's Missionary Union officer should attend.

The program of the conference was designated to meet the specific evangelistic needs of these wonderful people.

Four sessions will be, altogether, for inspiration when Drs. Baker James Cauthen, W. A. Criswell, Warren Hultgren, Ramsey Pollard, Billy Graham, and others, will lead us in high and holy hours of inspiration.

Why this first Convention - Wide Evangelistic Conference? It is primari-

ly to launch our plans for the great crusade in the year 1964.

More than a hundred leading personalities in evangelism, and in other phases of our great work, will seek to help each person present to see that God needs him in this great effort and that he can be used of God to win souls in 1964.—C. E. Autrey, Director, Division of Evangelism, Home Mission Board of Southern Baptist Convention, Dallas 1, Tex.

How thinkest thou?

WHY do we refuse to let the colored races worship with us, yet we will raise money to send a missionary where he can worship with them?

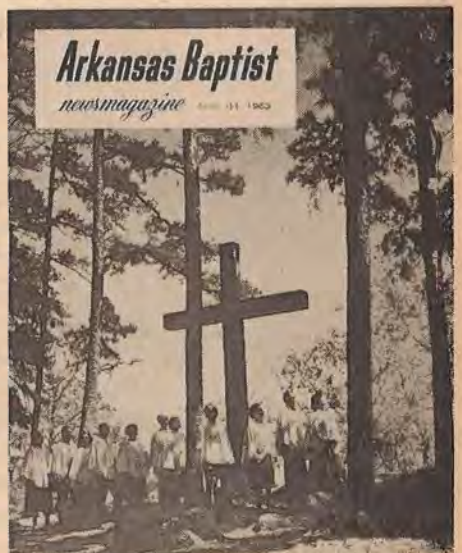
We integrate blondes, brunettes, and redheads, but we will not integrate white, brown, and black skins.

When Philip, the Jew, sat in the chariot of the Ethiopian, could you call that integration? Did not their Lord say, "Where two or more are gathered together in my name, there I am in the midst?" Could you say that they were having primitive church?

Was integration in the Bible on the basis of color or was it on the basis of Jew and Gentile? Did not Moses have a negroid wife? Did not Solomon say in the Song of Solomon, "I am black"? Was the church at Antioch integrated when Niger (black) was allowed the privilege of prophecy?—R. T. Ware, Pearsall, Tex.

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.

The Cover



Easter sunrise services held annually at Hot Springs National Park.

Liquor in Arkansas, 1963

BY WILLIAM E. BROWN, EXECUTIVE DIRECTOR
CHRISTIAN CIVIC FOUNDATION OF ARKANSAS

ARKANSAS has enjoyed a favorable place in the national statistics on the alcohol problem. Research discloses that in any state where the consumption rises, the problem increases. Anything which keeps the rate of consumption down minimizes the problem. All the efforts of the Alcohol Beverage manufacturers and dealers to increase consumption works against the efforts to control the alcohol related problems.

A study of the per capita consumption of absolute alcohol for all of the states in the year 1961 is now available. The range of consumption is from 0.31 gallons in Mississippi to 4.223 gallons in the District of Columbia. Arkansas was the third smallest per capita consumer with 0.666. Only Alabama and Mississippi consumed less per capita.

The table of states follows:

State	Gallons	State	Gallons
1. Mississippi	0.31 (1955)	26. Missouri	1.410
2. Alabama	0.595	27. Minnesota	1.429
3. Arkansas	0.666	28. Ohio	1.432
4. Georgia	0.726	29. Louisiana	1.441
5. Tennessee	0.734	30. Washington	1.443
6. North Carolina	0.774	31. Delaware	1.482
7. South Carolina	0.796	32. Colorado	1.493
8. Utah	0.816	33. Pennsylvania	1.497
9. Oklahoma	0.865	34. Montana	1.500
10. West Virginia	0.879	35. Vermont	1.529
11. Kansas	0.907	36. Michigan	1.552
12. Kentucky	1.009	37. Florida	1.689
13. Iowa	1.015	38. Massachusetts	1.738
14. Idaho	1.047	39. Maryland	1.745
15. Indiana	1.101	40. Rhode Island	1.756
16. South Dakota	1.142	41. Illinois	1.770
17. Texas	1.174	42. Alaska	1.869
18. New Mexico	1.200	43. California	1.891
19. North Dakota	1.244	44. Wisconsin	1.939
20. Virginia	1.282	45. Connecticut	1.954
21. Maine	1.332	46. New York	1.994
22. Oregon	1.391	47. New Jersey	2.014
23. Arizona	1.395	48. New Hampshire	2.090
24. Wyoming	1.396	49. Nevada	3.394
25. Nebraska	1.405	50. Dist. of Columbia	4.223

These figures have been compiled by the American Business Men's Research Foundation of Chicago from figures released by the U. S. Government. For some reason Hawaii is not included and Mississippi is not given for 1961, probably because only beer is legally sold in that state.

It is reasonable to believe that the low consumption in the lower consuming states is due to the fact the states are under local option.

It is impressive to note that we have 44 counties

now under local option and 31 counties that are characterized as "wet counties." The liquor forces offer the claim that bootlegging and consumption increases under local option. However, the Alcohol Tax Unit seized 78 stills in Arkansas in 1961. Of these, 52 were in the 31 "wet" counties and 26 in the 44 local option counties.

Liquor bootlegging in the United States today is as prevalent as during prohibition. Government agents are closing illicit stills in homes, stores and factories at the rate of 1,000 per month.

Those who fight us **Scavengers**

EVERY week literature comes to the editor's desk which scores Southern Baptists for one thing or another. We are constantly objects of the scorn and criticism of some who are certain that we are all modernists, communists, or landmarks. Some call us modernists, and go all out to score us for our modernism; others call us fundamentalists and show how wrong we are. Some writers go to great lengths to tell those who will read their literature that we are not a missionary group. They criticize our mission operations. Some criticize us for being so selfish as to not have fellowship with other Christian bodies; others criticize us for our cooperation and ecumenical leanings. One thing is certain, our critics are not agreed as to what is wrong with Southern Baptists.

If it were not for the fact that many who are not well posted on Southern Baptists, their people and their work, are misled, and finally come to believe that part of what they read is true, it would be easy to laugh and ignore all the biased or untrue statements we see. However, our attention is called to the fact that from time to time some of our own people become poisoned, and others who really ought to become Southern Baptists do not really get to know what Southern Baptists are like, and go off in some other direction.

Some of the publications we receive contain many half-truths, and the picture is distorted. Some statements are utterly false and unfounded, yet we see some such statements repeated time after time.

Whether they intend to do so or not, our critics help us a great deal. There is some hurt, to be sure, and individuals often are deprived of blessings that should be theirs, because they believed something that was not true. However, the fact that we have critics should be an encouragement to us. The critics honor us by their attention.

It should be a source of comfort to us to remember that scavengers do a great deal to protect the health of those for whom they scavenge.

As Baptists we should welcome criticism which is given in a fine spirit and solely for the purpose of helping, lifting or up-grading our work. We need to be alert in our program of work. We need to be careful, too, about what we preach and teach.

It is interesting that so often when we criticize ourselves, some are quick to find what they think is

a juicy morsel. They make the most of an opportunity to condemn or distort. Even some who are affiliated with Southern Baptists seem to be unable to join in self-criticism without exhibiting a spirit typical of an enemy. There is a difference between criticism and condemnation.

A few years ago, in another state, a church suffered greatly because a false rumor about the pastor had been circulated. Finally the matter was cleared up, and some members admitted to having circulated a story they knew was untrue. Then the pastor said something like this to his people: "I'm not a perfect

man, but if you're going to talk about me, I wish you'd tell the truth. If you just must know something bad about me, come and ask me . . . I can give you something to talk about. From now on, let's tell the truth."

It is not so disagreeable when our critics tell the whole truth, although at almost any time there may be things about us of which we may be ashamed. But half truths, distorted pictures, and "hear says," especially when there are ulterior motives and efforts to proselyte our people, are abominable.—Editor Horace F. Burns, in *Baptist New Mexican*, 3-28-63

Case against liberalism

BY ROBERT R. SOILEAU

Member of Faculty, New Orleans Seminary

A CHURCH bulletin of recent date warns Southern Baptists of the dangers of "neo-orthodox liberalism." Conversely, in an April [1962] issue of *Newsweek*, a leading Protestant clergyman speaks disdainfully of neo-orthodoxy and suggests that it is in fact a return to traditional orthodoxy. Philip Mauro in his book *The Gospel of the Kingdom* reviews some ideas advocated by the Scofield Bible and asserts, "Here is modernism with a vengeance." Obviously the words "modernism" or "liberalism" are relative terms often very loosely applied and are not necessarily true appellations.

[*Editor's Note: This is the second in a series of three articles by Professor Soileau. Last week he presented the "Case Against Fundamentalism," and next week will take up the "Case of Soul Liberty."*]

In reality, many who write of the dangers of liberalism have only a passing acquaintance with that historic movement.

Before proceeding further some delimitation is necessary. Any attempt at a discussion of liberalism in so brief an article runs the risk of improper analysis and over simplification. Liberalism is a many-sided movement. Consequently in this article, the writer purposes to confine his attention to what he considers to be the main thrust of liberalism: namely, its concern for general revelation, as well as its preoccupation with movements and patterns of contemporary history.

Liberalism began first as a method. As such, it was dedicated to the search for truth in all fields of human endeavor. From the outset it has utilized the literary, historical, and scientific methods given to the world through the gradual rise of the creative arts and sciences. Gradually, this method developed into a theological movement. As a theological movement, liberalism reached its peak in the nineteenth century.

The guiding principle of liberalism was the conviction that theology must live in confrontation with

the contemporary age. There was nothing wrong in itself with the conviction. Consciously or unconsciously, a relevant theology is always open toward and related to the world.

Isolationism is the prelude to stagnation. Liberalism, however, went overboard in its relation to the world. Soon, the idea emerged that for theology to preserve contact with the contemporary world it would have to speak from within one of the current philosophies. Theology then attached itself to the prevailing world view.

This was the fatal error of nineteenth century liberalism. As one contemporary mind views it, this attempt to give theology a firm basis actually removed the real ground from under it. Said he, ". . . this might explain the failure of their missionary task at a deeper level. Was it possible to win the Gentiles for the Christian cause by first accepting the Gentiles' point of view, in order to commend to them the Christian cause? Could this procedure impress the Gentiles? Would it not have been necessary first to be innocent as doves in order to be wise as serpents?"

The years have brought about a change in liberalism. Much of the blandness of that nineteenth century movement is absent in contemporary liberalism. The tragedy of war and its wake took away some of liberalism's optimism over man's eventual success in shaping a Utopian future. The metamorphosis through which the movement has gone needs to be noted.

Something of this changing liberal emphasis is illustrated in a recent statement by Harold DeWolf. Avers DeWolf, "We know nothing about God that he has not chosen to communicate to us. Apart from him we know nothing, do nothing, are nothing." Such strong emphasis upon revelation was often lacking in the nineteenth century.

In addition, evangelical liberalism should be cited for its contribution. The writings of John Baillie

afford a good example of the worth of evangelical liberalism. Mention should also be made of the contribution of existentialism to the doctrine of revelation as well as its contribution to personal Christian experience. Movements and emphasis of such importance should not be cheaply brushed aside. Present-day liberals deserve to be given credit for so important a shift in emphasis. But, important as is liberalism's changing posture, in its main thrust, it is still committed to what this writer believes is an uncritical subservience to movements and patterns of human history.

Admittedly, the task of keeping a theology open toward and related to the world is a difficult one. The tightrope extending between revelation and the world of ideas, while taut, is still a precarious walk. The theologian is ever in danger of losing his balance and falling either into isolation from the world or into absolute identity with the world. When Christianity speaks from the security of the prevailing world view, it speaks haltingly and ineffectively. This has been the perennial sin of liberalism.

Be that as it may, liberalism is not without virtue. Fair-minded men will readily concede validity in liberalism's critical demands. Those concerned for a vital faith have a right to insist that when a man speaks of ultimates he speaks accurately. In a society where advertising, politicians, and churchmen debase language and facts, the request to examine their dogmatic claims is not entirely out of order. Easy generalizations about God, righteousness, sin, and revelation can become a mask for ignorance. It is only right that a man know whereof he speaks. Maturity demands that he check his facts and test his logic.

The critical tools employed by liberalism are God-given tools. They are not, however, the exclusive property of any theological movement. Scrupulous use must be made of them by all Christian groups if the church is to be saved from obscurantism. As John Baillie has so ably expressed it, "If religion does not use the machinery of thought for the cultivation of its own field, then others will use that same machinery to turn its field into a wilderness." Any unthinking faith is a curious offering to be made to the creator of the human mind. Liberalism is to be commended for its willingness to challenge the validity of an idea.

Recognition is due the liberal emphasis, both past and present, upon the freedom and responsibility of men. True, at times, it has seriously overemphasized man's freedom and this overplay has in part led to a sanguine view of man's success. However, contemporary liberalism is presently stressing the necessity of man's response to God and the subsequent sharing of his life in accordance with divine will. The responsibility for so important a choice rests upon man. Freedom does not entitle him to ignore the divine ethical imperatives of the Gospel.

It follows, then, that it is the duty of Christians to relate the Gospel to the whole structure of society. It is incongruous to have moral men approve an

immoral society. A changed life should reflect itself in a changed society. Thus, through its strong ethical emphasis, stemming in part from its emphasis upon freedom and responsibility, liberalism has shown that social sin and social salvation are not to be ignored in favor of individualism in pietistic Christianity.

Despite its virtues, all is not well with liberalism. There is a strong case to be made against it. For one thing, it is too squeamish about authority. Often its definitions of authority are vague. Since it rebels against formalized authority, its view of authority is largely subjective. In its early development, liberalism's use of the scientific method and its reliance on subjective authority forced it to search for a refuge from the threats of science on faith. Following the influence of Schleiermacher and Ritschl the liberals found the vindication of their faith within their own experience. Reason and experience then become normative in the liberal system. Censure is not offered here for its use of reason or for its affinity for the scientific method. God forbid that we abandon reason for emotional authoritarianism or the scientific method for an allegedly infallible tradition. Censure is offered, however, for its tendency to absolutize reason and science and for its subsequent flight to subjective authority. Its proclivity in that direction has often led to an overly optimistic view of man and an inadequate doctrine of revelation.

Following the Renaissance proclamation that man was the measure of all things, liberalism went to extremes. While its interest in social reform was commendable, and man's role in this reform was indispensable, it failed to confront man with his finitude. God was lost sight of, who in His Sovereignty confronts man in his sin, calling him to account, and dealing with him as Lord. Because of the blurring of the vision of the absolute, man's inner experience was left without sufficient strength to provide a stable guide for religious maturity. He was left to follow whatever impressions and influences from outside that proved strongest. This meant that faith had no ground or object other than itself. Faith was self-sufficient. As one has expressed it, "Faith had no *vis-a-vis*."

Careful scrutiny is due liberalism's doctrine of revelation. It has broadened revelation to include nature, mind, and history without proper emphasis upon the personal dimension of Biblical revelation. By far the greater emphasis is placed upon general revelation. Through its strong alliance with science it is often embarrassed to find a place of real significance for Biblical revelation. It does not deny that God has spoken. But it leaves the impression that God has spoken and fallen into silence. The task of deciphering is now man's. Its concept of revelation tends to posit either an absentee God or God so immanent as to be scarcely distinguishable. In either case man is left to discover for himself God's nature and ways.

In the liberal system every communication is said to depend on two agents, one who speaks and

one who hears. Revelation refers to the God who speaks. Discovery refers to the one who hears. Man's hearing is dependent on his ability to discover, decipher, and define what may be known of God through nature, mind, and history. Thus, reason tends to become the infallible norm by which revelation is judged. That reason is a necessary norm all will admit, but to elevate it to infallibility leaves one precariously perched. This is one point at which liberalism seriously goes astray. It attempts to set up absolute rational categories through which God may be known and by which revelation may be judged. It forgets that if reason can preside absolutely over revelation it becomes greater than revelation and ultimately negates revelation.

While others are enamored of the past, liberalism often lacks the proper respect for religious history. While it would be altogether wrong to charge it with ignoring history (the great historical liberal theologian, Adolph Harnack, was certainly involved

in religious history), it does not appear to make full use of Christian history. The present too often seems wiser than the past. Its preoccupation with a contemporary world view precludes the proper emphasis on Christian history. It has frequently emasculated Christian history and left the Christian message too weak to speak for itself through the questionable vehicle of research imposed upon it.

Finally, liberalism lacks the proper critical attitude toward its own methodology and conclusions. If truth is its goal, it must be willing to examine with more consistency its own conclusions. Reason at best is fallible. Regardless of the validity of a method, it cannot be justified on its own terms. A person's conclusions, however honestly derived, are conditioned by his involvement at a given time. Unsubstantiated dogmatism is as unbecoming to a liberal as it is to a fundamentalist.

[Next Week: "Case for Soul Liberty."]



Christian fasting

"FASTING" is a happy, though not a literal, translation of the Greek *nesteuo*. Literally, *nesteuo* means "not to eat." Hence, fasting practices, ancient and modern, generally have been characterized chiefly by abstinence from food.

However, according to the New Testament, abstinence was only a secondary element in Christian practice. The primary element was commitment. That is to say, abstinence arose naturally out of lives that were dedicated in unselfish service. Hence, from time to time, it was natural for Jesus and His followers to forego the pleasure of eating in order to fulfill the normal demands of service.

"Fasting" is a happy translation of *nesteuo* precisely because it is not a literal translation. This term captures the idea of commitment rather than that of mere abstinence. "Fasting" is related to the word "fasten," which means "to hold onto." Another related expression is "to hold fast." This recalls the watchman on the wall

of the city who holds fast to his station until relieved in spite of hunger, thirst, and fatigue.

So, you can see that "fasting" in the Christian sense is not merely negative: doing without. The major idea in fasting is positive: dedication. And this positive idea is best expressed in the unliteral, but none the less accurate, translation itself.

Copyright 1962, by V. Wayne Barton,
New Orleans Seminary

The Bookshelf

Spurgeon on Revival, By Eric W. Hayden, Zondervan, 1962, \$2.95

Mr. Spurgeon gave credit to the membership of his Park Street Chapel and to their earnest, all-out prayer, for his success in the ministry.

The author, a former pastor of Spurgeon's church, The Metropolitan Tabernacle of London, is regarded as perhaps the greatest living authority on Spurgeon.

Mr. Hayden points to the urgent need of our own day for a great spiritual awakening in the face of a steadily increasing crime wave.

The Church at Worship, by Gaines S. Dobbins, Broadman, 1962, \$2.95
That Southern Baptists have much

room for growth in worship is generally admitted. Here Dr. Dobbins shows what ministers can do to increase the meaning and value of worship. The book is a basic study of the purpose of public worship and what worship should mean to growing Christians.

Salvation History, a Biblical interpretation, by Eric C. Rust, John Knox Press, 1962, \$6

Dr. Rust, a member of the faculty of Southern Seminary, Louisville, assesses the Biblical understanding of history and its relationship to the theology of the Bible. He notes that Biblical critics are increasingly aware that historical facts are bound up inextricably with theological meaning. Unlike the secular historian, Dr. Rust stresses, they are dealing with a Being who is active in history but at the same time reaches far beyond mere historical actuality.

A Letter to Jimmy, by Henry Viscardi, Jr., Eriksson, 1962, \$3.50

In his "Dear Jimmy" approach, Mr. Viscardi talks directly to youth everywhere. What he has to say, to them and to young "disabled" Jimmy, should prove inspiring not only to all youngsters but to their parents, to teachers, and to those of us who are involved with man's humanity to man. This book, as the others reviewed this week, can be secured from Baptist Book Store, Little Rock.

The Power of Christlike Living, by Leslie B. Flynn, Zondervan, 1962, \$2.50

New Testament Christlikeness does not spring from any imaginative contemplating of Christ's supposed reactions under certain circumstances, as in the famous book, *In His Steps*. Instead, the New Testament singles out certain qualities in the Lord's character and bids us emulate Him in these particulars. These virtues spotlighted in the Master's conduct, as recorded in the Scriptures, are discussed in the chapters of this book.



DALLAS AVENUE parsonage: Open house for the new, three-bedroom home for the pastor of Dallas Avenue Church, Mena, was held March 31. The brick residence has 1,928 square feet of floor space, including a study. Draperies for the home were provided through gifts from the women of the church. Rev. W. T. Byrum is pastor.



MR. DUNN



MR. HUNTER

BSU officer killed

BRUCE Dunn, who was to appear on the College Bowl Apr. 21, was killed in an accident Mar. 24 while driving two students home from church at Moscow, Idaho.

Burt Hunter, a fellow Baptist Student Union officer at the University of Idaho, is still scheduled for the appearance. Both young men became Christians at college.

Mr. Hunter is state BSU president, and both have been active members of the small Baptist church at Moscow. The Arkansas summer mission fund supports the BSU work at the University of Idaho.

Happy Ingram retires

DR. E. A. "Happy" Ingram retired as pastor of Dennison Street Church, Little Rock, Mar. 31.

During the three years he has served the church, two as a mission, 115 have been added by letter and 45 by baptism.

Dr. Ingram will supply the First Church, Jasper, Tex., Apr. 22-May 25 while the pastor, Dr. W. M. White, participates in the Japan crusade.

Arkadelphia to build

PARK Hill Church, Arkadelphia, has purchased land on two sides of its property to build additional educational space.

The church ordained four deacons Mar. 31: Joe Thomas, J. D. Ferguson, Paul Turner and David Easter.

Church helps Cubans

IMMANUEL Church, in Pine Bluff, recently voted unanimously to resettle a Cuban refugee family. The resettlement program is under the sponsorship of the Home Mission Board of the Southern Baptist Convention. The director of Cuban refugee resettlement is Rev. Robert Fricke in Miami, Fla.

The church will assist the family in housing and finding employment for the head of the family.

Some 250 Southern Baptist churches have participated in this program. Immanuel Church will be the first Southern Baptist Church in state of Arkansas to sponsor a Cuban family. The family should arrive in four to six weeks.

Dr. L. H. Coleman, pastor, recently said, "I get a spiritual nausea and indigestion when I think of how much time and energy it takes to learn missionary facts, attend schools of missions, hear missionaries speak, see slides of their work, read mission books, then do nothing about it. Every Christian must be a missionary, not a mission field."

Honored for poem

MISS Linda Marie Davis, sophomore journalism major at Ouachita College, recently won honorable mention in a writing contest of YWA Window, for her poem, "Graduation Time." The poem will be published in a future issue of the magazine.



MISS DAVIS

At Ouachita, Miss Davis is assistant editor of the Signal, publicity manager of the Tigerettes, and social co-chairman of YWA. She is the daughter of Mr. and Mrs. E. B. Davis, Woodbridge, Va.

Gracie takes honors

MISS Gracie Hatfield, daughter of Lawson Hatfield, Sunday School director for the Arkansas Convention, is running away with honors during her senior year at Central High School in Little Rock.



GRACIE

Gracie was chosen as third runner-up in the annual selection of Tiger Day Queen at Ouachita College, where she will be a student next fall. Gracie is also editor of Central's bi-weekly newspaper The Tiger, which received an All-Americana rating in the National Scholastic Association competition for school papers for the fall of 1962 issues. She heads the 12 member staff of nine seniors and three juniors.

The present editor started work in journalism almost a year and a half ago and began working on the paper as part of a journalism course in the eleventh grade. Last year she became editor-in-chief.

Mission speaker named

JOHN A. Tawil, a German-Arab who was born and reared in the city of Jerusalem, will be the mission speaker for the Concord Associational Youth Assembly, July 29-August 2, it has been announced by Jay W. C. Moore, director of the assembly.



JOHN TAWIL

Mr. Moore announces that the site of the assembly has been changed from the Kiamichi Assembly Grounds near Talihina, Okla., to the Arkansas State Assembly Grounds near Siloam Springs, and that the date of the assembly has been changed from Aug. 12-16 to July 29-Aug. 2.

Hall leaves Immanuel

ROBERT Hall, minister of music and youth, has resigned from Immanuel Church, El Dorado, to accept a similar position with First Church, White Settlement, Ft. Worth, Tex., Apr. 14.

Mr. Hall will serve the church on a part-time basis to enter Southwestern Seminary for the first session of summer school.

Mr. Hall has been with Immanuel Church for two and a half years, first serving as organist and youth director, and in his present position for two years.

Barnett to association

CARROLL County Association has called Rev. Weldon Barnett, former pastor of Elmdale Church, Springdale, as associational missionary.

Mr. Barnett is a native of Texas, a graduate of Howard Payne Baptist College, Brownsville, Tex., and Southwestern Seminary, and has done post graduate work at Golden Gate Seminary.

Mr. Barnett has served churches in California for ten years and two years in Springdale.

Mr. and Mrs. Barnett have two children.

He began his work in Carroll County, Apr. 1.

Mr. and Mrs. Barnett will be living in Berryville.

Arkansas pastor honored

TWO outstanding engagements have come to Pastor Burton A. Miley, of First Church, Springdale. His church



MR. MILEY

has granted him a leave of absence for a trip around the world leaving Los Angeles June 16 and reaching New York City Aug. 3.

And on Sept. 8 he will supply the pulpit for Dr. Norman Vincent Peale, at Marble Collegiate Church, New York City.

Traveling by jet, Pastor Miley will visit, on his world tour, the Hawaiian Islands, Japan, Formosa, Hong Kong, Thailand, Malaya, India, Pakistan, Iran, Iraq, Lebanon, Israel, Turkey, and Rome.—Reporter

Coming revivals

EARLE Church, Apr. 28-May 5; Rev. Morris Smith, pastor, First Church, Morrilton, evangelist; Ed Spann, minister of music and youth at Hillcrest Church, Arlington, Tex., song director; Gordon S. Bachus, pastor.

SECOND Church, El Dorado, Apr. 9-May 5; Homer Martinez, revivalist. (CB)

FIRST Church, Monticello, Apr. 14-21; Rev. Homer Bradley, pastor First Church, DeWitt, evangelist; Jimmy Raymick, Harrisburg Church, Tupelo, Miss., singer; Rev. Jeff P. Cheatham, Jr., pastor.

FIRST Church, Farmington, Apr. 14-21; Pete Petty, Prairie Grove, evangelist; Frank Spencer, pastor.

REV. Norman E. Lerch, will be one of 40 pastors to preach in a simultaneous revival in Alaska Oct. 20, Nov. 3. A portion of his expenses will be paid by his church, First Church, Booneville. The invitation to preach came from the Home Mission Board's Evangelism Commission.



MARY GWEN HUMPHRIES

Named to staff

MISS Mary Gwen Humphries of Little Rock, a member of Gaines Street Church, has been selected to represent Arkansas on the Intermediate Advisory Staff of the Sunday School Board of the Southern Baptist Convention.

The 16-year-old sophomore at Central High School is the daughter of Mr. and Mrs. John E. Humphries.

Miss Humphries will evaluate each intermediate quarterly and submit suggestions for areas for discussion and topics. Only one intermediate from each state was chosen. Her letter was selected from others and judged best in content and neatness.

Early in 1964, her picture will appear in the intermediate quarterly with others on the advisory staff.

Arkansas Valley Association

SECOND Church, West Helena, badly damaged by fire Mar. 21, is now clearing out the rubbish and getting ready to begin rebuilding. The congregation just voted to purchase a tent and move right on the parking lot to have all of their services right at home. Soon they will have several Sunday School rooms ready for classes.

Rev. Everett Denton of Mississippi has accepted a call to Monroe Church and will assume the pastorate about Apr. 15.

Elaine Church has started a mission and Sunday School north of Modoc. Rev. Charles Davis, once pastor of Lambrook, is back at Elaine and may work with the mission. (CB)

DAN PIERCE has been elected president of the newly-reorganized Men's Brotherhood at Calvary Church, Little Rock. Other officers include John Pounders, vice president for programming; Dr. Bill Russell, vice president for enlistment; and John Ward, secretary.

Maxwell ordained

LINTON Maxwell, Southern College freshman from Blytheville, was ordained to the ministry Feb. 24 at Ridgecrest Church in Blytheville.



LINTON MAXWELL
Springs.

Rev. Thomas Langley served on the ordination council. Clerk was Jerry Mayfield. Rev. John D. Gearing preached the ordination sermon.

Mr. Maxwell is pastor of Post Oak Church, Heber Springs.

Nelson T. Tull dies

NELSON Tyne Tull, 87, retired field missionary for the church building and loan fund of the Southern Baptist Home Mission Board, died Apr. 1 at New Orleans. Burial was in Magnolia, Miss.

Mr. Tull, a native of Louisiana, began his Baptist work in 1917 when he was appointed budget stewardship director for the Mississippi Convention. Later he became business manager of the Bible Institute in New Orleans, now Southern Seminary.

Survivors include his widow, six sons, a daughter and a brother, Rev. S. E. Tull of Pine Bluff. (DP)

Cook accepts pastorate

THEO COOK, a graduate of Ouachita College and New Orleans Seminary, has accepted a call to Crystal Valley Church, Route 6, North Little Rock.



MR. COOK

Before entering Ouachita, Mr. Cook served J. M. Green Memorial Mission on the Hot Springs highway, and First Church, Whelen Springs. While attending seminary, he served as pastor of First Church, Thomas, La.

Mrs. Cook is the former Ruby Joe Hewitt of Arkadelphia. They have three daughters, Carol, 15; Beverly, 10, and Susan, 2.

Jesse Lee Berry dies

JESSE Lee Berry, 62, died Mar. 30 at his home near Monticello. He had been an electrician for 12 years at Arkansas A. and M. College.

He was a brother of Mrs. R. E. Haygood, staff member of the Women's Missionary Union, Baptist State Convention. Other survivors include a son and daughter; his mother, Mrs. H. J. Berry of Monticello; and two additional sisters, Mrs. Vesta Boudine of New Mexico, and Mrs. Grace Boone of Monticello.

Ten named summer missionaries



BILLY WALKER



BETTY DANIELS



WILLIAM ECHOLS



CHERYL LLOYD



MAXINE WHITNEY



LAWSON GLOVER



ELLA C. HEUSTESS



MARTHA E. WRIGHT



D. H. COOP



RUBY HAWTHORN

THE Student Department has announced the following selections of its summer missions committee for the 1968 Summer Mission Program.

Billy Walker, Jr., son of Rev. and Mrs. Billy Walker of College City, and a student at Southern College, will serve in Panama. Betty Daniels, a student at Arkansas Baptist Hospital and daughter of Mr. and Mrs. Luther Daniels of Route 2, Camden, will work at the Sellers Adoption Center in New Orleans. William Echols of Henderson State Teachers College, the son of Mr. and Mrs. Harold G. Echols of Arkadelphia, will serve in Hong Kong, China. Serving in Alaska will be Cheryl Lloyd of Arkansas State College, daughter of Mr. and Mrs. James S. Lloyd of North Little Rock. Maxine Whitney, a student at Arkansas State Teachers College and daughter of Mr. and Mrs. Woodroe Whitney of Manila, will serve in Hawaii.

Also serving in Hawaii will be Lawson E. Glover, Jr., son of Mr. and Mrs. Lawson E. Glover, Sr. of Malvern. Serving in the Washington-Oregon area will be Ella Claire Heustess, a

student at Arkansas State College and daughter of Mr. and Mrs. Mack Heustess of Forrest City. Working in the Arkansas Work Camp, a project sponsored jointly by the Race Relations Department and the Student Department, will be Martha Wright, a student at the University of Arkansas and daughter of Mr. and Mrs. Gene Reed Wright of Route 1, Smackover. Also working in the Work Camp will be Dennis Coop of Arkansas State College, son of Mr. and Mrs. Hale H. Coop of Batesville. Serving in Wyoming will be Ruby Hawthorn, Ouachita student and daughter of Mrs. G. E. Hawthorn of Route 6, Hot Springs.

The students serve without remuneration and have their total expenses paid for by over-and-above gifts of the students of the state. The \$4,500 budget of 1968 also helps the Baptist Student Union of the University of Idaho and Arizona State University and is helping a student from another country and a local BSU director in Arkansas attend the Baptist Youth World Conference, as well as providing film for a University of Arkansas medical student who will spend the summer in Nigeria.

Revival statistics

FIRST Church, Danville, Mar. 24-31; Rev. Leo Hughes of Trinity Church, Texarkana, evangelist; Jack J. Bledsoe, pastor, music director; 28 for baptisms upon profession of faith.

PARK HILL Church, Arkadelphia, Mar. 24-31; James Wilson, pastor, Beech Street Church, Gurdon, evangelist; Charles Santifer, Park Hill Church, singer; 6 additions by letter, 2 by baptism.

BLUFF AVE. Church, Ft. Smith, Mar. 10-17; Ronnie Dunn, Dallas, evangelist; 11 additions, 7 of these for baptism; C. D. Peoples, pastor.

FIRST Church, Altus, Okla., Mar. 17-24; C. Gordon Bayless, pastor Central Church, North Little Rock, evangelist; Dale Durham, Brownsville, Tex., music director; 47 additions; Gene Garrison, pastor.

NEW PROVIDENCE Church, Leachville; Rev. J. D. Seymour, missionary of Stone-Van Buren-Searcy Association, evangelist; Rev. Ray Tweed, pastor, director of music, assisted by Mrs. Jim Adkerson of Jonesboro, organist; 6 professions of faith; 1 by statement; 1 by letter; 14 rededications.

FIRST Church, Perryville; Mar. 10-17; Walter K. Ayers, evangelist; Mark Short led the singing; 12 decisions; 8 professions of faith; 4 by letter.

In our Easter bonnets

"True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs."

QUESTION: "My two daughters feel they simply cannot be seen on Easter Day if they do not have new outfits.

"I think new clothes take away from the spirit of the day.

"What is your idea?"

ANSWER: Perhaps you need to consider your own attitude first.

Celebration of Resurrection Day and Easter are two different occasions of widely differing origin.

Easter is a spring festival of secular beginnings. It is an expression of joy and welcome to the return of springtime. It is observed in traditional ways such as new clothes, the hiding of colored eggs, pretend rabbits, etc.

Resurrection Sunday is designed to be a day of joyous remembering, praise and thanksgiving for Christ's victory over death.

Each Sunday is in truth a resurrection day.

Just as Dec. 25 has been adopted as a time for celebrating the birth of Christ, although we have no proof of the authenticity of that date; so the vernal (spring) festival has been adopted as an annual time for celebrating the glorious fact of Christ's resurrection from the dead. The fact that the date (first Sunday after the date of the first full moon on or after Mar. 21) is almost coincidental with the Passover date adds meaning to the custom for Christians.

What person does not thrill to the beauty of springtime! Who does not enjoy the contrast between cold, bleak days of winter and cordial spring weather, fresh vegetation, budding trees, bright flowering shrubs, and early blossoms?

At our house we like this springtime bit of "Picturesque Speech":

"First a howling blizzard woke us, then the rain came down to soak us; and now before the eye can focus—
Crocus!"

—Lilja Rogers (quoted in *Readers Digest*)

More directly to your question, meaning and effectiveness in worship are measured by what the heart feels.

It is as natural for girls to want new clothes in springtime as it is for the crocus to bloom.

The absence, or the presence of new clothes does not determine one's relationship to Christ.

If the budget permits, new clothes join the beauty of surroundings to fill one's heart with happiness. But family circumstances do have a definite bearing.

If lack of money or some emergency rules out the privilege of something new, the girls must learn the lesson of adjusting to difficult circumstances. But let learning be done in an atmosphere of love and cheerfulness. Avoid lecture and forboding moods.

Help your daughters to know that dresses freshly cleaned, some bright accessory one can afford added, and a face expressive of character and buoyancy of heart add up to a beautiful Easter outfit. Impart this spirit to them by your own contagious attitude of understanding.

Telling them will not bring about the desired attitude. It must sweep over into their hearts from your own practiced faith and op-

timistic living.

I am not sure that being denied something lovely purely for the sake of pious discipline brings daughters into closer relation with Christ.

If, perchance, the daughters read this column, let them be reminded that it is their part to be considerate of all the members of their family as they purchase spring clothes.

Character, reverence, and thoughtfulness of others are rare qualities in our materialistic age. But they are still previous gems of inestimable value.

It is very easy for us "pillars of the church" to be pharisaical and over-critical of those less loyal and dependable than we, including those who come to church only at Easter. Better to have them come then than not at all!

And if they find a warm atmosphere of friendliness and reverence, their hearts and lives may be permanently changed for good by the experience.

Jesus understood people where they were and as they were—their weaknesses and their strength. His power is still available to transform persons into their maximum selves. Let us pray that your daughters, happy in their new outfits, and all who come to church on "Easter Sunday" will confront that One who said:

"Forbid him not; for he that is not against us is for us" (Luke 9:50).

"Consider the lilies . . . (Matthew 6:28).

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Rosalind Street

Mrs. J. H. Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]



Southern Baptist Convention

SUGGESTED ORDER OF BUSINESS

May 7-10

Kansas City, Mo.

GENERAL THEME: "To Make Men Free"

Tuesday

"Freedom Through Worship"

- 7:00 Song Service, Scripture, and Prayer
- 7:40 WMU 75th Anniversary Historical Pageant
- 8:30 Annual Sermon—Carl E. Bates, North Carolina

Wednesday

"Freedom Through Cooperation"

- 9:00 Song Service, Scripture, and Prayer
- 9:35 President's Address—Herschel H. Hobbs, Oklahoma
- 10:25 Executive Committee Report—Porter Routh, Tennessee
- 11:35 Election of Officers

"Freedom Through World Missions"

- 6:45 Song Service, Scripture, and Prayer
- 7:00 Election of Officers
- 7:10 Radio and Television Commission—Paul M. Stevens, Texas
- 7:35 Brotherhood Commission—George W. Schroeder, Tennessee
- 8:15 Foreign Mission Board—Baker J. Cauthen, Virginia

Thursday

"Freedom Through Faith and Fellowship"

- 9:00 Song Service, Scripture, and Prayer
- 9:15 Annuity Board—R. Alton Reed, Texas
- 9:35 Stewardship Commission—Merrill D. Moore, Tennessee
- 9:55 Election of Officers
- 10:10 Special Committee on Baptist Faith and Message
- 11:30 Baptist World Alliance—Josef Nordenhaug, District of Columbia

"Freedom Through Christian Living"

- 2:00 Song Service, Scripture, and Prayer
- 2:15 Memorial Service—Wallace Bassett, Texas
- 2:30 Election of Officers
- 3:00 Committee on Denominational Papers—Louie D. Newton, Georgia
- 3:10 Southern Baptist Foundation—J. W. Storer, Tennessee
- 3:25 Christian Life Commission—Foy Valentine, Tennessee

Herschel H. Hobbs, Oklahoma, president

Grady C. Cothen, California, first vice-president

Ewing S. James, Texas, second vice-president

3:50 Sermon on Christian Home—John R. Claypool, Louisville

"Freedom Through Bible Truth"

- 7:00 Song Service, Scripture, and Prayer
- 7:15 American Bible Society—Thomas T. Holloway, Texas
- 7:20 Baptist Jubilee Advance—C. C. Warren, North Carolina; Porter Routh, Tennessee
- 7:45 Sunday School Board—James L. Sullivan, Tennessee

Friday

"Freedom Through Soul Liberty"

- 9:00 Song Service, Scripture, and Prayer
- 9:15 Education Commission—Rabun L. Brantley, Tennessee
- 9:30 American Seminary Commission
- 9:40 Seminaries and Seminary Extension
- 11:10 Historical Commission—Davis C. Woolley, Tennessee
- 11:25 Public Affairs Committee—C. Emanuel Carlson, District of Columbia
- 11:50 Address—Wayne Dehoney, Tennessee

"Freedom Through Responsibility"

- 2:00 Song Service, Scripture, and Prayer
- 2:15 Committee on Boards—Howard M. Reaves, Alabama
- 2:25 Committee on Time, Place, Preacher
- 2:30 Committee on Canadian Baptist Cooperation — Courts Redford, Georgia
- 2:40 Committee on Denominational Calendar — Allen W. Graves, Kentucky
- 2:45 Committee on Resolutions
- 3:10 Committee on Committees
- 3:30 Address—Henry L. Lyon Jr., Alabama

"Freedom Through Shared Witness"

- 7:00 Song Service, Scripture, and Prayer
- 7:15 Hospital Commission—T. Sloane Guy Jr., Louisiana
- 7:30 Chaplain's Commission—L. L. McGee, Georgia
- 8:00 Home Mission Board—Courts Redford, Georgia



(opposite page)

DOWNTOWN LANDMARKS

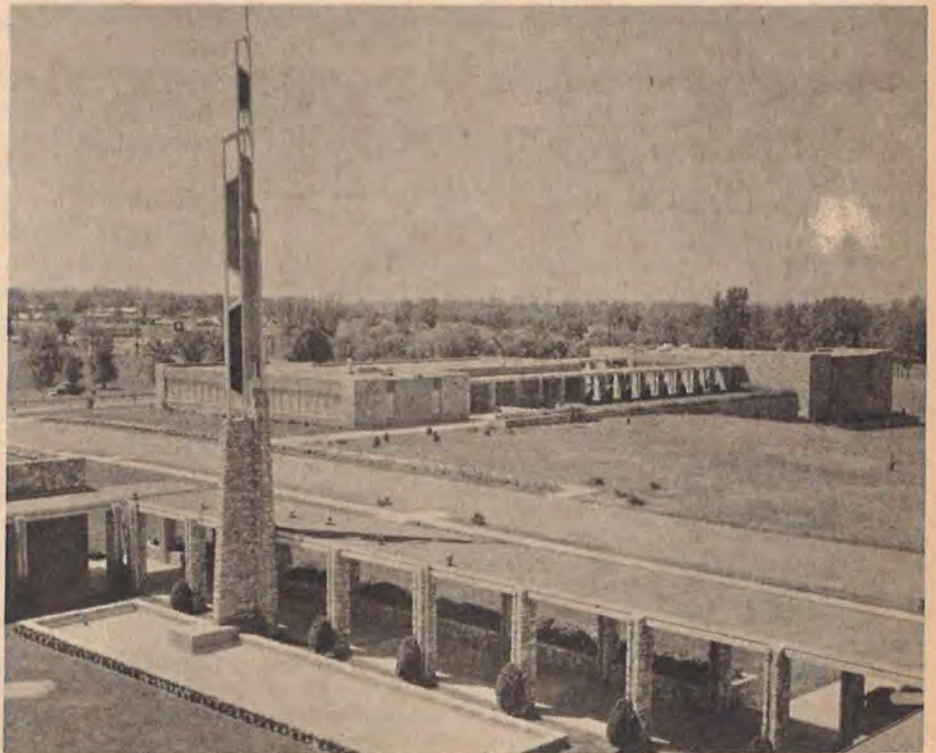
—The Hotel Muehlebach, extreme left, is the headquarters hotel for the 1963 Southern Baptist Convention in downtown Kansas City, Mo. Immediately next to the large Muehlebach is the smaller Aladdin Hotel. The Municipal Auditorium, background right, is only a block's walk. Convention sessions will be held here.

(top)

FROM THE AIR—If you come to Kansas City by plane, this is what you'll see from your window as you descend.

(right)

OPEN HOUSE—Midwestern Baptist Theological Seminary, Kansas City, Mo., will have open house Wednesday afternoon, May 8, for messengers attending the 1963 Convention.



Baptists and the Civil War

CHURCHES faced difficult problems in carrying on their work during the Civil War.



DR. SELPH

Feelings ran high. Bishop Wilmer of Alabama advised the Episcopal churches of that state to be closed rather than be forced to

pray for Abraham Lincoln and forbidden to pray for Jefferson Davis. A captain in the Federal army assailed a minister for not praying for Lincoln and for reading a portion of scripture offensive to him. Another minister in North Carolina was reported beaten by Federal soldiers, because he would not pray for Lincoln.

Efforts were made to supply the soldiers with Bibles. The South Carolina State Bible Society inaugurated steps for organizing a General Bible Society for the Confederate States. And a request went out in Georgia to save all pasteboard boxes and send them to the Franklin Printing House of Atlanta to be used in binding New Testaments.

Georgia Baptists asked the Bible and Colporteur Society to prepare a tract on the proper observance of the Sabbath and distribute to the soldiers. A strongly worded resolution was passed at Greensboro, Georgia, against Sabbath breaking in the army and urged the governor to pass such orders.

The churches and conventions made much of the missions opportunities presented. The Soldiers' Mission, inaugurated by the Domestic Mission Board at Marion, Ala., reported several Georgians having sent five and ten dollars by mail. But the money never came in adequate amounts for the boards to do all they wanted.

One man who signed his name "Landmark" wrote the *Christian*

By J. I. COSSEY

DON'T SEPARATE

THERE are two kinds of marriage, Scriptural and legal. In Scriptural marriage, God is to be satisfied; in legal marriage, the State is to be satisfied. Scriptural marriage is one solely on the basis of love. It is the desire for a home and a happy companionship. This



MR. COSSEY

heavenly made and legalized marriage will rarely if ever end in divorce. God speaks about Scriptural marriage, "They twain shall be one flesh" and "What God hath joined together, let not man put asunder." You had better not let temper, a loose tongue, or some other person cause you to tear apart or separate that which God hath joined together.

When God hath joined a man and woman in the holy bond of marriage, only the death of one can release the other to marry again. Read Matt. 5:31-32; Matt. 19:3-10; Mark 10:2-12; Luke 16:18; I Cor. 7:27. A young woman said to her pastor one day, "I would separate from my husband if it were not for our children. He is so sinful." She felt she could not continue with him. The pastor said, "I can see all your problems, but, DON'T SEPARATE." You cannot help even a bad situation by making yourself a widow, your husband a widower, and your children orphans. Sep-

arate and suggested that the office of the chaplain be abolished, and that the railroads make arrangements to transport ministers to and from army camps.

A church in Macon, Ga., requested its pastor to keep up with its members in service. One deacon agreed to pay postage, another to furnish envelopes, another paper, and another tracts.

A church in Georgia gave up prayer meetings, because it took 25 cents to heat and light the building.

HE AROSE

BY MAY GRAY
FORT SMITH

I do not know how this came
to be,
But this I know: Christ
walked the sea.

I do not know how the lilies
bloom,
Yet, I know He left an emp-
ty tomb.

I do not know how the soft
wind blows,
But I know Christ the Lord
arose.

aration will make a bad picture many times worse. This woman was told to pray—she did pray and God answered her prayers. The conditions in her home soon improved and a home was saved. Start a program of love and prayers; problems will vanish and happiness will come back. Please don't separate. You will never find anyone else like a youth sweetheart. Don't ever cease to be sweethearts.

Watch for causes of disagreement and remove them. If you are doing something that gets on the nerves of your family, quit it. Watch for the likes of your family and cultivate them. Be willing to give up any pet peeve for the sake of something better. Brag on the things you like, and little by little the things you don't like will disappear.

If you are having trouble in your home, relocate the love spark that started your courtship. Find the starting of the first spark of love and re-ignite it into a flame again. Bring back that first love and devotion and have a happy home life again. If you have done wrong, confess it; if you have been wronged, find a ground of forgiveness. Make the proper confession and make the proper forgiveness and save your home for yourselves and your children. I say "Ninety-nine times out of a hundred—DON'T SEPARATE."

Brotherhood extended

YOUR Brotherhood secretary brings you greetings from the Baptist men of the Hawaiian Baptist Convention. Several State Brotherhood secretaries, plus a group of other laymen from over the Convention, went to Honolulu recently for a five-day Crusade in the Islands. We visited the main island, Oahu; and also, Maui and Hawaii. We saw many interesting sights and met many wonderful Christian people. Brotherhood work on the Islands is really just beginning, under the leadership of Mr. Sam Choi who is the director of Religious Education for the Hawaiian Convention.



MR. TULL

If there is any area in the world where work ordinarily thought of as Foreign Mission work can be done in the English language, it is on the Hawaiian Islands. While some other languages are spoken more or less privately by some of the national groups, practically everybody on the Island understands English.

We took many pictures of churches, individuals, and interesting landscape subjects. When these are processed and edited, they will be shown at proper times and occasions.

Revival in Long Beach: On the way back home from Hawaii, your Brotherhood secretary stopped for a few days of revival at the First Southern Baptist Church in Long Beach, Calif. The pastor of this church is Robert D. Hughes, a former Arkansan. Brother Hughes and his church had done an excellent job of preparation for the revival. A great deal of visitation and personal work was done both before and during the revival. The Lord gave 45 additions, 31 coming on their profession of faith as candidates for baptism.

It is interesting to find that many former Arkansans are laboring with the Lord in California. With most of these, your Brotherhood secretary has had opportunities in former years to work in the supreme business of soulwinning.

The same everywhere: The Gospel is the power of God unto Salvation to all men everywhere. Regardless of nationalities or color or language, people are saved in the same manner by the same Savior, through believing the same Gospel.—Nelson Tull, Brotherhood Secretary

I would like to express through the

M. E. Wiles retires



M. E. WILES

M. E. Wiles has announced his plan of retirement effective Apr. 1.

The Baptist cause of Arkansas has been greatly strengthened by the ministry of this good man. He is a native of Arkansas and has given his entire ministry to his native state. He has served as pastor, as associational missionary and as evangelist in the Department of Missions. He retires after having served 16 years with the Department of Missions.

When I became Superintendent of the department Feb. 15, 1947, the Missions Committee instructed me to secure five full-time employees, three of whom were to serve as evangelists in rural churches and two as pioneer missionaries. After a few weeks of thought and prayer I felt heavily impressed to recommend M. E. Wiles as one of the evangelists. He was elected, accepted and began his work April 1. I have never regretted our selection of him for the work he was asked to do.

During the 16 years he has served with us, he has preached in 43 associations and in 71 countries, of the state. He averaged preaching in 55 different churches each year. He witnessed 2,664 professions of faith and 2,691 total additions to churches. Among the professions of faith, 2,160 were baptized into our churches. He preached 4,407 times, averaging 238 times each year or about 20 sermons each month. He conducted 278 revivals, and preached on the Church Development Ministry in 118 different churches and 18 associations.

In addition, he has spoken at many WMU meetings, workers' conferences, schools of missions and other rallies of various kinds.

Mr. and Mrs. Wiles will make their home at Mountain Home. He will no doubt be kept busy in revivals, serving as interim pastor, and supplying pulpits.

I would like to express through the

World Missions Week

WORLD Mission Week, Apr. 21-26, will be observed by Southern Baptists as an all-church educational week.

This is a good time to learn what the term "World Missions" means. The entire church will be led in a program of study. There are seven fields of study and each church will plan its own efforts.



DR. DOUGLAS

This is not the time for Baptists to think on a piece-meal level. To think "piece-meal" means that we plan and work by that pattern. Perhaps that is the reason we have so many "one-sided" church members. Some do not want to do anything—they always vote for the status quo. Others can see the needs between their home and the church and are very critical unless the whole church sees that need. Still others know something of the need in the association and are very critical unless all Baptists in the territory see the same needs.

Yet, we have others who visit all over the Southern Baptist Convention and feel that there are too many areas where Baptists are not carrying on an effective ministry. Therefore, they urge that we all pitch in and do more for the homeland. We all know that there are others who read about the plight of many people outside the United States and think that the situation is so acute that all we need to do is think, plan, pray, and give so that these people can be free.

All well-versed and sound Baptists know that this piece-meal thinking and planning (on the part of some) is not the Bible way. We must begin at home and plan well, and serve well, too, as we go proclaiming the good news to the ends of the earth.

This World Missions Week coming up, Apr. 21-26, will provide another opportunity for us as Baptists to know more about the tasks, needs, and potentialities which lie ahead.

This is another golden opportunity to help make world Christians!—Ralph Douglas, Associate Executive Secretary

columns of this paper my personal appreciation for this man. His character, reputation, morals, and sincerity have never been questioned by anyone. He leaves this department with a record that is commendable in every respect. Never have I received letters complaining of his work. He has never shown anything but a sweet Christian spirit in regard to all of the work of our denomination. God bless you, Bro. and Mrs. Wiles.—C. W. Caldwell, Superintendent of Missions

World Mission Week

BRING your missions study to life with these filmstrips:

Desire of All Nations



MR. DAVIS

are considered along with Christianity.

Some of these religions, just as does Christianity, give their followers a "great commission," a "gold rule," high ethical standards, sacred writings. Seeing the background and beliefs of these religions will help viewers understand the challenge they present to Christian missionary efforts in many areas overseas.

The filmstrip could be used to introduce the week of study or as a review at the end of the week, or appropriate sections could be used when the various religions are studied.

Trailblazers Through the Centuries

Juniors who study the book *Keep Telling the Story* and see this filmstrip will gain a new appreciation of their heritage in the area of missions. They will learn about some of the men and women who were missionary pioneers, telling the story of God's love to people of other races and in distant lands.

The filmstrip could be shown at the beginning of the week, to preview the study and introduce some of the persons who helped to take the Gospel message to various places in the world.

Missionary heroes of the past will become real to the juniors as they see them pictured in the filmstrip.

The World and You

Intermediates readily grasp space-age concepts. But their understanding of the missions enterprise and their place in it is likely to be not only limited but antiquated.

This filmstrip will help them to see mission fields as they are today and to understand something of the challenge of modern missions. It may be used to introduce the week's study. Intermediates viewing it could be instructed to look for needs on modern mission fields and ways in which teenagers can support missions.

If a tape recorder is available, Intermediates will enjoy prerecording the narration along with appropriate sound effects. Enlisting them in an activity of

The Book and its message

LAST WEEK our article was written by Ernie Adams, pilot director in the West Central District. The article was



MR. REED

about our evangelism clinic held at First Church, Ozark, by the Clear Creek Association. Rev. Clifford Palmer, pastor of Grand Avenue Church, Fort Smith, brought the message. Here are some points from that marvelous message:

I. The Meaning of Evangelism: Evangelism is a church going. Matt. 28:19-20. Evangelism is a church obeying. Evangelism is a church attacking. Evangelism is a church going day in and day out, week after week, month after month, and year after year. It is a church on the move.

The key man in this program of a church going, obeying, and attacking is the pastor. We need to build a big fire in the pulpit. The message of God must be blasted from the pulpit. We preachers need to learn a lesson from Pentecost. Simon Peter lifted up his voice and preached and when the people heard him "they were pricked in their heart and said unto Peter and to the rest of the apostles, men and Brethren what shall we do." Our preachers need to lift up their voices on the moral issues of our day and not compromise. We should not be afraid as we preach the Word of God. Cowardice is conformity.

After a pastor has been on the field a few months that church adopts the attitude of the pastor. If there is to be a fire in the pulpit it must begin in the pastor's heart.

We need to quit blaming our people and laying the blame on our laymen. Churches grow cold when preachers cool off in the pulpit. One reason we have so much worldliness is because pastors have quit preaching as once they did, the Word of God with power. It is easy to talk about sins but when we get down to the sins of the people such as smoking, dancing, lying, cursing, stealing, hunting and fishing on Sunday, not tithing their income and immorality it is not very popular. People can commit most any sin in the book and still be in good standing with their churches but people don't really want a compromising preacher.

II. The Book: Many of our preachers

this kind will not only insure their interest in the week of study, but will, in itself, be a learning experience for them.

Order these filmstrips early from your Baptist Book Store.—Ralph W. Davis, Secretary

have got off track on preaching and because of this we have started depending upon methods and not depending upon God. When we quit magnifying the Book we depend more upon methods and gimmicks. We must believe all the book and not doubt it as we preach it.

1. It convicts the hearts of the hearers. Heb. 2:12. It is not our wisdom but the wisdom of God that convicts souls of sin. Jer. 23:29. Simon Peter's sermon was Christ centered. It is on the death, burial, and resurrection of our Lord.

2. Christians need to be convicted that people are lost. How real are those people to you?

3. It enlightens and inspires. Our young people are not surrendering for special service because many of God's preachers have departed from the Word of God.

4. The Word of God generates faith. Faith is generated by the preaching of the Word of God. Faith cometh by hearing and hearing by the Word of God. Rom. 10:14.

5. The Word converts. Psalms 19:11 "The law of the Lord is perfect converting the soul".

How long has it been since you have won a soul!—Jesse S. Reed, Director of Evangelism

Church Music

Conference counselors

RECENTLY I received a letter from a pastor who states:

"I note with pleasure that our State Music Conference will be held at Ouachita Baptist College, June 17-22.

"From the lineup given us in a recent issue of Arkansas Baptist Newsmagazine I can see you again have an excellent staff for the Conference.

"I note also that you ask for recommendations for counselors that you may use for the conference. I have a girl in our church that I recommend very highly for a counselor . . . She attended the conference last year and plans to attend this year, along with her sister who will be in the Junior High division. She is our church pianist and very faithful to all of our work.

"If you can use her, will you please contact her or myself so that she might make her plans? (Signed, pastor)"

We so much appreciate recommendations of this kind. Under our present setup, it is possible for any church to send accompanists or directors to the Ouachita Music Conference free of charge if they will serve as counselor for the young people attending the conference. A pastor can do his musicians no greater service than arranging for the director and accompanist to receive



MR. McCLARD

the benefit of the instruction offered at Ouachita.

The director will be interested in classes such as solo repertoire and interpretation, choral techniques, beginner and primary choirs, music and drama, music literature, as well as practical studies in voice, song leading, graded choirs, hymnology, and the like.

The church accompanist will be interested in classes in hymn playing, service playing, as well as basic studies in organ and piano.

We are interested in receiving the names of young people and adults over seventeen years of age who are recommended by the pastor for counselor work. Brother Pastor, I don't know how you can afford for your people to miss this opportunity. The best in training for the music director, the organist, and the pianist—and all for free if they will serve as counselor.—LeRoy McClard, Secretary

Foundation

Open doors of stewardship

WHEN a Christian gives, he must do it in line with his opportunity. Hence, the Foundation points him to several open doors and hopes he will enter one of them.



MR. McDONALD

A donor may make a donation while he is living. He puts it in the hands of the Foundation for a kingdom cause he loves and wishes to see prosper. The Foundation invests his gift promptly and directs the income to his chosen cause. Thus he can "see his money at work."

A LIFE INCOME PLAN

A donor may transfer property to the Foundation while he lives but receive the income from the property as long as he lives or designates a loved one to receive it for life. At the time of the transfer, he may instruct the Foundation to send the income to a certain kingdom-agency after he (or his survivor) has passed on. In this way he gets two benefits from his gift: he is assured of an income for life, and is certain his money will be used forever in the Lord's work.

A LIFE INSURANCE POLICY

A donor, having an insurance policy, may change the beneficiary to the Foundation and name the kingdom agency to benefit from it or he may take out a new policy, make the Foundation the irrevocable beneficiary, and know at his death the Foundation will get the policy and some kingdom cause the income from it. Insurance allows the "poor man" as well as the "rich man" to share in this kingdom work by letting him take out the policy "he can pay for."

A PERSONAL WILL

A donor may write into his will what disposition he wants to make of his estate. He can specify in it what part of his estate goes to the Lord's work through the Baptist Foundation. He can then be sure that what he left for the Lord's work will go on working for the Lord endlessly, until Jesus comes. Through his will, one who has been a tither all through life can leave his witness behind by tithing his estate at death.

For further information call or write, Ed. F. McDonald, Jr., Executive Secretary, 401 West Capitol Ave., Little Rock, Ark.

Sunday School

Category One complete

AN ADVANCE COPY of the May, 1963, issue of THE SUNDAY SCHOOL BUILDER announces the last two books in Category One of the Church Study Course.



MR. HATFIELD

With this release, all ten of the books in the first category will be available. The first of the new books is THE NATURE AND FUNCTIONS OF A CHURCH (0104) by Harold K. Graves. A CHURCH ORGANIZED AND FUNCTIONING is the title of the other new book. The au-

thors are W. L. Howse and W. O. Tomlinson of the Baptist Sunday School Board.

Dr. Graves' book is based on the teachings of the Bible concerning the church and its many functions. The Howse-Tomlinson book deals with the entire organized life of a Baptist church. It is the result of an extended period of study in churches of various sizes and locations to determine the tasks of a church and the requirements for accomplishing those tasks.

The writers used the results of this special study in leading the entire staff of the Education Division to participate in formulating the tasks of the various organizations. Likewise, the leaders in other appropriate agencies of the Southern Baptist Convention were consulted. The reader will discover that efforts have been made to provide significant tasks for each organization yet avoiding duplication and overlapping of services.

These two books are recommended for study in operation home study this summer. Adults and young people can receive credit for either or both of the books.

These books will complete the requirement for the gold seal on the Christian training diploma. With the completion of all ten books in the survey group (Category One) and the earning of the gold seal, a worker can qualify for advanced diplomas and seals.

The books will be available at the Baptist Book Store soon. Release date is Apr. 16. Place your order now.—Lawson Hatfield, Sunday School Secretary

RECEIVE

6%

INTEREST

ON YOUR MONEY

INTEREST BEGINS FIRST DAY OF THE MONTH THAT WE RECEIVE YOUR MONEY

YOUR MONEY IS AVAILABLE WHEN NEEDED

Interest Paid Semi-Annually

ON

• First Mortgage-Baptist Building Bonds •

VISIT — WRITE OR CALL TODAY

BAPTIST BUILDING SAVINGS, INC.
716 Main Little Rock, Arkansas

SILOAM ASSEMBLIES

Sunday School, Training Union, W.M.U., Brotherhood, Church Music

FIRST WEEK

July 8-13

Districts 1, 4, 7

SECOND WEEK

July 15-20

District 5

THIRD WEEK

July 22-27

Districts 2, 3, 6, 8

Reverend Ed Nelson
Missionary - Chile
Music Director

Phil Briggs
Night Recreation
Recreation Class and
Church Administration

Ralph Atkinson
SBC Church Admin. Dept.



Dr. Jesse Northcutt,
(Southwestern Seminary)
NIGHT SPEAKER

Coach Louis Dewitt
Athletic Recreation

Homer Wilmoth
Life Guard

Mr. Ernest Adams, Director
New Junior Age Assembly
(New Assembly Pavilion
Shorter Class Periods
Planned Activities)



Dr. Andrew Hall
Morning devotion, 1st week



Dr. Dale Cowling
Morning devotion, 2nd week



Rev. Curtis Mathis
Morning devotion, 3rd week

ACCOMMODATIONS: 36 Completely Modern Family Units (up to 6 people); 18 Units for couples; Space for 800 others in Dormitories. Excellent meals served quickly in cafeteria. (Staggered time schedule this year to eliminate long line.)

PROGRAM: Classes for all ages with the best of instructors for Sunday School, Training Union, Brotherhood, Church Music and WMU. Outstanding men to lead in daily worship. Special sessions for **MINISTERS** with periods for study on Holy Spirit with Dr. Northcutt, Church Administration with Phil Briggs and Ralph Atkinson.

NEEDED: Dormitory Counselors (men and women, all weeks); waiters and waitresses; Night Watchmen, second week. Write J. T. Elliff, 401 West Capitol Avenue, Little Rock, Ark., if interested.

**FOR FURTHER INFORMATION WRITE MELVIN THRASH,
BAPTIST BUILDING, LITTLE ROCK, ARKANSAS**

Naughty Mr. Finch

BY MAY RAIZIZUN

MR. and Mrs. Finch lived in a tall willow tree. Five tiny eggs were in their nest. They took turns sitting gently over them to keep them warm.

Mr. Finch was a handsome bird. He had lovely crimson feathers on his head and breast, and he had a beautiful singing voice. He was proud of himself. Mrs. Finch was just a plain gray color all over and was a very modest bird.

Lately, Mr. Finch had become quite fussy. He was always complaining about one thing or another. Nothing seemed to please him anymore. One evening when he came home after scratching for his supper, he was especially cross.

"Why should I always have to eat worms and bugs?" he asked grumpily.

"Because worms and bugs are for us birds," answered Mrs. Finch patiently.

"Maybe they are, but I'm tired of eating the same things day after day. Why can't we have something else for a change?"

"Well, maybe the prickly pears on the hill are ripe now," said Mrs. Finch, who always tried to be helpful.

"Why haven't you thought of them before?" asked Mr. Finch impatiently.

"I guess I just forgot," she said sweetly.

"Anyway, what a happy idea!" said Mr. Finch, brightening. "Tomorrow morning we shall have a feast of prickly pears for our breakfast."

"If God is willing," said Mrs. Finch reverently.

Mr. Finch insisted, "Tomorrow, I say, we shall have prickly pears for breakfast." Then under his breath he muttered, "Of course God is willing if I want them."

Mrs. Finch trembled at the sound of his bold words.

Early the next morning Mr. Finch preened his feathers just so.

"Come on," he called to Mrs. Finch.

"I'll stay in the nest until the sun comes up to keep the eggs warm," she said, for she was a good mother.

Mr. Finch flew quickly to the tip of the willow tree. There he held his head high and proudly began warbling his most joyful song.

Just then a hawk came flying by. He picked up Mr. Finch and started away with him, squeezing him tightly in his claws.

As the hawk flew high above the nest, Mr. Finch screamed loudly, "If God is willing. If God is willing."

"Too late, dear," said Mrs. Finch sadly. "You should have said that yesterday."

"Ah! two birds for breakfast," said the hawk excitedly.

He turned quickly to see where the other voice came from. His claws struck

E
A
S
T
E
R



A
T
E
S

HE IS RISEN

BY THELMA C. CARTER

WHITE lilies are beautiful flowers. Trumpet-shaped and waxlike in texture, the flowers are huge, sometimes four to six inches in diameter.

Sunday we shall look forward to having white Easter lilies in our church services. In a special way, they can remind us of the true meaning of Easter. At the sight of these lovely flowers, we should be reminded of the resurrection of Jesus, of his purity and courage. His wonderful teachings should come to our hearts.

The color white has long been a favorite at Easter time. Not too long ago, children, as well as adults, looked forward to white dresses for Easter. In the pioneer days of our country, the white Easter dresses and bonnets were usually handmade. They were delicately embroidered and lace-trimmed.

Wearing white at Eastertide came a tree branch, and out went Mr. Finch, free again.

There was a rustling through leaves and a tumbling through branches. Suddenly, to Mrs. Finch's surprise, Mr. Finch stood on a twig beside her. His feathers were badly ruffled.

"Well, here I am," he said, when he finally could get his breath. "And," he added very humbly, "if God is willing, now we shall go to the hill and eat sweet prickly pears for our breakfast."

"Yes, dear," said Mrs. Finch sweetly as the sun's warm rays settled over the nest.

(Sunday School Board Syndicate, all rights reserved)

from the ancient custom in the Holy Land of wearing white robes at religious festivals. Garlands of white lilies were worn about the neck and on the head. Bouquets of rainbow-colored lilies were carried at festivals.

White lilies, as well as colored ones, were highly thought of in Bible times. They were used not only in worship, but also the shape of the flowers, their coloring, and their texture were used in designs and patterns for great temple columns and other buildings.

Bible history tells of the red, yellow, and orange lilies that grew in the area of Palestine. Children gathered these flowers from open fields, deep valleys, and desert pastures.

Do you remember how Jesus used these flowers in his teaching? The Bible tells us he said, "Consider the lilies of the field, how they grow; even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28-29).

(Sunday School Board Syndicate, all rights reserved)

My garden

BY FERN CURTIS

I thank you, God, for sun and rain
That make my garden grow
My flowers are like my dearest friends;
They are so nice to know.

I thank you, God, for every flower
You have given me to share;
For blossoms scatter sunshine
And bring joy everywhere.

(Sunday School Board Syndicate, all rights reserved)

Christ is risen

BY DOYLE L. LUMPKIN, PASTOR

First Church, Lavaca

April 14, 1963

Mark 15:42-16:8

INTRODUCTION

MARK closed his Gospel account with the triumphant message of the resurrection. The resurrection confirmed every claim that Christ made before His death. To each of the writers of the Gospels, the resurrection of Jesus was an absolute and unquestionable certainty. Thus the resurrection became an indispensable foundation of the Christian faith.



MR. LUMPKIN

It might be well for us to again define what we mean by the resurrection. The resurrection means that the body of Christ was lifted out of the tomb by the power of God and that He lives again.

THE RISEN CHRIST INSPIRES COURAGE

The disciples of Christ had placed all their hopes and aspirations in the Man of Galilee. Now as they saw Him upon the cross they began their homeward trek feeling that all was lost, that the cause of the Master was now doomed to failure. They were discouraged, disheartened, and maybe even disillusioned. Courage failed them.

Seemingly there was no one to claim the body of Jesus. Should this be the case, then it would have been buried in a common grave with the two thieves. But Joseph of Arimathea came to Pilate asking for the body to bury in his own tomb. Joseph was a secret disciple "for fear of the Jews" (John 19:38). Evidently it was the cross that transformed the coward into a hero. From the scripture we learn that this man from Arimathea was wealthy (Matt. 27:57), a member of the Sanhedrin (Luke 23:50), a good and just man. He was looking (waiting) for the Kingdom of God, a searcher. This explains his conduct under the circumstances.

This was no light or trivial matter to Joseph. For him to take part in a burial would mean defilement for a period of seven days, and would make the things he touched unclean, and he could not participate in the holy observances of the passover week. His ac-

tions would have great consequences. We note that through his actions he inspired another to take an open hand, because Nicodemus came forward to assist in the taking down of the body of Christ and preparing it for burial.

You see courage in the life of Joseph when he went "boldly" to Pilate to ask for the body of Jesus. No longer was he fearful of what the Jews would say or do. No longer was he a secret disciple. Would it not have been better for Joseph to have taken his stand during Christ's public ministry? Would not his influence have been greater? Many Christians are secret in their stand for Christ, and secret in their influence for good. We need to take courage from the fact of the resurrection and live in such a way as to glorify the risen Christ. The tender ministry of Joseph and Nicodemus has given their names a place of honor in the New Testament.

Confirmation of Christ's death was given to Pilate by the Roman centurion. While our Lord died with the wicked, He was with the rich in His death which became another fulfillment of scripture (Isa. 53:9).

THE RISEN CHRIST INSPIRES SERVICE

Even though Joseph and Nicodemus had taken the body down from the cross and anointed it and wrapped it, the embalming was not complete. They were rushed, due to the time element. The women were coming at an early hour to complete the job that the others had started. This was an honor accorded to loved ones, and they desired to do it even though it was done belatedly. As they approached the tomb their only anxiety was "who shall roll away the stone?" Their great desire was to do a tender service of honor due to a loved one.

When they noted that the stone was rolled away, even then the glad truth did not dawn upon their hopeless hearts. The women coming to anoint the body of Jesus implied the full conviction that His death was real and final, like any other death. Thus when the young man in white spoke to them, their reaction was only natural, for it was the reaction of fear. However, the young man used the same terms of calm assurance that Jesus used many times—"fear not." Nevertheless they fled,

scared by the angelic presence they had seen there.

The angel's reference to the crucifixion was in the past tense. It was as if he were saying "That is over, forget it in the glorious news of the present, 'He is risen.'" Herein is a lesson for us, that if we, like the women who came to the tomb, do the humble tasks, larger opportunities of service may be open to us—that of going and telling others about the "risen Christ."

THE RISEN CHRIST INSPIRES HOPE

Peter, though forewarned of the possibility, denied the Lord as he sat around the camp fire. He was convicted by the look of the Master as well as by his own conscience. The hours during the crucifixion and after the burial were long, dreary hours as Peter could not forget what he had done. One imagines that Peter felt that he could never be forgiven for such a cowardly act as that of denial of the Lord.

The young man at the tomb gave a special message to the women, "Go tell Peter." This formed words of comfort and assurance to the Apostle Peter. The joy of the "good news" belonged to Peter also, though he might think that his denial would disown him as a disciple.

The hope of the resurrection belongs to the Christian. Many may stumble along life's highway, but there is the constant assurance that "because I live, ye shall live also." This is an eternal message which consoles and comforts.

THE RISEN CHRIST INSPIRES WITNESSING

These women had a glorious message to tell to the disciples. A message which transforms hearts, lives and nations. The message was very simple, "He is risen."

The angel indicated to the women that a very practical action was required—"Go your way . . . Go tell." This was a message that could not be hidden, but must be borne to the ends of the world. They would know the confirmation of this miracle and message because "He goeth before you." He would go before as a true Shepherd before his sheep. These same words were used by Jesus on the evening of His betrayal (Matt. 26:32).

CONCLUSION

The resurrection means three things to us today:

- (1) An accepted sacrifice—the resurrection is an assurance that His sacrifice for sins had been accepted, and that His atoning death is valid for us.
- (2) An abiding presence—because He arose we have the living presence of the risen Lord with us at all times. The empty tomb implies a spiritual presence.
- (3) An appointed judgment—resurrection is a warning of the certainty of the judgment.

March 31, 1963

Sunday Training Addi-
School Union tions

Church	Sunday School	Training Union	Additions
Alma, Kibler	149	82	
Alpena, First	77	43	
Osage Mission	29	22	
Arkadelphia, Park-Hill	178	86	2
Benton, First	704	168	5
Berryville, Freeman Hts.	183	76	
Blytheville			
First	730	238	2
Gosnell	380	110	2
Camden			
Buena Vista	54	54	
Cullendale First	459	205	3
First	523	199	
Crossett, First	560	202	6
Dumas, First	362	106	1
El Dorado			
East Main	291	181	
First	904	269	13
Northside Ch.	88	24	
Fort Smith			
First	1,028	267	3
Missions	484	161	
Grand Ave.	772	320	31
Townson Ave.	223	98	5
Green Forest, First	132	46	
Rudd Mission	44		
Gurdon, Beech St.	170	55	
Heber Springs, First	178	79	
Huntsville, First	83	22	
Kingston	29	26	
Combs	32	18	
Jacksonville			
First	615	180	6
Marshall Road	120	55	1
Second	194	73	1
Jonesboro			
Central	572	621	8
Nettleton	252	95	1
Lavaca, First	230	140	
First	1,130	415	
Little Rock			
White Rock	52	33	1
Immanuel	1,245	420	6
Forest Tower	33	22	
Kerr	42	24	
Rosedale	232	94	
McGehee, First	446	187	11
Chapel	89	48	
Marked Tree, First	195	73	1
Monticello, Second	281	153	1
North Little Rock			
Baring Cross	824	226	5
Southside	37	26	
Camp Robinson	70	30	
Berea	133	73	1
Bethany	238	84	1
Calvary	495	141	
Gravel Ridge	176	105	1
Highway	226	101	
Levy	547	197	1
Park Hill	793	291	5
Sylvan Hills	344	114	2
Piggott, First	360	164	
Pine Bluff, Centennial	251	104	3
Russellville, East Point	105	56	
Sage Church	57	44	
Smackover, First	327	148	
Mission	34	25	
Springdale			
Caudle Ave.	156	82	
First	510	208	
Van Buren			
First	607	166	
Second	45	22	
Vandervoort Church	54	45	1
Warren First	525	211	8
Mission	64	43	

In the cool of the evening

THE modern husband comes home from work and greets his wife with, "Hiya, honey, what's thawing?"

Arranging

"I'M looking for a criminal lawyer," said the stranger. "Have you any here?" "Well," said the old-timer, "we're pretty sure we have, but we can't prove it."

Nearest & dearest

"MOTHER, who is my nearest relative?" "I am, dear—and your father is the closest!"

He got the room

THE hotel clerk was losing his patience and so was the gentleman trying to get a room. "Look, Mr.," said the clerk, "I've told you a dozen times already, we don't have any rooms. We're full!" "If President Kennedy came in," the man persisted, "you'd have a room for him, wouldn't you?" "Why, of course," the clerk admitted. "Then let me have his room. Kennedy's not coming."

Another fish story

AN old-timer sat on the river bank, obviously awaiting a nibble, though the fishing season had not officially opened. The game warden stood behind him quietly for several minutes.

"You the game warden?" the old-timer inquired.

"Yep."

Unruffled, the old man began to move the fishing pole from side to side. Finally he lifted the line out of the water.

Pointing to a minnow wriggling on the end of the line, he said, "Just teaching him how to swim."

Best offer yet

ANNOUNCEMENT of a rummage sale: "Last chance to get rid of things too old to keep but too good to throw away. Bring your husband."

Little pitchers

LITTLE kindergartener announced at breakfast that he didn't have to go to school because it was George Washington's birthday. Father said: "Who was he?"

Little boy answered: "He was the first Kennedy."

Mark it paid

SMITH whose legal expenses had been quite high, met his lawyer on the street. "Nice day, isn't it?" he said.

Then, on second thought, he added quickly, "I'm telling you, not asking you."

A civilized game?

IN THE most primitive regions of darkest Africa, natives beat the ground with clubs and utter blood-curdling yells.


Anthropologists define this savage behavior as primitive self-expression.

In America, it's called golf.

Smile

Customer: "To what do you owe your extraordinary success as a house-to-house salesman?"

Salesman: "To the first five words I utter when a woman opens the door: 'Miss, is your mother in?'"



TURNERY WOOD PRODUCTS, INC.
Fine Church Furniture

HARRISON, ARKANSAS
P.O. BOX 309



"Any special piece, Reverend—neck, back, wings . . .?"



Missionaries slain

SAIGON, Viet Nam (EP)—Two members of the Wycliffe Bible Translators were slain in South Viet Nam by Viet Cong guerrillas on March 4. Shot down before the eyes of their wives and children without apparent reason or provocation were translators Elwood Jacobsen, a native of Foreston, Minn., and Gaspar Makil, Wycliffe's Filipino member.

Also killed at the Viet Cong roadblock 66 miles northeast of Saigon on the Dalat highway was a Vietnamese driver from another vehicle. One of Makil's four-month-old twins, Janie, and his three-year-old son, Thomas, were seriously wounded by the burst of gunfire; Janie died the following day.

The Wycliffe party of nine, comprising the Jacobsen and Makil families, was traveling by Land Rover in a convoy of some 30 vehicles stopped by the guerrilla roadblock. When the roadblock was encountered, instructions to stop and leave the vehicle were obeyed. Although lectures or robbery might be expected, there was no provocation which might be expected to generate violence.

Banditry on the highway is not uncommon in South Viet Nam, but violence to civilian personnel has been rare. The Saigon-Dalat highway is one of the main arteries in South Viet Nam. It has been commonly traveled by many Americans, being considered in face one of the safer highways in the country.

Newspapers said that the Viet Cong apparently were startled by the appearance of a helicopter overhead and then

by the approach of some government troops. One report said that the approaching government forces fired a warning shot, which may have triggered the guerrillas into opening fire with their machine guns.

Commented Mrs. Vurnell Jacobsen, the missionary's widow: "It took about 15 minutes and then it was all over. There are always roadblocks by the Viet Cong. We didn't think they were going to harm us." Kari Ann, the seven-month-old Jacobsen daughter, was unharmed.

Mrs. Jacobsen, a University of Minnesota B. S. in nursing, continued: "They looked like any other peasants along the road in black trousers....But of course we knew they were Communists. We all got out of the Land Rover. Then my husband and I started to walk back to it when the Viet Cong began to look it over. Suddenly they fired. There was no reason."

Nigerian education

UMUAHIA, Nigeria (EP)—Protestant ministerial students will be able to obtain their theological degrees from colleges and universities in Nigeria instead of going abroad, according to a plan adopted here.

Some 40 delegates from universities and seminaries voted to set up a Nigerian Examining Board for a diploma in theology. Previously Nigerian ministerial students have had to obtain their diplomas from overseas universities.

Soviets bar theologian

BERLIN (EP)—Soviet Zone authorities denied an entry permit to Professor Helmut Gollwitzer, prominent West Berlin Protestant theologian, who had been invited by Bishop Hans Jaenicke, head of the Evangelical Church of Saxony, to speak and preach at parish meetings.

In rejecting the application, Communist officials said the West Berlin government had refused to permit the establishment of East German visa bureaus in West Berlin.

Russians at Princeton

PRINCETON, N.J. (EP)—Archbishop Nicodim, leader of a delegation of visiting Russian churchmen, told students at Princeton Theological Seminary here that the "tomorrow of Christianity belongs entirely to you."

"It is for you," the archbishop said, "to lead in the ecumenical work and for you to fulfill the prayer of our Lord Jesus Christ, that all of us Christians shall be one together."

The archbishop, head of the Russian Orthodox Church's Department of External Church Affairs, made these remarks in an address to students and faculty members at the Presbyterian Seminary. He and a group of eight Russian churchmen visited the seminary while seven other members of the party toured the American Baptist Convention's headquarters in Valley Forge, Pa.

Cause of mental ills?

DUBLIN (EP)—A factor in Ireland's increasing proportion of mentally ill people may be the country's low marriage rate, a prominent Irish psychiatrist said here.

Writing in the Irish Medical Association Journal, Dr. P. A. Meehan suggested that the small number of marriages in rural Ireland was indicative of the country's growing mental health problem.

Many homes in the country, Dr. Meehan noted, could not be termed "normal" centers for family affection to which a discharged mental patient would eagerly return. In many cases, he said, they were merely shelters where, perhaps, two brothers moved toward old age in discomfort and loneliness.

Capital punishment decline

UNITED NATIONS, N.Y. (EP)—A worldwide tendency is developing to reduce the number and kinds of offenses for which capital punishment is imposed, according to a United Nations advisory committee of criminologists.

Facts of interest

... Rep. Eugene Siler (R.-Ky.) has reintroduced his bill to eliminate all advertising of alcoholic beverages from interstate commerce. The bill would ban liquor advertising from the United States mails and would also forbid the interstate transportation of any newspaper, periodical, newsreel, photographic film, or sound recording "advertising alcoholic beverages or containing a solicitation for alcoholic beverages." It would also outlaw advertising of beer, wine, and liquor by radio or television.

... Congressmen are awaiting one of the largest and costliest office buildings in the world. The Rayburn Building, named for the late Speaker Sam Rayburn, is scheduled to be ready for occupancy in August, 1964. Current estimate of the cost is \$83 million. The new Senate Office Building, finished in 1959, cost \$25 million. The Pentagon, world's biggest office building, cost \$83 million. The 59-story Pan American Building, just opened in New York, cost \$100 million.

... Two newspapers in Oklahoma, the Times and the Daily Oklahoman, are now publishing with news type set entirely by computer. E. K. Gaylord, publisher of the two papers, marked his 90th birthday on March 5 by inaugurating the system, which uses a computer developed by International Business Machines Corporation.

... A huge electronic brain at Michigan Consolidated Gas Company will ease at least one problem of meter readers who go from house to house. "Everything we need to know about the customer is on tape, including whether he has a dog and whether it is friendly," a company spokesman explained.—The Survey Bulletin

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.