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Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

APRIL 3, 1969

## Personally speaking



All of which reminds us that Christians need to be evangelistic to save their own skins, as well as for less ulterior motives. For a man turned loose on society without God can be more of a liability than a rabid dog.

*Erwin L. McDonald*

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## Arkansas Baptist newsmagazine

April 3, 1969

Volume 68, No. 14

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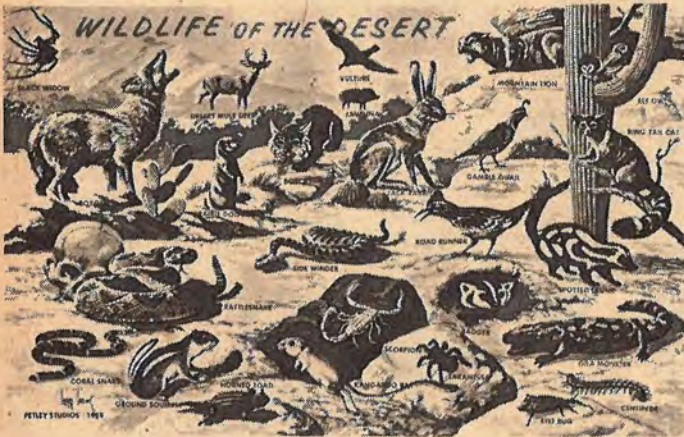
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

## Greater liabilities



Ernest Ward, Pulaski Heights (Little Rock) Baptist who, with Mrs. Ward, is spending several weeks in Phoenix, Ariz., sent me this interesting composite of Arizona wildlife. Ernest says these "are some of the varmints you are likely to run into out here."

It is easy to get the creeps just looking at such a conglomeration. But we feel reasonably sure that it is true in Arizona as here in Arkansas that the the thing to be most careful about is wild life spelled as two words. This is a lot more of a threat to one's safety than the remote possibility of stepping on a gila monster, a coral snake, a rattlesnake, a side winder, or being pounced upon by a black widow spider or a mountain lion.

The varmint that is the greatest threat to life, limb, and property is the two-legged kind. And we are not referring to the birds. We are thinking of such creatures as the one who pulled the trigger of a gun from ambush to take the life of brakeman George Burns, as he stood at his usual position at the door of a Pennsylvania Central passenger train car slowing for a stop at the 125th Street Station in New York City. We are thinking of human beings who sink far below the wildlife creatures to use their greater intellects to rape, rob, plunder and kill.

## Pandora's box opened by liquor act

In the passage of Act 132, the mixed-drink law, the Arkansas Legislature has yanked the lid off its own Pandora's box here in Arkansas.

An act aimed primarily at loosing the flow of liquor across the state, the law is brazenly titled "An Act to Reaffirm and Strengthen the State's Policy of Strict Enforcement of the Liquor Laws of This State . . ." And one of the main arguments for the act was that it would get rid of hypocrisy!

The dictates of the liquor lobby are evident at every turn, for one reading the act. But the one provision that has liquor on its breath above all others is that which permits the licensing of private clubs. Such clubs may now be granted liquor-serving privileges anywhere in the state—even in dry territory!—with no election required. And one of the arguments for the bill was that "the people ought to be allowed to decide"!

Regardless of what the courts may eventually rule, this constitutes a high-handed flouting of the democratic process set out in Initiated Act No. 1 of 1942, which establishes the procedures for local-option elections to prohibit the manufacture or sale of intoxicating liquor.

Running a close second to this in its high-handedness is the provision permitting elections

to be called willy-nilly. This is the real opening of Pandora's box. It is true that after an initial election is called, any subsequent votes for a given area must be taken at the biennial general election. But every town, city, and county in the state can hold an initial election at any time. Such a referendum election can be called by majority vote of the governing body of an area or by petitions signed by a number of voters of the area equivalent to 15 percent of the number voting there for governor in the last biennial election. Dates for the respective elections may be set 30 days from the filing of petitions or votes of the governing bodies and must be set not later than 60 days thereafter.

And who pays for these wildfire, special elections? You are right, not the liquor dealers but the taxpayers!

Note how smoothly this operates for the liquor element. With the legislature that passed the mixed-drink act still in session, elections have already been set for April 15 in Garland County and in Pulaski County and Little Rock. Others may be set at any time throughout the state.

Never before has it been so urgent, in the battle for sobriety and safety in Arkansas, for the anti-liquor forces to get out the vote. And now we must be ready at the drop of a hat.

## The brighter side of the news

Clabe Hankins says, "There's so much bad news these days that a feller jist about has to read his Bible along with th' papers to keep from goin' crazy."

With so much about racial tension, wars, crime, and high cost of living, it is hard to read the newspapers without becoming despondent. And, as Clabe has hinted, one's reading is decidedly off balance if it does not include some serious and prayerful time with the Bible each day.

There are some occasional bright bits in the news that tend to lift your spirits.

Sometimes it is the reflection of an indomitable personality, as in the case of Mrs. Floy Ward. At 82, Mrs. Ward, a widow who got bored playing dominoes with her lady friends, enrolled as a freshman student at Westminster College in Salt Lake City. Wouldn't you like to meet that girl?

flashed by our maverick Vice President Agnew when he said the other day that he occasionally feels "like a three-pound hen trying to lay a four-pound egg." Some of us who never had thought of putting it that way know what Mr. Agnew is talking about.

Sometimes it is valiancy that rises out of Christ-like sacrifice. Such was the case of the Negro Marine sergeant who sacrificed his life to save the lives of six fellow Marines by throwing himself on an enemy grenade. His name was not even mentioned in the item which told of his widow, Mrs. Judy Davis, 24, of Macon, Ga., receiving her husband's Medal of Honor, which was awarded posthumously at Washington.

As we approach Easter, we are reminded again of good news that outshone all bad news: our Lord Jesus Christ has conquered death and makes available to all who will receive it the gift of eternal life.

It may come as a bit of humor such as that

# The people speak

## An open letter to

### 64 Baptist professors of religion

Dear Sirs:

I wish I could write each of you a personal letter. However, you are merely described in some of our publications as 64 Baptist professors who met in Atlanta recently and drew up a resolution deploring the promotion and publicity of Dr. W. A. Criswell's book, *Why I Preach That the Bible is Literally True*.

I would like to ask some honest questions.

1. Who are you? What are your

names and where do you teach?

2. What right do you have to deplore a book on the basis that it does not utilize the historical-critical method of biblical study? Who are you to say that this method is inspired?

3. How effective have you been? Can you claim the effective application of God's Word as it is being preached from the pulpit of the First Baptist Church in Dallas? Are souls being saved through your Bible teaching?

4. Why are you so disturbed? Did the Association of Baptist Professors of Religion adopt any sort of resolution relative to other books which have reflected only a non-literal interpretation of the Bible?

My dear Sirs, no one would argue with you over providing a dimension of freedom in a search for truth. But, when we have found truth, why not proclaim it as positively and sincerely as it is proclaimed in *Why I Preach That the Bible is Literally True*?—Tal D. Bonham, Th.D., Pastor, South Side Baptist Church, Pine Bluff, Arkansas

## Concerning speaking in tongues

There is a lot of discussion these days concerning the charismatic movement and especially glossalia or speaking in tongues. Many Baptists as well as members of other denominations, other than Pentecostals, claim to have had an experience similar to the outpouring of the Spirit as recorded in Acts 2. Some of the pastors and fellow members find it hard to accept their testimonies.

Two years ago while pastoring a Baptist church my wife and I received the

Baptism with the Holy Spirit just as they did in Acts 2, 8, 10 and 19. Outside of salvation it was the greatest thing that has ever happened to us. Since that time I have heard of hundreds of Baptists that have received the fullness of the Spirit in the same way, including speaking with other tongues.

Of course, many will say that tongues have ceased. The scripture says that when tongues cease knowledge will vanish away. (1 Cor. 13:8) Paul says in

1 Cor. 14:18, "I thank my God, I speak with tongues more than ye all:" and in the 39th verse, ". . . forbid not to speak with tongues." A comprehensive study of the entire 14th chapter of 1 Cor. will give a greater insight to this phenomena.

Because that space does not permit, I cannot give my full testimony, but would be delighted to share it with anyone who would write and ask for it.—Royce Weeks, P. O. Box 411, Little Rock, Ark.

## Scholarship needed by Christian athlete

This letter is in behalf of a fine Christian athlete, Keith Evans, of Cabot, who deserves and needs a scholarship to some good college.

Keith played defensive halfback, here at Cabot High School, his sophomore and junior years, and quarterback his senior year. His statistics are impressive: passes attempted, 197; passes completed, 106; yards on passing, 1402; touchdowns on passing, 18; rushing attempts, 35; rushing yardage, 136; rushing touchdowns, 4; total touchdowns, 17; total yards, 1538; passing percentage, 53.8; average yards per pass completed, 13.2; average yardage per attempt, 7.1.

He was also outstanding in his studies, finishing with a grade-point average of 3.2. He was active in the student council and is an active member of First Church, Cabot.—Mrs. Howell Thompson, Route 1, Cabot, Arkansas.

## About people

Tom Joseph, a lawyer and banker from Round Rock, Tex., has been elected chairman of the Advisory Council of Southwestern Seminary, Ft. Worth, Tex. The Advisory Council, composed of 39 Baptist laymen, helps the seminary to plan, promote and interpret its efforts in theological education and seeks to create good will for the seminary and channel this into active support.

John W. Carlton, Louisville, Ky., has been elected to the faculty of Southeastern Seminary, Wake Forest, N.C., as professor of preaching, effective Aug. 1. Carlton has accepted also a part-time relationship with the Divinity School of Duke University as adjunct professor of preaching. Since 1962, he has been a member of the faculty at Southern Seminary. Previously he was associate professor of preaching at the Divinity School of Duke University.

John J. Hurt, editor of the Baptist Standard, state Baptist paper in Texas, has been named to receive a distin-

guished service award by Union University, Jackson, Tenn. A 1931 graduate of Union University, Dr. Hurt received the award along with presentation of a distinguished alumni award to Albert A. Stone, general manager of the Jackson Sun, and a distinguished faculty and staff achievement award to Gladys Stone of Jackson.

Monroe Ashley, of the Southern Baptist Sunday School Board staff, Nashville, has been named director of Camp Ridgecrest for Boys, Ridgecrest, N. C. A native of Greenville, S. C., Ashley is a graduate of Furman University, Greenville, S. C., and Southeastern Seminary, Wake Forest, N. C. He has served as pastor of Forestville Church, Wake Forest, N. C., and as Baptist chaplain at the University of North Carolina at Greensboro. Since 1967 he has been management consultant, office of management services, Sunday School Board of the Southern Baptist Convention.

## Hazen teacher outstanding biology teacher in state for '69



MRS. WILLS

An Arkansas Baptist leader has been named the Outstanding Arkansas High School Biology Teacher for the current year.

She is Mrs. Vernon Wills, head of the science department of Hazen High School and an active leader in First Church, Hazen.

The award was announced by E. E. Hudson, of the faculty of Arkansas Polytechnic College, Russellville, who is chairman of the awards program in Ar-

kansas for the National Association of Biology Teachers.

Mr. Hudson will present Mrs. Wills a \$600 microscope donated by the American Optical Company, at the Arkansas Academy of Science meeting at Fayetteville, April 11.

Mrs. Wills has held her present position at Hazen since 1963. She holds the B. S. in education degree from Arkansas A. and M. College, Monticello, and the master of science degree from the University of Arkansas where she was the recipient of a National Science Foundation Fellowship.

Mrs. Wills began her teaching career in 1938, at Drew Central High School. She has taught at Des Arc High School, Helena Junior High School, and at Hazen Elementary School.

A number of Mrs. Wills' students have placed high in the State Science Fairs.

Mrs. Wills, whose husband is county agricultural agent for Prairie County, is the mother of three daughters. She is head of the Hazen Science Fairs and active in women's groups of the Farm Bureau and First Church, Hazen.

## Crossett church ordains Grimmatt

Don Grimmatt was ordained to the ministry by Magnolia Church, Crossett, on March 7.

The charge was given by Kenneth Everett and the questioning done by Freddy Compton, of Memphis.

Vaughn Denton, pastor of Magnolia Church, brought the ordination sermon, with prayer by E. E. Fulton.

Two music specials were presented: one by a ladies' trio with Mary Fox, Francis Jordon and Deloris Skinder; and the other by Jamie McElroy.

## Student ordained

First Church, Kensett, ordained Billy Gene Smith to the gospel ministry March 16.

Leonard McDoughle, pastor of Crosby Church, served as moderator of the council, and Chris Gray, a deacon in the Kensett church, served as clerk.

William M. Burnett, missionary, Calvary Association, led in questioning the candidate, W. D. Gunther, pastor of Temple Church, Searcy, led the ordination prayer; Jim Tillman, pastor, First Church, Walnut Ridge, presented the charge; and A. W. Upchurch Jr., host pastor, delivered the sermon.

Smith, a student at Southern Baptist College, has recently been called as pastor of White Oak Church, Walnut Ridge.

## Wiggers make missions a family affair

Missions is a family affair with the Wiggers.

Harry C. Wigger, the father, is superintendent of missions for Benton County Association, Bentonville.

L. David Wigger, the son, is a missionary employee of the Foreign Mission Board. He and his wife Barbara, nee Jett, are located in Delat, Vietnam.

Mary E. Wigger, the daughter, is a missionary employee of the Home Mission Board. She is serving in Salt Lake City, Utah. She started the first concern center, a social ministry, in the Utah-Idaho Convention.

Rev. and Mrs. Wigger have one other daughter, Harriet. She is married to Rev. Deral Dockins, a ministerial student. They are working in a mission church in Ft. Worth, Tex.

The Wigger family have degrees from five colleges and two seminaries: Howard Payne College, William Jewell College, Southwest Baptist College, Hannibal-LaGrange College, Blue Mountain College, Southern Seminary, Louisville, Ky., and Southwestern Seminary, Ft. Worth, Tex.

They have served as pastors, youth directors, etc. in seven states: Missouri, Arkansas, Texas, Indiana, Alabama, Utah, and Oklahoma.



Harry C., L. David and Mary E. Wigger

# Rev. L. A. Robertson honored



Pastor Usery and Mrs. Philpott

The 1968 Clear Creek Association minutes are dedicated to the memory of Rev. L. A. Robertson, well known state missionary and writer. Mr. Robertson served for many years in western Arkansas and eastern Oklahoma. He served in Clear Creek Association from 1923 to 1932. He contributed regularly to the Baptist Advance, as the state Baptist paper was then known.

Mrs. Grace Philpott, daughter of the late Mr. Robertson, was presented a copy of the minutes by her pastor, Billy Ray Usery, during the morning services at First Church, Clarksville, recently.—Missionary Paul E. Wilhelm

## John Holmes now at Amity First

John Holmes, former pastor of South Fork Church, Red River Association, has accepted the pastorate of First Church,



Amity. Mr. Holmes is a senior at Ouachita University, where his wife, Nancy Larkin Holmes, is also a student. During his pastorate at South Fork, the membership added a kitchen and fellowship hall to the church. Of 27 additions to the church, 19 were for baptism. The Girl's Auxiliary, Royal Ambassadors and Woman's Missionary Union were also organized.

Mr. and Mrs. Holmes are natives of Ft. Smith. They have two children, Mark, age 9, and Paula, age 6.

## Marvin Lawson heads association

Marvin Lawson, assistant professor of music at Ouachita University, was elected president of the Arkansas College Band Directors Association at their annual meeting held recently on the Arkansas State University campus, Jonesboro.

## Deacons ordained

Jimmy Hooker and Thomas McWhorter were recently ordained as deacons of First Church, Lockesburg. James H. Cannon, pastor of the church, served as moderator; James H. Dean questioned the candidates, and Joe Denton delivered the charge to the candidates and the church.

## TV recognition

Evelyn Pickens and Ella Ruth Cannon represented Little River Association in the district Training Union elimination contest March 13, at Hope. These two juniors are from First Church, Lockesburg. Each of them earned state recognition.



## Just this minute

The gospel singing of the Sunday evening worship service was interrupted by the screaming siren of an ambulance racing past our church. Soon after the service was over the telephone rang. A pastor in another city was calling to ask, "Will you go out to the hospital to be with the family of those who were in a wreck near your city tonight?"

We went immediately. Two families were involved in a head-on collision. Two people were killed and others were injured. A teenage girl put her head in my lap and cried her heart out when told that her best friend was dead. Between sobs she and another friend recalled, "Just last night we were having such a good time together."

I was reminded of a poem by an unknown author:

Yesterday is gone; tomorrow  
Never comes within our grasp;  
Just this minute's joy or sorrow,  
That is all our hands may clasp.  
Just this minute! Let us take it  
As a pearl or precious prize,  
And with high endeavor make it  
Fit to shine in Paradise.

Recently it was my privilege to visit with a missionary couple who were separated from each other for fifteen months due to the civil war in Nigeria. As they spoke of their time of separation I was made to realize anew that most of us know little of real suffering. I also wondered if any of us take time to appreciate "just this minute" of the here and now. If we knew that we could not see some dear friend or loved one again on this earth, how would we spend the next twenty-four hours, or the next sixty minutes, or just this minute?

The well-known couplet is worth repeating often: "Just one life, 'twill soon be past; Only what's done for Christ will last."

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

## Simmons to Hawaii



MR. SIMMONS

CENTRAL Church, Jonesboro, will send Allen Simmons, minister of music, to participate in the Hawaii Crusade May 5-11. He will direct the music of Olivet Church in Honolulu.

## Richard L. Johnson elected to new post

Richard L. Johnson, a former Arkansan who was ordained to the ministry by First Church, Arkadelphia, has been named second vice president of the Child Care Executives of Southern Baptists. A graduate of Ouachita University and Southern Seminary, he is in his tenth year as superintendent of the East Tennessee campus of Tennessee Baptist Children's Homes, Chattanooga. His wife is the former Clarice McDaniel of Hope.



MR. JOHNSON

## Pig sense

One cold day in October,  
When I was far from sober,  
My feet began to stutter,  
And I fell into the gutter.

Now a pig who then spied me,  
Came and lay down beside me,  
And I began to sing, "It's always fair weather,  
When good fellows get together."

But a woman, walking our way,  
Declared with utter dismay,  
"You can tell a fellow who boozes,  
By the company he chooses."  
And the pig got up and slowly walked away.

—From Bulletin, First Baptist Church, Luxora, Ark.

## Hope Association churches in revivals

Twenty-four churches in Hope Association have signified their intention to engage in Crusade of America revivals during or near the suggested date for the western half of Arkansas, April 6-20. The list of churches, pastors, dates, and evangelists follows:

Bradley, Byron Allen, Jr., pastor, March 30-April 6, Edwin Mays, evangelist.

Fouke, First, S. L. Tidwell, pastor, April 13-20.

Haley Lake, Kenneth Norris, pastor, Feb. 17-23, R. F. Gates, Jr. evangelist.

Hope, First, Gerald Trussell, pastor, April 13-20, James Taylor, evangelist.

Lewisville, First, Norman Sutton, pastor, April 11-13, Mark Sutton and Skip Dean, evangelists.

Macedonia, Second, Ben Worley, pastor, April 21-27, Eugene Elmore, evangelist.

Magnolia, Central, Loyd L. Hunnicutt, pastor, April 20-27, J. Norris Palmer, evangelist.

Magnolia, Immanuel, James Lindsey, pastor, April 14-20, Lonnie Lasater, evangelist.

Memorial, Waldo, Walter Gilbreath, pastor, April 13-20, Frank Worley, evangelist.

Mt. Zion, Doddridge, Hiram Wells, pastor, April 13-20, Roy Cook, evangelist.

Pisgah, Charles Addie, Pastor, April 6-13.

Red River, B. D. Smith, pastor, April 6-13, Paul Stender, evangelist.

Rocky Mound, R. F. Eaton, Pastor, March 28-30, Frank McFerrin, evangelist.

Shiloh Memorial, Joel E. Harris, pastor, April 14-20, Blake Dunagan, evangelist.

Stamps, First, W. L. Probasco, pastor, June 29-July 6, Angel Martinez, evangelist.

Tennessee, Ira Taylor, pastor, April 6-12, James Lindsey, evangelist.

### Texarkana:

Arabella Heights, A. V. Smith, interim pastor, April 18-20, Joe Cervini, evangelist.

Bronway Heights, J. W. Ingram, pastor, April 7-13, Hubert White, evangelist.

Hickory Street, Robert Tucker, pastor, April 13-20, L. D. Lamb, evangelist.

Highland Hills, John T. Holston, pastor, April 7-13, Raburn Bone, evangelist.

Immanuel, Wm. V. Garner, pastor, April 6-13, Arnold Teel, evangelist.

Sanderson Lane, Wallace A. Ely, pastor, April 6-13, Leo Hughes, evangelist.

South Texarkana, J. P. Skinner, pastor, April 6-13, Bill Alexander, evangelist.

Trinity, Leo Hughes, pastor, April 27-May 4, Ed McDonald, evangelist.

## Deaths

one brother and two grandchildren.

MRS. RUBY WALKER, wife of Rev. Murl Walker, died March 18.

Mrs. Walker and her husband were active in Concord Association work for many years, having started four missions which are now churches. She was Vacation Bible School superintendent and a state approved Junior worker. She was at one time president of the Associational W. M. U.

Mrs. Walker is also survived by a son, Paul, a daughter, Mrs. Linda Hoffman, and two grandchildren.

W. J. MORRIS, 90, Pine Bluff, died March 13. An evangelist and pastor of churches in Mississippi, Louisiana and Arkansas, he was born in Arkansas. He studied at Moody Bible Institute, wrote some 75 gospel songs, and took part in revivals in 22 states.



MR. MORRIS

Survivors are a daughter, Mrs. C. J. Davis, Texarkana,



# Mission Board plans reception



DAVID FITE and Herbert Caudill, missionaries recently released from Cuban during the Southern Baptist Convention.—Home Board Photo

A reunion of people from Cuba will be a feature of the Home Mission Board reception at the Southern Baptist Convention in New Orleans.

Home missionaries will be honored at the reception, which will be held Thursday, June 12, 3-5 p.m., at the Monteleone Hotel, Queen Anne Room. Everyone is invited to attend.

## Sermons contest on 1969-70 SBC theme

At the request of the Southern Baptist Inter-Agency Council, Dr. Foy Valentine has assumed responsibility for coordinating the completion of a project to encourage preaching on the Convention's 1969-1970 theme, "Living the Spirit of Christ in Belief and Relevance."

There will be awards of \$150 for first place; \$100 for second place; and \$50 for third place for the three best 1500-to-2000-word sermons, with outlines, on this theme. The next five best sermons, with outlines, will be designated as Honorable Mention Award winners, with an award of \$25 each.

The judging will be under the direction of Dr. Leonard Hill, managing editor of *The Baptist Program*. Award winning sermons will be mailed to the state Baptist papers for use at their discretion, and *The Baptist Program* has agreed to print the three best entries.

Deadline for entries is May 1, 1969; and the judging is to be completed by June 1, 1969.

Anyone may submit an entry. May 1 will be the deadline.

Entries should be mailed to 70 Onward Committee, Room 104, 460 James Robertson Parkway, Nashville, Tenn. 37219

## Miracle of Spring

Across the land, the zephyrs blow,  
Soft as an angel's wing.  
They touch the sleeping world below  
And whisper, "It is spring."

From winter's frozen sepulcher,  
one sees  
The seeming dead arise  
And grass and trees and birds  
and bees  
Make earth a Paradise.

For years, I've watched these  
things come out  
To meet the warm spring rain.  
How can we see this miracle and  
doubt  
That man shall live again?  
—Carl Ferrell

## Baptist beliefs

# A nefarious bargain

BY HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma,  
past president, Southern Baptist Convention

"And he promised, and sought opportunity to betray him unto them in the absence of the multitude"—Luke 22:6

The Sanhedrin planned to seize Jesus after the passover. But help came from an unexpected source—Judas Iscariot, "being of the number of the twelve" (v. 3).

A comparison of the Gospels reveals that Judas went straight from the home of Simon the leper to make this bargain (cf. Matt. 26:6-13; Mk. 14:3-9; Jn. 12:2-8). It was on Tuesday night of Passion Week. Satan had been toying with Judas for over a year (cf. Jn. 6:70-71). Now he gave the evil one full rein (Lk. 22:3). He probably had led the effort to make Jesus a military Messiah one year previous to this time. When Jesus failed to declare His kingship at His Royal Entry into Jerusalem, Judas felt that it was all over. He evidently heard of the Sanhedrin's evil designs concerning Him.

At the dinner in Simon's home Judas had complained about Mary of Bethany's act of love toward Jesus, only to be rebuked (Jn. 12:4-8). So infuriated by this the betrayer went to the Sanhedrin with his offer to deliver Jesus into their hands.

Delighted, the Jewish rulers offered Judas a sum of money (v. 5). Luke omits the amount, but Matthew says that it was thirty pieces of silver—about \$25.00, the price of a slave (Ex. 21:32; Zech. 11:12). Note that they, not Judas, set the amount (Matt. 26:15). Satan always calls the tune for those who serve him.

Judas agreed to be the Sanhedrin's cat's paw. So he "kept on seeking" (imperfect tense) a good chance to betray Jesus "in the absence of the multitude" and so, without a tumult.

Where did the Sanhedrin get the money to pay Judas? Probably out of the sacred treasury. They used God's money to betray God's Son, and in the name of religion. It was evil compounded with evil!

Note that Judas did not betray Jesus on the spur of the moment. It was the culmination of a long period of refusal and resentment regarding Him. Let all who have not received Jesus as Saviour take warning!

# Gratitude for Arkansas help in Oregon-Washington meets

First reports from Crusade of the Americas revivals in Oregon-Washington indicate professions of faith totaling 1,100, more than 200 additions to churches by letters, and "beyond 1,500 meaningful rededications."

These figures were released by Lewis S. Steed, in a letter to Jesse Reed, secretary of evangelism for the Arkansas Baptist State Convention. Mr. Steed, secretary of evangelism and Brotherhood for the Baptist General Convention of Oregon-Washington, was expressing deep appreciation for the Arkansas pastors who recently preached in revival meetings in this convention area of the Northwest.

"Beyond what we can add up in the column of figures, the crusade was truly a refreshing from the Lord," wrote Mr. Steed. "The comment I hear most is, 'You assigned just the right man for our area, how did you do it?'"

"I know that prayer and the leadership of the Holy Spirit has marked the crusade from the standpoint of the pastors who came to help us and the fields where they were assigned."

A few revivals are still in progress in the Oregon-Washington Convention and pastors report many decisions being made from week to week as a result of the meetings recently concluded, Steed said.

Mr. Steed expressed special thanks to Mr. Reed for his help in enlisting the pastors from Arkansas, and also for the churches that sent their pastors.

"The public relations ministry and great Christ-centered preaching of the Arkansas pastors has truly strengthened the cause of Christ in the great Northwest," Mr. Steed concluded.

## Ministers must file 1968 Social Security

To avoid possible penalties and interest, an ordained minister must pay his Social Security taxes by April 15.

This warning was issued by John D. Bloskas, editor of *The Years Ahead*, Dallas, especially to ministers who never before paid Social Security taxes.

Bloskas said that all ministers are automatically in Social Security now unless they apply for an exemption because they oppose the acceptance of public (government) insurance, including Social Security, because of religious principle or conscience.

He said that a minister who has not been in Social Security before has until Apr. 15, 1970, to file Form 4361, requesting an exemption from participating in Social Security. However, he said, while waiting to make up his mind, a minister should file his Social Security taxes on earnings he received as a self-employed person, when he files his 1968 tax return. Thus he can avoid any possible interest and penalty payments.

## Your state convention at work

### JUNIOR CHOIR FESTIVALS

April 12, 1969

**North Little Rock, Park Hill Church,**  
Director: Archie McMillan, Little Rock

**Benton, Highland Heights Church,**  
Director, Kent Jackson, Kilgore, Tex.

**Magnolia, Central Church,**  
Director, Lester Mason, Shreveport, La.

**West Memphis, First Church,**  
Director, Bill Leach, Nashville, Tenn.

**Fort Smith, First Church,**  
Director, O. J. Pierson, Springdale

#### REGISTRATION

Church \_\_\_\_\_

City \_\_\_\_\_

Mailing address \_\_\_\_\_

Zip Code \_\_\_\_\_

Director \_\_\_\_\_

Accompanist \_\_\_\_\_

Which festival will you attend?

N. Little Rock \_\_\_\_\_ Benton \_\_\_\_\_

Magnolia \_\_\_\_\_ Ft. Smith \_\_\_\_\_

West Memphis \_\_\_\_\_

Name of person sending fee  
(\$2.00 per choir) \_\_\_\_\_

Number enrolled in choir \_\_\_\_\_

Number attending festival \_\_\_\_\_

Selections to be sung:

(1) \_\_\_\_\_

(2) \_\_\_\_\_

#### Schedule:

9:00 Warm-up, line up

9:30 Adjudication

10:30 Recess

11:00 Combined Choirs

12:30 Dismiss

# Arkansas college students do Easter missions work

The start actually occurred last year, Logue explained, when Cound, then BSU Director at Arkansas A&M, carried a dozen students to New Mexico to dig footings for a Baptist mission for Indians and when Hardman, a native Floridian, led fifty Arkansas students—among them the MIL Singers—to witness at Daytona Beach.

One of the Arkansas projects will be an inner city effort in east Little Rock. Working with Jim Maloch, director of youth activities at Second Church, approximately 15 students will work with Trinity Mission, where Morris Young is pastor, and with Negro Baptist churches in the area.

During the week of April 4-10, the students will paint the mission—hopefully with two coats of paint, Maloch said. They will also take a census which will secure vital religious information and detect other needs. Some of the meals for the group will be provided by Second Church. Other meals will be provided by WMU's of the city who will bring the food to the field where the students are working. "We feel that much good will be done in the community by the students," said Maloch, "but we also feel that the ground work which they lay for the summer will be vital." The Summer Mission Program of the Baptist Student Union is providing two workers for the summer for Trinity Chapel.

Another state project will be a ministry in downtown Hot Springs. Benny Clark, Baptist Student Director at Henderson, is co-operating with Harry Woodall, director of Resort and Christian Social Ministries in Hot Springs. Approximately 15 Baptist students will, with high school Youth for Christ students, operate a youth coffee house in a building on Central Avenue. A streamer with "Youth Coffee House" will identify the building to be open between 7:30 p.m. and 11:30 p.m. April 4 and 5. There will be an Easter service at 8 a.m. Sunday, April 6.

Still another project will be in the Heber Springs area. There BSU Director Ken McCain and Associational Missionary Bob Holland will lead 15 students in work projects of construction and painting of churches in the area, and in conducting evening youth meetings.

The out-of-state Easter ministry will again be at Daytona Beach, Florida, where 50 Arkansas students will spend four days among the masses of college students who flood the Florida beaches each Easter. A special orientation for this ministry was led recently by John McBride of Atlanta who directs Southern Baptists in their ministry in resort areas. "If ever you must depend on the leadership of the Holy Spirit," said McBride, "you will need His leadership in the secular setting of the Florida beaches."



**ORIENTATION**—John McBride, right, Atlanta, Ga., orients a group of Arkansas college students in ways of witnessing at Daytona Beach, Fla., during Easter vacation. Left to right, they are: Terry Herron, Ouachita University, Susan Cartwright, Henderson State, Winston Hardman, and Ken Allen, Henderson State.



**LEALON WORRELL**, right, a student at Ouachita University and one of the MIL Singers, joins in a "fun song" with three of the college students who will go to Daytona Beach, Fla., during Easter break to do missions work.

Over one hundred Arkansas college students will give their Easter vacation to mission work inside and outside the state next week. "There are college students who feel they can not give a summer to missions," said state director

Tom Logue, "and we are grateful for this creative break-through largely conceived by BSU Director Winston Hardman of State College of Arkansas and Hendrix and Gerald Cound of the state office."

# Immanuel intermediate GA sews for needy child



Martha admires the crown and scepter of her seamstress friend Queen-with-Scepter Mary Spillyards, at Immanuel Church ceremonies.

When Mary Spillyards, an 8th grade intermediate from Immanuel Church, Little Rock, was meeting requirements for the Queen-with-Scepter rank in the Girls' Auxiliary, she decided to make a dress for a needy child.

Locating a four-year-old girl from a broken home, a girl by the name of Martha, Mary made for her a blue-and-white-checked gingham apron dress. When the dress was completed, Mary

invited the little girl to attend a G.A. meeting.

The members of the G.A. were so impressed with Mary that they pooled their change to secure for her other things she needed.

The night Mary received her award; Martha was on hand, in the dress made for the occasion, to watch the ceremony with great interest.

## Manhattan church in U.N. center

NEW YORK—The Manhattan Baptist Church worshipped for the first time recently at a new location across the street from the United Nations.

At the first service, the congregation heard Interim Pastor Denton Lotz call for Christians as individuals, the church, and citizens in general to bring the peace of Christ to people at home and abroad.

Temporarily, the church is meeting for services in the modern chapel of the Church Center for the U. N.

The building is owned by the United Methodist Church and houses offices of several denominations and Christian

groups which endeavor to keep abreast of international developments.

The Church Center for the U. N. is a temporary meeting place for the congregation which started the first Southern Baptist work in New York 11 years ago: A church committee is searching for available sites for a permanent location in midtown Manhattan. (BP)

## Soul Winner's NT passes million

The one millionth copy of Soul Winner's New Testament was presented recently to Dr. W. A. Criswell, president of the Southern Baptist Convention. The presentation was made by Clift Brannon, compiler and editor of the book,

## Baptist Men's speaker

Dr. W. J. Isbell, consultant with the Brotherhood Commission, will be one of the speakers at the meeting for Baptist



DR. ISBELL

Men on May 2-3. The meeting will be held in Calvary Church, Little Rock. Before joining the Brotherhood Commission staff, Dr. Isbell was secretary of the Brotherhood Department of the Alabama Baptist Convention. He has wide experience in Baptist Men's work and will be an inspiration to men as he shares with us the challenge of missionary education. Mission Action Projects and Baptist Men will be the theme of Dr. Isbell's messages. For an improvement in missionary education and mission action projects for Baptist Men, hear Dr. Isbell on Friday night and Saturday.

Other program personalities will include Rev. James Hampton, missionary to Tanzania. He will share some of the challenges of missions in other parts of the world and acquaint us with the needs there. Rev. Glendon Grober, missionary to Brazil, will describe to us some of the highlights of the work there. Both of these men will thrill those who hear them, as well as challenge Baptist men to a greater work in sharing Christ with the world.

The program will include testimonies by men from churches in the state who are engaged in missionary education through study and mission action projects.

Plan now to attend both sessions and enlist other men from your church. Learn how to do better work for the Master. The usefulness of the man must wait upon the fitness of the man. A Baptist Men's unit of Brotherhood can help prepare men for greater service.—C. H. Seaton

during a meeting of the Executive Committee of the Southern Baptist Convention in Nashville.

Commenting on the book, Dr. Criswell said: "The Christian has but to follow the page numbers indicated in the text to explain fully and adequately the way to God and heaven."

Soul Winner's New Testament is designed as a layman's book. It began as a marked New Testament with underscored passages on the plan of salvation. It is now, in the words of Dr. R. G. Lee, "a veritable mine of truth usably arranged."

Already in circulation in a number of countries in the world, the New Testament is now in great demand in India, where 46,000 copies were delivered recently.



*NEWLY elected officers of the Arkansas Baptist Foundation, left to right, are: Mel Thrash, Hope, president; S. R. Fuller, Harrison, Vice president; Carbon Sims, Pine Bluff secretary; Ed McDonald, Little Rock, executive-secretary. They are examining a recent publication of the board, The Lawyer and His Baptist Clients.*

## Arkansas Baptist Foundation elects

The Arkansas Baptist Foundation Board met March 24 at the Baptist Building, Little Rock.

New officers elected at that time were: Mel Thrash, Hope, president; S. R. Fuller, Harrison, vice president; Carbon Sims, Pine Bluff, secretary; and Ed McDonald, executive-secretary.

Mr. McDonald stated that the investment committee of the board is reviewing investments for the purpose of increasing income from them as well as their growth in value.

Other plans and programs were discussed for promoting the work of the foundation in the future, he said.

It was decided by the board that meetings would be held quarterly in the future.

## Pastor's plug for 'immorality' righted

MINNEAPOLIS, Minn. — The advertisement for Edgewater Baptist Church here in the Minneapolis Star said the Rev. Ellis E. Eklof Jr., pastor, would preach on the topic, "I Believe in Immorality."

"There were a lot of laughs over it, but the error didn't fill the church," Pastor Eklof reported later. Attendance was good but many regulars were missing because of flu.

The actual sermon topic, "I Believe in Immortality," was the last in a series on the Apostles' Creed.

Pastor Eklof said he had foreseen the possibility of a typographical blooper in his topic and had taken pains to see that "immortality" was spelled correctly in his ad copy.

Now he wishes he had changed his theme to "I Believe in Everlasting Life."

## Beacon lights of Baptist history

### 'Neck peddlers'

BY BERNES K. SELPH, TH.D.  
PASTOR, FIRST CHURCH, BENTON

Colporteurs were first called "neck-peddlers." The word is of French derivation, meaning "to carry by the neck." Its history dates back to the early days of the Reformation, 500 years ago. Church historian D'Aubigne tells about Farel and his friends who carried sacred books from house to house knocking at every door. These tracts and reading material were carried in trays, baskets, and the like strung from the shoulder or neck, hence the name "neck peddlers" or "neck porters."

But the American Baptist Publication Society is credited with giving these dispensers of tracts the name "Colporteurs" in 1840. A year later the American Baptist Society followed suit. Later on, the French word was anglicized "Colporters." Historians remind us that the accent is on the first syllable, keeping before us that colportage is strictly personal work. It is one's own neck that is involved.

Tracts and books have found many vehicles of conveyance. The most effective way has been that of personal delivery. To do so one had to have them on one's person or near by. One rather odd way practised in another day was carrying a stock of tracts in the inner lining of men's "bell crown hats." What could be more convenient!

These old time hats were often put to good use for busy people who had few pockets. They were from seven to eight inches tall, with a breadth of eleven inches, at the top, and had a brim of two and a half inches partly turned up from the band. It was not unusual for the lining to be fitted with pockets for bills, accounts, and other articles of light merchandise, especially the silk pocket-handkerchief.

It is said that the Rev. Samuel Cornelius of Alexandria, Virginia, dropped some tracts from his hat on one occasion and was seen by the Rev. Noah Davis, an ardent supporter of the tract ministry. This fired his imagination for a more fitting depository with an organization back of it, and a broad comprehensive work before it.

\*Lemuel Call Barnes, Mary Clark Barnes, Edward M. Stephenson, *Pioneers of Light*, (Philadelphia, American Baptist Publication Society., 1924) pp81-83

### BULLETIN

DALLAS—The Executive Board of the Baptist General Convention of Texas, without debate or opposition, has recommended independent status for the Dallas-based Baylor College of Dentistry. Reorganization of the college under an independent board of trustees will allow acceptance of federal or state aid. Final approval of the recommendation will be sought at the Texas convention's annual session in San Antonio, Nov. 4-6. (BP)



*DILLARD MILLER, pastor of First Church, Mena, at the Garden Tomb, Jerusalem, 1961.—Photo by Erwin L. McDonald.*

**The Garden Tomb**

Even if the tomb still exists in which our Lord's body lay between the fateful Friday on which he was crucified and the momentous Sunday on which he arose, we may never know where or which one it is.

Since the place of execution was outside the city of Jerusalem, and, according to John 19:41, the tomb in which Christ was placed was nearby, the tomb inside the Church of the Holy Sepulcher, being inside the ancient city, has little to establish its authenticity.

One of the popular alternatives is the Garden Tomb, pictured on this week's cover. It was discovered in 1883 by General Gordon and has since become one of the most visited places in the Jerusalem area. While meeting the requirement of being located outside the city, it still lacks evidence to prove its own authenticity.

The important thing, of course, is that Jesus did not remain in the tomb. The good news for our generation and for every generation is that he arose, that he is alive forevermore, and that he is coming again to receive his own.

The cover photograph was made in April of 1961 during a visit to the Holy Land of a group of ministers from Arkansas who had participated in the Scotland Evangelistic Crusade. The man in the picture is Dillard Miller, who then was, and continues to be pastor of First Church, Mena.—Story and photo by ELM.

**Alcoholism national problem**

WASHINGTON—Recommendations for an extensive program to combat alcoholism have been made to the Department of Health, Education, and Welfare by the National Advisory Committee on Alcoholism.

After a two-year study, the advisory committee has issued an interim report highlighting the need for:

- \* Attention to alcohol problems in all federally supported health and welfare programs;
- \* Incorporation of control of alcohol problems in all programs dealing with poverty;
- \* Elimination by hospitals of discriminatory policies denying admission to alcoholic patients;
- \* Health insurance coverage for alcoholics;
- \* Increased support for research; and
- \* Prevention and control of alcoholism as a vital part of national highway safety programs.

The National Advisory Committee on Alcoholism is headed by Dr. Robert Straus of the University of Kentucky Medical School. (BP)

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# Dallas Baptist College plans Computer aided instruction

When Dallas Baptist College here dedicates its new \$2½ million Library-Learning Center next September, it will begin an educational program unique in denominational education, and perhaps nationally.

Few, if any, of the center's physical facilities will be new inventions, and the educational theory has been experimented with elsewhere, but college officials don't know of any other schools in the nation attempting to combine technology and theory the way they plan.

Four faculty task forces are at work planning curriculum for the center's target class—the freshmen who will enroll in September. Other task forces will build curriculum for its succeeding years.

The Library-Learning Center will be an imposing, modernistic-looking structure which could well have been projected through a warp in space and time from the 21st century.

In the core of the Learning Center will be library stacks, surrounded by learning "carrels," study booths equipped with audio and video systems. Faculty offices, seminar and conference rooms surround the carrels so students and professors will have close contact.

A student sitting in an individual carrel puts on a stereo headset, dials a code which signals a computer, and tunes in to a lecture by a famous scientist, an inter-collegiate educational television broadcast, a lecture or remedial lesson by his own professor, or a number of other things.

Unlike in present-day classes, if the student doesn't understand, he may re-

dial and start over, progressing at his own speed until he has mastered the material.

"We don't worry about the rapidity of progress under this system," explained C. Ewing Cooley, the Baptist school's director of developmental studies, "as much as with the fact that progress is taking place. The rate will be the student's own, allowing for his abilities, interests, and outside demands."

Actually, students will fail only if they fail themselves by refusing to progress. "Only 20 percent of the beginning freshmen classes in this country presently make it through to graduation," Cooley said. "That's gross inefficiency. In our system, we will recycle students, not fail them in the usual sense."

Programmed instruction, he pointed out, won't rule the student-teacher relationship but become a tool to enrich the relationship and help the student retain more and better develop his full potential.

Although the developing curriculum for the new program has not been designed completely, September's incoming freshmen will tentatively face a situation something like this:

Because of the flexibility of the program, all freshmen may not start at the same point. Entrance tests may show one at sophomore level in English, but a remedial level in math. The combinations are numerous.

Incoming freshmen will study in four areas: religion, heritage of western man, English and science. Four area teachers will share the same group of

in a place where the roots of disorder are agonizingly complex."

Louis Wilhite, pastor of West End Church, Birmingham, who made the plea, pointed out that the Southern Baptist Convention had already given \$100,000 in relief, and that other religious and government groups were giving millions.

The administration committee, headed by John Bob Riddle, pastor of the Central Park Church, Birmingham, and president of the Alabama Baptist State Convention, voted unanimously to send the \$10,000 to the Southern Baptist Convention's Foreign Mission Board. The funds will be administered by the board where the need is the greatest. (BP)

about 120 students, allowing such procedures as team planning of the learning environment, special "honor tracks" and even interdisciplinary assignments if teachers wish.

Students may learn technical and basic information in the carrels, leaving professors free for counseling, group instruction, seminars, etc.

A class may divide into several groups in a given day—one in the carrels, another in the library in research, and another group counseling or a seminar. The next day they may assemble for interdisciplinary instruction in science and religion.

In fact, Cooley pointed out, interdisciplinary possibilities alone would allow students to learn that religion is not something restricted to chapel and Bible courses, but that it relates to all of life.

One of the curriculum's most startling departures from standard educational procedures will be the erasure of present concepts of class and course structures.

Students, Cooley said, will progress in "waves, not sections." In other words, one student may be graduating while another who entered the same year may be in his third year in some areas and his fourth in others.

As students go into their majors, planning becomes more flexible and progress more varied because of individual capabilities.

"We don't believe," Cooley said, "that equal education is doing the same thing for everybody."

Dallas Baptist College, in one respect, is only four years old, yet in another, is 72 years old. Decatur Baptist College in Decatur, Tex., founded in 1897, was moved to Dallas to form the nucleus of Dallas College in 1965. The school, headed by President Charles Pitts, will complete transition to a four-year college status this year. Fall enrollment was 1,386. (BP)

## Alabama Baptists in African relief

MONTGOMERY, Ala.—The Alabama Baptist Convention administration committee has voted to send \$10,000 to buy food and supplies for refugees on both sides of the Biafran-Nigerian conflict.

The action marks the first time that a Baptist state convention within the Southern Baptist Convention has given official recognition of the needs of the starving people of the Biafran-Nigerian conflict and has provided financial relief aid.

The Baptist convention administration committee responded to an impassioned plea from a Birmingham pastor "to do something in the name of Christ,

## Anniversary diplomas for study courses

NASHVILLE—Special 70th anniversary diplomas, signed for the first time by the Southern Baptist Convention president, are being distributed to those who complete church study courses during 1969.

The certificates for this last year of the church study course program are imprinted in gold with "70th Anniversary" and include the signature of SBC President W. A. Criswell.

The successor to the church study course will be implemented in January, 1970. (BP)



## A very special present

BY ELIZABETH PHILLIPS

Tony stopped skipping and sat on the step by his friend.

"Come on, Anita!" he said. "Let's go and play!"

"I can't play right now," said the girl. "I'm waiting for Mr. Clark."

"Who is Mr. Clark?" asked Tony.

"Mr. Clark is our milkman. And he is my friend," explained Anita.

At just the right time she heard the big white truck come bumping down the road. She ran to the edge of the yard. But there she stopped. Mr. Clark was not in the truck!

This man was tall and thin and did not look like Mr. Clark at all! He smiled at Anita and told her Mr. Clark was sick.

"I am going to take his place for a while. But he will be back soon," the man said.

Anita walked slowly back to the step. Tony followed close behind.

Mr. Clark was a nice milkman. He brought her milk and sometimes ice cream. He always waved at her when he saw her on the street. Anita was sad because her friend was sick.

"I know!" she said suddenly. "I will get a present for him!"

"But you don't have any money," reminded Tony.

"You don't need money for a present," said Anita.

"Oh, yes, you do!" insisted Tony.

"Well," Anita said slowly. "I don't have any money, so I will just have to think of something else!"

Tony went home. Anita just kept sitting and thinking.

"I know!" she cried.

The girl hurried inside. She put a fresh piece of paper on her easel. She mixed fresh paint—red and green and yellow. Then she painted Mr. Clark a picture that was brighter than anything she had ever painted before.

Anita started waiting. She waited the next day and the next and the next. She waited for six long days. Finally on the seventh day, when the big white milk truck came, there was Mr. Clark! Anita was very happy!

"Are you all well?" she asked.

"Oh, yes, thank you," said Mr. Clark.

"Are you sure you are feeling better?" she asked again.

Mr. Clark smiled and said yes.

"I have something for you," said Anita.

"For me?" Mr. Clark was surprised.

"But it did not cost any money. It is something I made," the girl explained.

"Well, now," said Mr. Clark. "That is the best kind of present to give a friend." The milkman looked at the picture. "What a beautiful bright picture!" he said. "Thank you for painting it for me."

Anita was happy. She had given a very special present to a very special friend!

(Sunday School Board Syndicate, all rights reserved)



## The Ostrich

BY MARY FRANCES BAUGH

The ostrich is the weirdest  
bird,  
With shiny marble eye.  
I wonder why he's called a  
bird.

He doesn't even fly!

Six prehistoric toes he has  
To help him grip the ground.  
Galumphing over Africa,  
He lopes his way around.

The ostrich is the king of  
birds,

The largest one of all—  
He sometimes weighs three  
hundred pounds  
And grows to eight feet tall!

The female ostriches are  
gray,  
While males are white and  
black.

They kick their enemies so  
hard  
They never do come back.

Ostriches have knobby knees  
On lanky, bony, legs,  
Which fold up like two noo-  
dles  
When they sit down on their  
eggs.

They're distantly related  
To emu, moa, rhea  
(Another bunch of gawky  
birds,  
Equally as strange).

Long ago in women's shops  
Feathered hats were sold,  
And guess whose plumes  
were on them,  
Leaving ostriches quite cold.

A clumsy bird, an ugly bird,  
The ostrich is all that—  
But I prefer his plumes on  
him

Instead of on a hat!

(Sunday School Board Syn-  
dicate, all rights reserved)



## Guest editorials:

### Counterrevolution

A counterrevolution is emerging on some college campuses as students band together to oppose disruptive demonstrations. One group, organized at Wichita State University, calls itself SPASM—the Society for Prevention of Asinine Student Movements. Members of SPASM held a “milk-in” recently by handing out cartons of milk as a “peaceful, intelligent and legal demonstration” in protest of protests, two weeks after a beer drink-in was held by students favoring the sale of beer on campus.

More than 10,000 students at Michigan State University have signed petitions condemning “intimidation, violence, and disruption” at the East Lansing campus. Philosopher Sidney Hook, a New York University professor, announced the formation of the Organization of University Centers for Rational Alternatives, a group of 400 professors from over 36 campuses. Hook said, “There’s a danger to academic freedom when you substitute the methods of violence for free inquiry.”

White student Paul Decker, Rutgers University, Newark, N. J., said he had filed a federal complaint charging that the takeover of a classroom building by black students violates his rights under the Civil Rights Act of 1878.—Louisville Courier-Journal, 2/26/69.

### Discrimination

Last summer President Johnson’s commission on equal opportunity completed the most extensive study of job discrimination ever conducted. The report said that Negroes are held down not only by lack of education but also by discrimination and that even superior education of blacks does not succeed in equalizing job opportunities. The survey covered 43,000 individual employers.—“The Periscope,” Newsweek, 3/3/69

### Annie Armstrong now ‘Easter’ offering

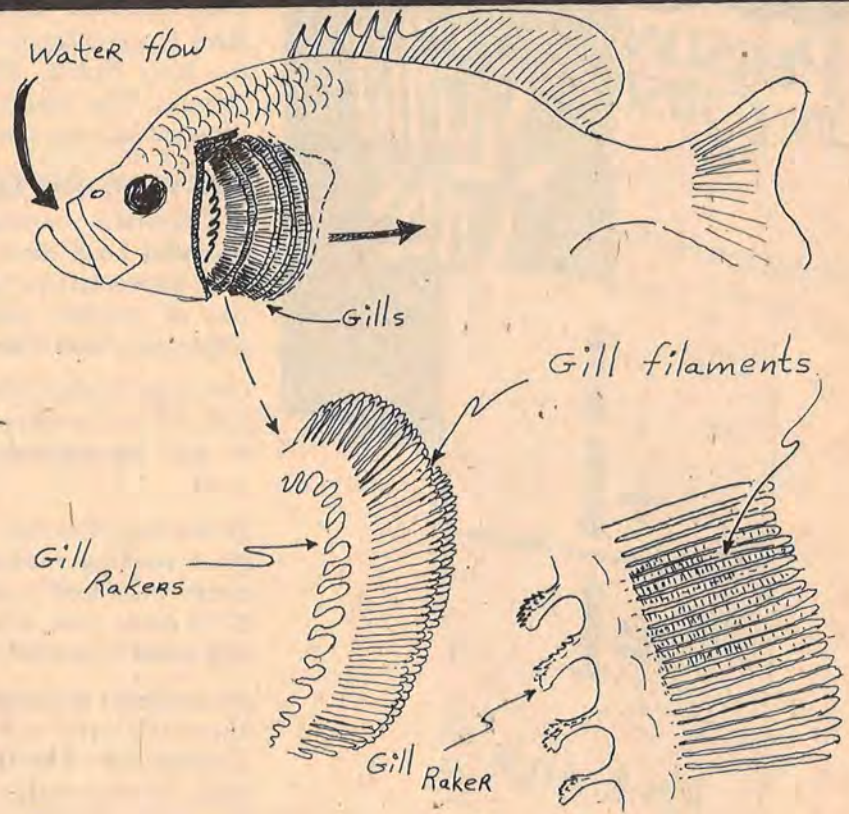
The Annie Armstrong Offering has a new name this year—Annie Armstrong Easter Offering for Home Missions. The word Easter has been added to the home missions offering with the simultaneous holiday season.

“If there is a season which should make us aware of people without Jesus, it is Easter,” says Miss Alma Hunt, executive secretary of Southern Baptist Woman’s Missionary Union.

Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, said: “Linking the week of prayer with this significant season adds depth and meaning to the observance.”



## Breath of life for fish



*OSMOSIS* enables fish to utilize oxygen found in the water. If there is no free oxygen or not enough in the water, fish die. Proper conservation of natural resources includes provision for a full life-cycle in the environment of the fish—water.

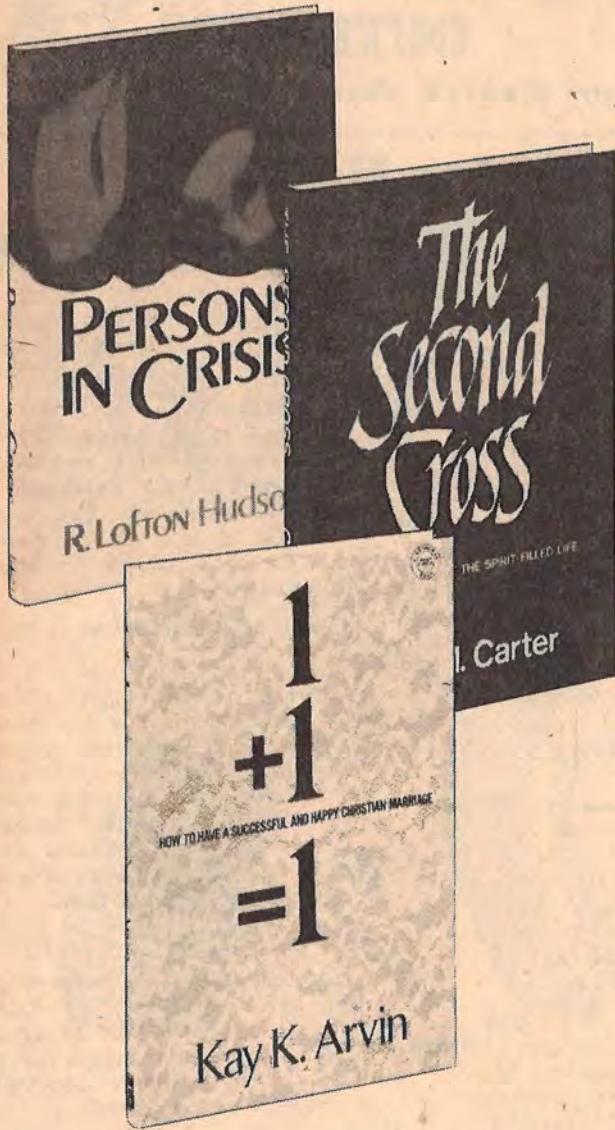
All living things require oxygen to live and so it is only natural that some people wonder how a fish can breathe.

Most fish do not have lungs, a few species have modified lungs, therefore, they must get the free oxygen which is trapped among the molecules of water. When water is circulated through the fishes mouth and out the gills, oxygen goes into the blood and carbon dioxide leaves the blood. This exchange of gases is accomplished by a process called “osmosis.”

Gill rakers on the inside of the gill archs strain out food particles from the water, in some species, and also protect the delicate gill filaments which could be injured by objects going through them.

If there is no free oxygen or not enough in the water, fish die. This is but one of the hazards which fish must face today.

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## Supreme example of ministry

By DR. L. H. COLEMAN, PASTOR,  
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Life and Work

April 6, 1969

John 21:1-13;

Luke 11:3

This quarter's emphasis is "Our Ministry of Love." This theme is divided into three units, the first of which is "Biblical Example of Ministry." One of the functions of a New Testament church is ministry. Christ came to minister, not to be ministered unto. One of Christ's unforgettable teachings was about "the cup of cold water only in the name of a disciple" (Matt. 10:42). We are to minister. Our motive should be love.

### I. The appearance of Jesus (John 21: 1-3)

Jesus made at least ten appearances following his glorious resurrection. (No truth impressed the disciples more than the wonderful miracle of Christ's resurrection.) The 21st chapter of John's gospel was an appendix. John's purpose in writing his account of the life and ministry of Christ is recorded in 20:31. This would be an appropriate ending to his book. Why this appendix? Why was this interesting chapter added to an already finished gospel? He wrote chapter 21 as a proof of the reality of the resurrection of Christ. He wrote this chapter to discount the heresy of some who denied Christ's resurrection. There were those who stated that Christ had not actually risen, that the disciples had nothing more than visions. Some would prefer the term 'hallucinations' rather than visions. John disputes this. He graphically depicted the reality of the empty tomb and the glory of the risen Christ. Christ had a real as well as glorified, resurrected body.

Today the truth of Easter is pushed

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aside and a great emphasis is given eggs, bunnies, and clothes. Someone has called Easter "Spring Fashion Day" when the emphasis is on new and beautiful clothes. Peter Cottontail is all that Easter means to some children.

Verses 1-3 tell of Christ's eighth appearance. Christ shows himself at the Sea of Tiberias. Verse two tells us those who were present. In verse three, Peter said, "I go a-fishing." Peter was pursuing his chosen occupation. His manner of life was the fishing industry. Perhaps he was hungry and wanted a fish dinner. Please do not condemn Peter for fishing. What was more natural for Peter than this?

### II. The catch of fish (vs. 4-8)

Peter's fishing excursion was somewhat unsuccessful. Christ was standing on the shore unnoticed by the fishermen. He asked them, "Have ye any meat?" They replied, "No." Then he told them to cast their net on the right side of the boat. The result was an extraordinary catch of fish.

Was this a miracle? Or did Jesus simply give some good fishing advice? There are some scholars who believe that this episode was a commonplace occurrence. Those on the bank sometimes can see more clearly where the fish are. Personally, I believe the story was a miracle. But those who believe that Jesus gave simply good fishing advice are not necessarily proclaiming disbelief in the

power of Jesus to perform miracles. The main point is Christ's willingness to help. These men needed the fish for their food as well as their livelihood. They caught a week's supply in a few moments. Certainly this was not merely a vision but an act of helpfulness by the Risen Saviour.

John was the first to recognize Christ. Then Peter, upon realizing the presence of Christ, leaped into the water and began swimming toward Jesus. Peter wanted to be the first to greet the Master. The other disciples came to Christ via the little ship.

### III. Fellowship with Jesus (vs. 9-13)

Then Christ fellowshiped with the disciples. They ate together. Christ had expressed concern and the fishing result (153 fish) was most unusual. Following the great catch of fish the normal sequence was to enjoy eating the fish. Christ enjoyed the company of the disciples around him and, needless to say, the disciples delighted in the fellowship with their Risen Lord.

### Conclusion:

What is the meaning of Easter to you this year? Is Satan doing to Easter what he already has done to Christmas? Is he getting our minds and attention away from the true meaning of these Christian observances?

Christians have no greater doctrine than the resurrection. Please read Paul's great treatise on the meaning of the doctrine of the resurrection, as recorded in I Corinthians 15.

## Historic church to sell

AUGUSTA, Ga.—An Augusta superior court judge has lifted a temporary court order restraining the city's First Baptist Church from selling its downtown property—the site of the organization of the Southern Baptist Convention.

Judge William M. Fleming had issued a temporary restraining order Dec. 6, 1968, after 14 individuals filed suit to block the church's plan to move to a 32-acre site already purchased on Walton Way.

A majority of the membership voted in May to purchase the Walton Way property, clearing the way for sale of the downtown site.

The 14 persons protested, saying the downtown site should be saved for historic purposes. (The Southern Baptist Convention was organized at the Augusta church in 1854, but the building in which the SBC was formed was replaced by the present building in 1902.)

Church officers announced last May that appropriate historical markers will be placed on the present site after the move is made.

Judge Fleming's brief order gave no explanation for his lifting of the restraining order.

George Linney, church moderator, said: "We are gratified over the court's decision upholding the cherished Baptist principle of majority rule in the local church."

# He is risen!

By VESTER E. WOLBER, Th. D.  
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International

April 6, 1969

Mark 15:42-47;

16:1-7

New Testament records indicate that the body of Jesus was taken from the cross late Friday afternoon and placed in the tomb shortly before sunset at which time the Sabbath began. Thus, it was in the grave a small portion of Friday, all of Saturday, and a portion of Sunday. A portion of three days were involved. Mark leaves little room for doubt that Christ was crucified on Friday, saying that it was "the day before the Sabbath" (v. 42).

## The burial on Friday (15:42-47)

Mark singles out various individuals and records their deeds in caring for the dead body of Jesus.

1. Joseph. The author introduces Joseph as being (a) from Arimathea, a village which history has lost; (b) a respected member of the Sanhedrin, the supreme court of religious authority; (c) a devoutly religious man who was expecting the kingdom of God to appear. The Fourth Gospel adds that he had been a secret disciple who, because of fear of the Jewish leaders, had not declared himself openly (John 19:38-42). Luke adds, however, that as a member of the council he had not consented to their purposes and deeds in putting Jesus to death.

Thus, he is presented as a man of high position in society; one who was spiritually committed to Old Testament promises, but a timid man who lacked courage to risk his social standing by confessing his faith in Christ. He was not the last man who has tried to bury his faith in a blanket of silence.

Mark also informs us of what Joseph did. (a) He asked Pilate for the body of Jesus, (b) he bought a linen shroud with which he wrapped the body, (c) he laid it in a tomb, and (d) rolled a stone against the door.

Timid people, if they are "good and righteous" (Luke 23:50), are sometimes made bold in times of crisis. Before the council, Joseph had made only a token defense of Jesus by refusing to vote for his conviction and execution; but because his faith was genuine and his love was genuine he, in deep sorrow, took new courage and, risking everything, expressed his loyalty to the Lord by tenderly caring for his body.

God works through people when they are totally unaware. In hewing out the new tomb, this rich man was probably unaware that God was making ready to make use of his property. The most significant piece of real estate on earth is Joseph's tomb which housed the dead body of Jesus for three short days; and we can't be certain of its location today.

2. Pilate. The governor seemed to be surprised that Jesus was dead so soon. He was unaware that his action in calling in the centurion to certify that Jesus was dead would be valuable in refuting the claims of those who try to argue that Jesus was never really dead, just as the sadistic soldier who thrust a spear into his side was unconscious that he, too, was certifying that the draping body on the central cross was lifeless.

3. The women. Mary Magdalene and the other Mary followed the tattered funeral procession into the garden and noted the tomb where the tortured body was laid to rest. Because they had to be in their quarters by sunset when the Sabbath began, they hurried

away to await the first day of the new week when they could complete the burial preparation by the use of spices and ointments (Luke 23:56).

## The resurrection on Sunday (16:1-7)

When the women arrived early on that first Sunday of the Christian era, they discovered that their spices were not needed.

1. The stone had been rolled back. Thus, their first problem had been solved for them; because they had been worried about the huge stone. God had dispatched an earthquake to roll it back.

2. The tomb was empty. They entered the tomb and inspected it.

3. An angel announced the resurrection. Mark describes him as a young man dressed in white; Matthew calls him an angel (28:5); but Luke says there were two men in dazzling apparel (21:4). All of them quote the angel as saying that Jesus was not there, but was risen. Matthew and Mark indicate that the angel invited them to inspect the place where he lay.

4. The angel directed them to go tell the other disciples and Peter. Perhaps, he singled out Peter because he had emphatically denied the Lord, which denial drove him to deep sorrow and remorse of conscience. Peter was in a state of extreme need, a fact which called forth the intimate concern of the compassionate Lord.

Before the risen Christ had appeared to anyone, he made an appointment through the angel to meet with his disciples in Galilee. This appointment was the only one which he scheduled in his risen state—an appointment which was so widely publicized that when he kept the engagement five hundred believers were on hand to see him. Paul, writing to Corinth about twenty-five years later, made good use of this appearance before his largest group of witnesses: the apostle said that most of those five hundred were still alive and could be questioned regarding the experience.

We don't have anyone around today who has seen the risen Lord, but we do have in most communities of the world those who have had redemptive experiences with the risen Lord.

**MY HIGH TOWER—Psalm 18**  
I have a Tower High  
To which by faith I flee  
When I need a sure retreat—  
My faith in God, the key.

Quicksands of the carnal mind  
Cannot reach me there  
For in this secret place I find  
An answer to my every prayer.

Swirling waters, clouds and fires  
Dark upon the earth may roll  
Earth quakes, sorrows, fierce desires—

But, firm the Ark that keeps my soul.

Though wars and rumors everywhere

Encompass men with fear  
My High Tower remaineth there  
Keeping God so very near.

—Mabel Howard

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## Big spender

Lady: "Here's a nickel, my good man. How did you become so destitute?"

Beggar: "I was like you, mum . . . always giving vast sums to the poor and needy."

## Pater's pride

One teenager to another: "My dad wants me to have all the things he didn't have when he was growing up—especially all A's."

## Just Learning

Husband to bride: "What makes this meat taste so queer?"

Newlywed Nelle: "I don't know. I burned it a little but I put sunburn oil on it at once."

## Races

Daughter: "Jack makes me so tired."

Mother: "It's your own fault, dear. You should stop running after him."

## Fame

A celebrity is someone who works all his life to become famous enough to be recognized and then goes around in dark sunglasses so no one will know who he is.

## A little rye, too?

"What is college bred, Pop?"  
"College bred, son," the father orated, "is a four-year loaf made from the flavor of youth and his old man's dough."

March 23, 1969

Church	Sunday School	Training Union	Ch. Addns.
Alicia	61	42	8
Arkadelphia, Shiloh	3	11	
Berryville			
First	118	48	
Freeman Heights	89	44	
Camden			
First	369	95	6
Hillside	111	43	1
Cherokee Village	62	22	
Corner's Chapel	120	62	7
Crossett			
First	487	142	5
Mt. Olive	240	166	12
Dumas, First	286	95	
El Dorado			
Ebenezer	139	49	
First	507	332	
Victory	42	25	
Forrest City, First	444	102	8
Ft. Smith, First	917	324	8
Gentry, First	183	66	
Greenwood, First	238	103	
Harrison, Eagle Heights	183	68	
Hicks, First, Ashdown	29	30	
Hope, First	378	120	
Hot Springs, Grand Avenue	157		
Jacksonville			
Bayou Meto	110	67	
Berea	51	21	2
First	308	102	
Highway	149	69	
Marshall Road	227	99	4
Jonesboro			
Central	486	156	7
Nettleton	280	100	
Lake Hamilton	82	43	
Little Rock			
Life Line	427	132	
Crystal Hill	127	60	
Geyer Springs, First	380	150	5
Rosedale	144	65	2
Manila, First	170	71	
Magnolia, Central	454	194	3
Marked Tree			
First	156	41	2
Neiswander	96	40	
Monticello			
Northside	91	52	2
Second	214	103	
North Little Rock			
Baring Cross	435	137	1
Southside Chapel	26	24	
Calvary	356	133	
Central	214	110	3
Gravel Ridge, First	129	90	1
Levy	296	118	
Park Hill	639	210	2
Sixteenth Street	42	29	3
Centennial	208	94	
Paragould, East Side	262	104	
Pine Bluff			
First	677	125	
Green Meadows	41	17	
Second	155	64	
Watson Chapel	198	86	
Rock Springs	80	47	1
Springdale			
Berry Street	69	24	
Caudle Avenue	113	22	3
Elmdale	342	53	8
First	355	102	
Tillar, First	37	25	
Van Buren, First	353	137	
Chapel	37		
Vandervoort, First	41	21	
Warren			
First	309	115	
Southside Mission	83	68	
Westside	62	31	1
Wynne, Fitzgerald	201	76	26

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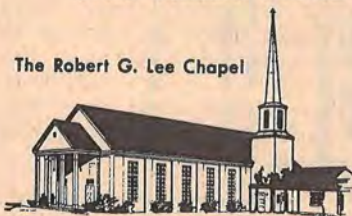
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## Urges 'rethinking' of baptism

Attitudes toward baptism need to be rethought by non-baptizing churches, by churches practicing infant baptism, and by some Baptists themselves, a Baptist editor and professor said in a series of lectures in Wales.

D. E. Morgan of Bangor, Wales, who teaches in the Baptist college there, said non-baptizing churches should recognize that "it is not a sign of maturity to reject sacraments." Infant baptizers, he exhorted, "reconsider your Scriptural foundations!" Also, reconsider the-

ology and practice, he urged.

Morgan said that Baptists in America who baptize 8-year-olds make "the worst of both worlds, a bad compromise between infant and believer baptisms."

Speaking in more general terms, he noted that far too many are baptized, not out of conviction, but because of family or church connections.

Morgan edits the Welsh-language Baptist weekly newspaper. (EBPS)

## 'Dial-a-devotional' response overwhelming

During the first three weeks that Horfield Baptist Church of Bristol, England, has offered a "dial-a-devotional" telephone service, its number has been called more than 3,000 times.

In addition to this response, pastor Arthur R. Liston has received a number of calls on his telephone at home and at his office, thanking the church for the new ministry. Several more peo-

ple have written letters of appreciation for help received from the service.

An automatic answering set was installed in the Bristol church. Liston records a 1½ minute devotional, which varies from day to day. By dialing the number 41269, the listener hears the recorded devotional.

Horfield Church has followed the practice of a number of churches in Great Britain, on the European continent, in America, and elsewhere which have already established "dial-a-devotional" telephone recordings. (EBPS)

## Protestants broadcast in Italy

Protestant church groups in Italy now have 25 minutes each Sunday morning to broadcast over nationally-owned radio, an increase of 10 minutes.

By coincidence, Baptists were the first group to appear during the extended time. The time is rotated among various denominations belonging to the Federation of Italian Evangelical Churches, Baptist leaders explained.

During the first 15 minutes of air time, Carmelo Inguanti, Milan pastor and president of the Baptist Union of Italy, preached on Baptist distinct-

ives. "Baptists," he said, "are distinct in their particular concept of the church as a society of regenerated Christians, each holding a personal faith.

"Baptists generally refuse to accept creeds or confessions of faith that are binding on all members," Inguanti went on.

The listening audience is estimated at over a million, the largest following for any religious program over nationally-owned radio, said Stanley Crabb, Rivoli, director of the Italian Baptist recording studio. (EBPS)

"In answering our Russian brothers and sisters, the executive council (of the Union of Baptist Churches in the Netherlands) agreed with the prayer for peace, but also mentioned other places in the world where injustice is suffered, too, or where discord prevails, as in the Middle East, Biafra, and Czechoslovakia." (EBPS)

The Cooperative Program enables a local Baptist church to act in concert with thousands of other Baptist churches in presenting the "Symphony of World Missions."

## Peace rejoinder from Dutch Baptists

Dutch Baptists, in reply to a greeting from Russian Baptists, reminded them of other world trouble spots besides Vietnam.

Response to the Russian Baptist Christmas greeting was reported as follows:

"The Christmas greeting from our Russian fellow-believers contained, as in other years, renewed condemnation of the Vietnamese war.

## Help for Congo from Belgian Protestants

The American Protestant Church in Brussels, Belgium, is collecting funds to help rebuild mission stations in the Congo maintained by the Baptist Union of Norway.

This was reported by Roald Juliussen, Norwegian Baptist missionary taking further language study in the Belgian capital. Juliussen, who has past experience in the Congo, is preparing to return there with his family.

Congo disorders in 1964 caused heavy damages to Norwegian Baptist mission property. The Norwegian union is seeking to raise 5 million crowns (\$700,000) to repair and rebuild damaged facilities. (EBPS)

## London churches pick evangelism director

The district association of Baptist churches in London, England, has elected a full-time director of evangelism as part of its planning ahead for community outreach in 1970-71.

The minister chosen, Frank Goodwin, is currently pastor of a church in Cardiff, Wales. He is a former president of London Baptist Association. He was elected for a 2-year period, to begin after Easter, 1969.

It is the first time in several years that a district association of churches in England has had a full-time evangelism director. The member churches in London association plan to work together during the program of community outreach. (EBPS)

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