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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

APRIL 11, 1968

Personally speaking



A comma missing

JUST how important is punctuation?

It may make all the difference in the world, says Roy Lyon, promoter for lay training, Venezuela.

"They left out a comma in the 1960 Revision of the Spanish Version of the Bible," he writes, "and changed the whole direction of my ministry."

The passage in question is Ephesians 4:11-13, quoted here with the missing comma in parentheses:

"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints (;) for the work of the ministry, for the building up of the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the full measure of the stature of the fulness of Christ.

As he looked into the situation, Missionary Lyon discovered that the comma in question had previously been added to the text by commentators but that there is no such comma in the ancient manuscripts.

What difference did the absence of this one little comma make? Says Lyon: "If Baptists can get the idea of what a great difference the absence of that little comma makes, it will be like opening the gate and channeling the mighty waters behind the dam through a huge dynamo. Power can be released that has been stagnant for ages!"

The difference this comma makes is the difference between an exclusive ministry of the clergy and a ministry for laymen "in a secular world where the 'church' and the 'clergy' have been recently excluded," says Lyon. He quotes a footnote from *The Oxford Annotated Bible*: "It is better to omit the comma after 'saints'; all Christians are to be equipped for the work of actual spiritual service."

Concludes the missionary: "Consciously or

unconsciously, the scholars who put that comma in the text were clergymen who felt that the ministry belonged to them, and not to the layman. For them, the clergy *was* the Church."

What a difference the absence of one comma does make!

Erwin L. McDonald

IN THIS ISSUE:

AT this Easter season we are pleased to offer to our readers two very fine poems—"Garden of Gethsemane," page 4, and "Good News," page 5.

TAL Bonham has some thoughts on the Co-operative Program which everyone should find timely and interesting. Turn to page 18.

THE impact of PACT—the prayer partner project coordinated by the Southern Baptist Woman's Missionary Union—is proving to be of tremendous proportions. For the story, turn to page 17.

COVER story, page 18.

Arkansas Baptist

newsmagazine

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Abbreviations used in creating 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.

A nation mourns

AGAIN an assassin's bullet has ended the life of a great American.

This time the victim is Dr. Martin Luther King. The noted Baptist minister, Negro leader, and world citizen was shot to death as he stood outside the door of his motel in Memphis early on the evening of April 4.

The loss of a life so great and noble is always tragic and untimely. This is particularly the case when the victim is still in his youth and possessed of so great character, purpose, and ability as was Dr. King. Because of the prominent and positive place he filled in his continuing crusade for human rights for all people, his slaying takes on the proportions of national calamity.

By whatever standards he be judged, Dr. King will go down in history as one of the great men of his day. It is ironic that the events of this one man's life will go far toward assuring the Negro of his rightful place in our history.

Meanwhile, those of us who remain must fill our own places in history. We cannot heal the sickness of our society by rioting and pillaging and burning and killing. Nor can we save the day by maintaining the status quo that favors some of us to the detriment of others. Rather, let us use our influence and our means positively to break down the walls of inhuman discrimination and to help people to come into their full rights and privileges as fellow human beings.

Responsibility era

TWO Little Rock leaders—one from the Negro community and one from the white community—have given particularly strong emphasis, in statements issued to the press, on the great responsibilities the race crisis places upon every one.

William L. Walker, director of the Economic Opportunity Agency of Pulaski County, calls for "an Era of Responsibility." In the wake of the assassination of Dr. Martin Luther King, Mr. Walker declares:

"Now, more than ever before, we must embrace the qualities of love, sincerity, pride, dignity, bravery, and common sense. We must reject boldly and unrelentingly, lawlessness, hate, bigotry, and the determination to gain revenge."

Dr. W. O. Vaught, pastor of Immanuel Baptist Church, perhaps the largest all-white church in the state, calls for a dedication to the cause of

non-violence and for equality of opportunity for all.

Dealing with specifics, Mr. Walker did some spelling out:

"Public officials must realize that the oath of office carries with it a solemn promise to serve all citizens—insuring equal protection, equal respect, and equal justice. . .

"Business leaders must fully recognize that a stable economy is the product of healthy, happy, proud, dignified and working people. To reject a segment of our population and label them unfair or unprepared for the work world and not make any effort to change this situation is an open invitation to chaos, bitterness, and community disruption.

"Our clergy must stand tall in the pulpit and preach the uncompromising truth and not permit the church to be a haven for bigots and sinful haters in exchange for financial support.

"Civic clubs must stop skirting the real issues while squandering valuable time on banquets, cocktail parties, beautification drives and competing for publicity."

Appropriately, Walker climaxes his statement with strong emphasis upon the heavy responsibility that rests upon the Negro people themselves:

"The greatest and most important responsibility lies with the black man. The eyes of the world are focused on America. . . Whatever demonstrations we have, let them be peaceful, let them reflect the pride and determination embodied in the struggle that Dr. King started, which must be continued."

Dr. Vaught said that in the killing of Dr. King "the cause of freedom, nonviolence, and social justice lost a great man," and that "no death in modern times has touched the lives of all men in the earth" as has Dr. King's.

Continued Dr. Vaught:

"Millions of us must dedicate ourselves to the cause of nonviolence. Force and bullets and burnings and slaughter can destroy our civilization.

"We must break out of our silence and speak freely and everywhere of love for others, love for all races, and especially love for our black brothers.

"Equality of opportunity must be made the centerpiece of our American way of life.

"Our white church members must rid themselves of prejudice, race-hatred, arrogance, and pride.

"Christians must realize that legislation, though it may point in the right direction, will never bring a solution to our problem. The solution is redemption of the individual life."

Thank you for the write-up in the Arkansas Baptist concerning the book *Born to Preach*. I had not expected a write-up of the book.

May the Lord bless you continually. Do not look with too much interest toward retirement. I have been up close enough to look at it several times, and I do not want any of it. I am closing my work at Water Tower Baptist Church March 31st and will begin the next morning at Calvary Baptist Church which is one of our very fine St. Louis Churches and is just around the corner from my home. I intend to keep on keeping on.—Dr. A. E. Prince, St. Louis, Mo.

Born to preach

Thank you for sending me a copy of the Arkansas Baptist Newsmagazine in which you had a review of my book, *Born to Preach*. I also enjoyed reading the news of Arkansas Baptists. You have a wonderful paper, and I know the good people of Arkansas appreciate it and your labors in making it possible.—Carvin C. Bryant, Maplewood Park Baptist Church, Cahokia, Ill. 62206

Arkansas in news

Several papers have used the Jacksonville article and photo. The Australian Baptist for one. The most recent to hit my desk used the picture only. It is *Wort und Werk* (Word and Work), the monthly Baptist newspaper for East Germany with a circulation of 16,000. I thought you would be interested in hearing. We would like to pick up some more interesting items from you. Best wishes.—European Baptist Press Service, Theo E. Sommerkamp, Director, 8803 Ruschlikon-ZH, Switzerland

The small groups

Our preacher has emphasized in recent Sunday morning sermons the importance Jesus placed on small group discussions.

This has shown us anew the importance of our Sunday School, Training Union, choir, missionary organizations: where laypeople may choose among these various small-group situations to study and pray and try to learn to follow more closely the example Jesus set for us.

Let us not take for granted these precious opportunities to grow in knowledge of God. Let us thank God for them, and use them, and improve them for Jesus' sake to serve Him more perfectly.—Mrs. George Purvis, 13 Belle Meade, Little Rock, Arkansas 72204

Near-disaster at sea

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

The delegation from Virginia and Maryland who journeyed to Augusta, Ga. in May, 1845, to assist in the organization of the Southern Baptist Convention met with near disaster on the sea.

About 40 members made this trip. They travelled by rail to Wilmington, N. C., then by steamer down the Cape Fear river, and along the Atlantic Coast to Charleston, S. C., thence by rail to Augusta. The trip down the river was a delightfully social event, fraternally enjoyable, and in high spirit. But they had scarcely reached the ocean before they found themselves in a dreadful storm.

One after another, the passengers found themselves deathly sick as the boat wallowed through heavy seas. Most of them retired to their berths or stretched themselves on the settees in the salon. Rev. J. B. Jeter, one of the passengers and messengers to the Convention, said the gunwhale of the boat was lined with sick passengers, at times, relieving themselves of their dinner. One of them humorously remarked to the captain, "You may put out the fires; we can carry on the boat by heaving."

Mr. Jeter, having passed safely along the coast in similar weather on other occasions, was not alarmed, and was amused at those who were not familiar with such conditions. About night, the storm increased in intensity and under the violent lash of the storm Jeter became very sick, to the amusement of his fellow passengers whom he had annoyed by his jests. He made his way to his cabin, but overwhelmed with sickness he fell on the nearest mattress he saw. Since it was mid-ship the motion was less, and he soon fell asleep. When he awoke the sea was calm, the sun was shining, and they were on direct course to Charleston. He learned later the near calamity they had faced.

His reflections on this event are worth preserving: "The destruction of that living cargo would have been a great calamity to the Baptists of Virginia. Many of their wisest, most active, and most influential ministers and laymen were on board, and their loss would have been, for a time, at least, irreparable. When the peril had passed this thought forced itself on our minds: If we had perished our fate would have been deemed decisive proof that slavery was wrong, and that God visited its defenders with a just and signal judgment. A thousand pulpits would have proclaimed the instructive lessons of the fearful providence. The reasoning would have been quite as logical as that of the Pharisees who inferred from the doom of the 18 who were slain by the falling of the tower of Siloam, and of the unfortunate Galileans whose blood was mingled with the sacrifices of the temple, that they were sinners above all men because they suffered such things. There has been much reasoning of that kind in these latter days, which I forbear to mention."*

*Jeremiah Bell Jeter, *The Recollections of a Long Life*, (The Religious Herald Co., Richmond, Va., 1891) p. 235

Garden of Gethsemane

The hour is growing late—
Hushed—expectant.
The olive trees keep watch
Over sleeping Olivet.
This spot of restful beauty
Becomes a storm center,
Where human vengeance
Vents itself upon gentle Jesus,
While at prayer.

Bernice C. Ware

Good news

Crucified

No life left. Each twitching, trembling muscle now lies still.
Deathly still.
Grotesquely sags the body, with caked, dried blood on beaten back.
Whip-cut back.

The high, white brow is streaked with blood, mixed with matted hair.
Sweat-soaked hair.
Twisted and torn, by body weight distorted are the nail-pierced hands.
Hands of God.

Like a bloody, battered mouth the side's gaping wound speaks silently
Of the spear's cruel thrust.
Dead, crossed feet, used to mercy's rounds,
Spike-pinned by men.

Sin-ruled men.

He's dead,
The soldier says.

Buried

Nicodemus, made bold by grief, and Joseph of Arimathea,
For the body, plead with Pilate; then hasten to Calvary's hill.
A grim task, yet how tenderly they do it.
Forgetting rich robes, position's pride, associates' scorn and enmity,
Remembering with burning tears, this Friend's grace and charity.

With loving care they wash, anoint and wrap the broken body
And place it in the tomb where no man had lain before. **G**
So quickly ended seemed the greatest life.
So brief the time from Mary's womb to Joseph's tomb.
Why did God let Him die? The question tears from loving hearts.

In the disciples' hearts
Silent sorrow reigns:

Resurrected!

Carefully they place the stone; securely seal it; set a watch of soldiers.
Satisfied they leave.
No more would this Jesus hinder their ambitions.
Foolish men.

Fearful, puny hands of men have pushed in vain
Against God's mighty power.

God's clock ticks on to His appointed hour.

As in His death the earth in shock convulsed; grew black as night at midday,
So now in her Creator's triumph, creation trembles.
The Christ has risen!
The angel of the Lord descends!

The earthquake great, drum-rolls His coming!

For fear the guards faint dead away.
God breaks man's governmental seal.
Upon the rolledback stone the angel sits.
He is not here! He's risen!

Come see! Come see! Go tell! Go tell!
An empty cross. An empty tomb!

Go tell!

So the angel said.
So the Lord commanded.

Christ is risen!

Hallelujah! Christ arose!

Ted Gibson



NEW SHERWOOD FIRST—The new sanctuary of First Church, Sherwood, (top) as it appeared March 31, at the morning worship service. The building will be dedicated Sunday at 11 a.m.

BOTTOM: Sherwood Building committee (left to right); Pastor Gerald Taylor, Mrs. Frances Hill, Paul Reynolds, J. D. Pride and Chairman Jim Jennings. (Mrs. Paul Peebles, whose husband headed the Finance committee, is also a member of the committee but was out of the city.)—ABN Photos

Sherwood church dedication

First Church, Sherwood, Gerald M. Taylor, pastor, will dedicate its new \$100,000 sanctuary at the morning worship service Easter Sunday. Guest speaker for the occasion will be Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention.

Pastor Taylor, who has been with the church since December of 1964, will lead the people of the church in the ceremony of dedication.

The new cinnamon-colored, king-sized brick structure, topped by a 43-foot tower, constitutes a new landmark in the community.

The major part of the tower is made of brick. It is topped by steel tube work and features a five-foot aluminum cross, which is lighted at night by floodlights from the ground level.

The auditorium will seat 475, including 36 in the choir loft.

The windows are of colored glass and the roof is of dark brown composition shingles. Covered walks connect the old building previously used as auditorium, with the new building.

The front of the auditorium has a spacious foyer with a room for ushers on one side and a bridal room on the other. At the rear of the building are offices, a work room, and library space.

The old auditorium will now be used as an educational building for adults. There are two other buildings, a youth building and a children's building.

On the upper floor, at the back of the auditorium, will be choir practice and robe rooms and dressing rooms for baptismal services.

The auditorium features laminated wood arches and laminated wood pur-lins. The lighting of the building is a combination of indirect and cathedral-type lanterns hanging from the ceiling. The floor of the auditorium is covered with vinyl asbestos tile and the aisles are carpeted with gold carpet. The tall baptistry opening is covered with gold velvet drapes which recess into pockets on each side when not in use.

Harold Blackwood of Little Rock served as architect and R. W. Construction Company, North Little Rock, as contractors.

Pastor Taylor was a graduate of Ouachita University in 1957 and a member of the first graduating class from Midwestern Seminary, Kansas City, in 1961. He came to the Sherwood pastorate from the pastorate of Lee Memorial in Pine-Bluff.

The Sherwood Church was organized in 1950 and was at first a mission of Gaines Street Church, Little Rock.

Visits Trinidad

John D. Gearing, missionary of Mississippi County Association, is currently in Trinidad for a series of revivals during the month of April, under the sponsorship of the Foreign Mission Board. He is working with Missionary Reginal Hill, in Trinidad. A feature of Mr. Gearing's visit will be his attending an evangelistic conference for the Latin American countries, in preparation for Latin America's participation next year in the "Crusade of the Americas" emphasis.



MR. GEARING

He will return home May 5.

This little church 'went to market'

Can a little church in a small, sawmill town in Arkansas, pastored by a student minister, achieve anything great, with the Lord's help?

The three-year record of Mountain Pine Church, in Central Association, answers, "Yes!" in thundering and grateful tones.

According to Ouachita University student Wayne B. Davis, who became pastor of the Mountain Pine church in October of 1964, there has been nothing so remarkable about the plan that has helped the church wind up among the 25 top churches of the state in baptisms for each of the last three years.

"We simply aimed at involving the average layman in a simple task for his Lord," Davis recalls. He said that the plan was flexible "and geared to the needs of the particular situation."

But the very heart of it all, Davis insists, was "a desire of the church members to bring people into a confrontation with Jesus Christ."

Though the plan proposed was simple, it was new to most of the people. And there were mistakes and corrections along the way. But the statistics show that the effort was far from being in vain.

For three consecutive years—1965, 1966, and 1967—the church has rated near the top in the number of baptisms. The highest point came in 1966, when the church ranked 14th in the state, with 57 baptisms. In 1965 there had been 39, and in 1967 there were 55.

Many of the newly-won Christians have developed into soul-winners. The first man to be won to Christ under Pastor Davis' ministry at Mountain Pine—Gene Ellis—now serves as evangelism coordinator for the church. Another convert, Larry Thacker, now a Ouachita student, has for two years been pastor of the church's mission.

Another convert has been chosen co-leader of a Garland County

"Youth for Christ" movement. Some have moved into other churches in Arkansas and in other states. Many are still working faithfully in the home church.

Says Pastor Davis: "The success has been a church success. It came because 'the people had a mind to work.' They planned, they prayed, they perspired, and God produced results."

There have been many forward steps for Mountain Pine Church.

Church membership has grown from 239 to 411.

Sunday School enrollment is up from 145 to 341.

Training Union enrollment has leaped from 41 to 211, with its average attendance more than tripling.

Total gifts through the church budget in 1964 were \$7,263. Last year the total was \$14,614. And so far this year the giving is running \$100 a week above the total gifts for the similar time last year.

The physical plant has also benefited by the new lease on life. All of the old area has been remodeled, new educational space provided, and new furniture installed throughout.

A new parsonage has been acquired and the old one turned into educational space.

An old house, six blocks from the church, has been purchased to house a mission Sunday School. (This mission work is reported to have resulted already in 25 conversions.)

Last but not least, the church raised its pastor's basic salary from \$3,960 to \$5,460 annually. And the only church indebtedness now is \$4,200 on the new parsonage. And now the pastor has moved to Texas to attend seminary!

Of course, one of the main points in the story is: If a little church in a sawmill town can do all of these things, with the Lord's help, what cannot your church achieve?—ELM

Old folks honored at Story service

Refuge Church, Story, held a special worship service Sunday morning, March 31, honoring the older citizens of the area.



MR. EMERY

Many older people, some of them in their 80's and 90's, attended and the guest minister for the occasion was J. P. Emery, a former pastor of the church, who was observing his 90th birthday. Mr. Emery continues to be a member of the Refuge Church but is currently serving as pastor of Fannie Church, a few miles east of Story.

Reports Robert H. Watson, pastor of Refuge Church:

"The tremendous crowd at the service was blessed with the testimonies of the older people and the fine message of the hour. Many out-of-town people attended and enjoyed the noon-time dinner-on-the-ground."

Pastor 'outstanding'

William C. Huddleston, pastor of Trinity Church, El Dorado, has been chosen as "Outstanding Young Man of the Year" by the El Dorado Junior Chamber of Commerce. He was presented the club's Distinguished Service Award at the annual banquet recently.

Huddleston is a native of Newport and formerly served as associate pastor and youth director of First Church there. He is a graduate of Baylor University, and of Southern Seminary, Louisville, Ky.

Mrs. Huddleston is the former Velva Vest of Batesville. There are two children, Mark and Kim.

Mr. Huddleston has served as pastor of Trinity Church since 1964. Last April the church sponsored a three-weeks tour of Bible Lands for its pastor.

In addition to his pastoral responsibilities, Mr. Huddleston has been active in denominational and civic affairs. He presently serves as chairman of the missions committee of Liberty Association; Secretary, El Dorado Ministerial Alliance; clinical pastoral counselor, South Arkansas Mental Health Center; chaplain, Ozark District, Civitan International; executive board member, El Dorado Civitan Club; and member of the Mayor's Advisory Committee on Low Rent Housing.

Under his leadership Trinity Church is presently erecting a new educational building.

Little Rock evangelist 'takes church' to Hot Springs racetrack workers

Staff Evangelist Jack Hazlewood, of First Church, Little Rock, recently conducted several weeks of special ministry in the horse race track area of Hot Springs, featuring personal evangelism.



MR. HAZLEWOOD

Object of the ministry were the 900 men and women working inside the race track. Mr. Hazlewood said that at first there was a reluctance on the part of race track employees to accept any type of religious ministry. But, he adds, "To my surprise, I found people inside the track who were Christians and many of whom have high moral codes or standards."

Because of their work schedules, few if any of the track employees could attend church services, Hazlewood said, "but there is a tremendous opportunity in witnessing by taking the church to them."

He reported that some of the people showed an interest in starting Bible study groups to meet in their homes or in the stable dormitories.

"It is our hope to begin in mid-December next year and work through the first of March in such a ministry," Hazlewood said.

The special ministry this year was supported by financial gifts from First Church, Little Rock, and from the Baptist churches at Mountain Pine and Mount Ida, Mr. Hazlewood said.

Youth choirs rated 'excellent' at annual state festival

Seventeen church choirs from churches affiliated with the Arkansas Baptist State Convention were given top rating of "Superior" here at the annual State Choir Festival at Immanuel Church, March 30.

Hoyt Mulkey, secretary of the Church Music department of ABSC, which sponsors the annual event, described the program as one of the best of its kind, not only from the record attendance, which totaled 1,119, but also for "the high quality of performance."

A total of 29 choirs participated, with a total of 976 young people singing, first as individual choirs and later as a huge, combined choir. Serving as director for the occasion was James Woodward of Oklahoma Baptist University, with Norman Webb, of the staff of Immanuel Church, Little Rock, at the organ and Mrs. C. S. White, of North Little Rock, at the piano.

Mr. Mulkey, in announcing the choirs with top rating, emphasized that there were no competitive contests in connection with the festival.

Church youth choirs rating "Superior," and their directors:

Walnut Street, Jonesboro, Charles Butler

Park Hill, North Little Rock, Jim Raymick

First, Ft. Smith, William McGraw

South Side, Pine Bluff, Richard Smith

Second, Little Rock, Archie McMillan

First El Dorado, Junior High and Senior High, Joe Santo

First, Jacksonville, Loren Miller

Immanuel, Little Rock, Junior High, Ural Clayton

Beech Street, Texarkana, Bill McGibney

Geyer Springs First, Little Rock, Farland Bottoms

First, Hamburg, Verne Carpenter

First, Arkadelphia, Dr. William Trantham

Park Place, Hot Springs, Jim Butler

First, Fordyce, Mrs. Cline Ellis

First, Siloam Springs, Senior High, John Gardner

First, Smackover, Bill Stroud

Central, Magnolia, Junior High, Morris Ratley.

El Dorado concert

The John Brown University Cathedral Choir, Siloam Springs, will present a concert in sacred song at Trinity Church, El Dorado, the night of April 16. The program will begin at 7 p.m.

Mountain Home church sponsors mission work

Harold Elmore, pastor of First Church, Mountain Home, has announced that the church, working in cooperation with the Missions Department of the Arkansas Baptist State Convention and contributing missions, has voted to sponsor Mr. and Mrs. Troy Melton as missionaries in the Ozark National Forest, south of White River.

The Meltons will organize their work around three centers: Lone Rock Church, Table Rock Mission, and Big Flat Mission.

The mission work will be carried out on a full-time basis. Mr. and Mrs. Melton will conduct worship services and Bible study in homes, community buildings and any other places where they are able to get a concentration of people. Revivals and vacation Bible schools will be included in their schedule.

This is the only mission work of its kind being conducted in the state at the present time, according to J. T. Elliff, director of the Department of Missions and Evangelism of ABSC. Because of the sparsity of population, it is not anticipated that any new missions will be established in the area, but that continued efforts will be made to carry out existing home mission work.

East Side Church, O. I. Ford, pastor, organized Big Flat Mission six years ago. They released the mission to the adoption of First Church, March 1, in favor of the extended missionary program. This includes Lone Rock Church and Table Rock Mission, which comprise almost all of the Ozark National Forest. (CB)

Mother and Father of the year contest

Just a reminder to all that the Arkansas Baptist Newsmagazine is again accepting nominations for the Mother of the Year and the Father of the Year awards. Those selected for the honors will be featured on the cover of the May 9 issue ahead of Mother's Day (May 12), and the June 13 issue, ahead of Father's Day (June 16).

The rules are simple: typewritten entries, accompanied by recent photographs, and membership in a Southern Baptist church. Baptist Building employees or relatives of Baptist Building employees are not eligible.

The deadline for both entries is April 25. Material should be mailed to the office of the Arkansas Baptist Newsmagazine, 401 West Capitol Ave., Little Rock, Ark. 72201.

Send your nomination in now!

Mullenax ordained

Lonnie Mullenax, pastor of Pleasant Grove No. 3 Church, Waldron, was ordained to the ministry in a Sunday afternoon service at the church.

Taking part in the service were: E. B. Lancaster, of Temple Church, Waldron, who preached the sermon; Hugh Cantrell, of Ouachita University, who gave the ordination prayer; Elva Adams, missionary of Buckner Association, who questioned the candidate; G. W. Henderson, who served as clerk of the council; Rasco Mock, who presented the candidate; and Glen Wagner, pastor at Haw Creek, who conducted the ceremony of the laying on of hands.

Mr. and Mrs. Mullenax came to Waldron several months ago from San Juacine Valley, Calif. They have three children.

New church secretary

Catherine Taylor, wife of Pastor Gerald M. Taylor of First Church, Sherwood, has recently accepted a position as church secretary at Central Church, North Little Rock, where Bennie Hindmon Jr. is pastor. Mrs. Taylor received her education at Monticello A. and M. College.

'Safe in the Lord'

"Pastor, my wife and I are planning to move our letters today during the worship service, and our daughter may come with us also. I've been talking with her about Christ, and nothing would please me more. Also, my sister and my mother need to make a decision for Christ, but I feel so inadequate to talk to them that I hesitate to do so," a young army captain explained to me.

"Let me suggest that if you feel led to talk with them, be assured that God will supply your words, and direct your actions," I replied.

A few days later, it was a happy Captain who was home on a few days' furlough that reported: "I talked with my mother and my sister about the claims of Christ, and both of them have accepted Him."

And the following Sunday morning they both came, publicly accepting Jesus as their Savior. And it was my happy privilege that night to have a part in the baptism of a mother, a daughter and a granddaughter, all because a concerned son relied on the words of the Master: "For it is not ye that speak, but the Holy Ghost" (Mark 13:11).

This young Captain could return to Vietnam now with the assurance that these members of his family were safe in the Lord.—D. B. Bledsoe

Wynne Church to build



ARCHITECT'S model of new Wynne Church building.

Wynne Church has unanimously approved plans for a new building, and the architect is now preparing drawings and specifications.

The building will be constructed on a six-acre site just east of the North Elementary School. Cost of the entire project is estimated at \$550,000.

Construction is to start this fall and the building is to be completed late in 1969.

Gerald Blackburn is general chairman of the building project, Dr. Leslie Covington, chairman of the planning committee; and Bill Argo, chairman of the finance committee.

A building fund campaign will begin soon, R. B. Crofts, pastor, has announced.

Plans for the new structure are by Frank Reput Jr., Memphis.

The building will be of reinforced concrete. It will have a seating capacity of 700 in the auditorium.

There will be off-street parking space for more than 200 cars.

The two-story building will be in a "Y" shape, with the auditorium in the main wing and educational rooms, offices, fellowship hall, kitchen, etc., in the other two wings. The building will face Bridges Street.

The educational wings will accommodate 500 to 700 people, for a total of 17 departments.

The fellowship hall will have a capacity of 260 persons, with the dining room doubling for use by the adult Sunday School departments.

The auditorium will have 700 seats, with part of the seating in a second-floor balcony. There will be a 60-seat choir section, plus baptistry and dressing rooms.

The present building on Merriman and Union is filled to capacity every Sunday, and the congregation is anxious to get started on the new building project, Pastor Crofts reports.

Five counties join in week-long revival

Churches in the area of Desha, Drew, Chicot, Ashley and Bradley counties are uniting this week in a tent meeting

each evening at 7:30 p.m. at McGehee's Desha County Fairgrounds. The revival, with the theme, "Strength for Living Crusade for Christ," is being directed by C. D. Salley of McGehee. Dr. Leonard Sanderson, Director of Evangelism, Louisiana Baptist State Convention, is the evangelist.



DR. SANDERSON

Eddy Nicholson, nationally known gospel singer, is directing the 150-voice choir. Also present to share in the services is Anne Criswell, daughter of Dr. W. A. Criswell, pastor of First Church, Dallas, Tex. Miss Criswell will serve in Billy Graham's HemisFair pavilion this summer in San Antonio.

A cathedral tent with a seating capacity of 1,500 is being used for the revival, which began April 7 and will run through April 14.—Clara McGowan, reporter

MRS. RUTH KUEHNERT CAMPBELL, 67, North Little Rock, March 28. The widow of Bert Campbell, Mrs. Campbell was a member of Baring Cross Church and Florence Chapter, OES.

Survivors are a son, Herbert, and daughter, Mrs. Conrad Arendt, both of North Little Rock; five brothers, two sisters and six grandchildren.

JOHN DAVID MORPHIS, 19, McGehee, April 2 of carbon monoxide poisoning, according to Dr. Swan B. Moss. Dr. Moss said Morphis was found in his car on a city street.

Mr. Morphis was a student at Arkansas A and M College, Monticello. He was an all-district and all-state line-backer and guard, in football his last

two years at McGehee High School. During his senior year he was selected a Royal Crown Little All-American. He was a member of the First Church.

Survivors include his parents, Mr. and Mrs. O. T. Morphis of McGehee; a brother, Tommy Morphis of Mississippi; a sister, Sue Morphis of McGehee, and his grandparents, Mrs. R. C. Morphis of Lake Village, and H. O. Smith of Dardanelle.

MISS ERMA GRAY, Little Rock, a former Jacksonville, Fla., school teacher, March 28. Miss Gray was a graduate of Arkansas State Teachers College and received a masters degree in art from George Peabody College, Nashville, Tenn. She had taught art at Jacksonville, Fla., for 15 years before returning to Little Rock last September.

She was a former member of Emmanuel Church and was a member of Terry Parker Church, Jacksonville.

Surviving are two brothers, Dr. John T. Gray of Jonesboro and Burnett Gray, Little Rock; and three sisters, the Misses Nancy Myrtle and Lucy Bell Gray, and Mrs. James S. Laird, Little Rock.

AMELIA ROSE EDWARDS 14, Garland Utah, March 17. Amelia was the daughter of Rev. and Mrs. Frank Edwards, former missionaries to Nigeria. Mrs. Edwards was the first doctor in Zonkrama, Eastern Nigeria, and set up a hospital there which she served for five and a half years.

Mr. Edwards is now pastor of the Bear River Valley Church, Garland. Mrs. Edwards serves as medical officer at the Intermountain Indian School, Brigham City.

Survivors, in addition to her parents, are two brothers, James, 17, and Tommy, 15.

MRS. JERRY L. TAYLOR, Corning, March 27, in Hot Springs.

A leader in the state Democratic Party and a delegate to county and state Democratic conventions several times, Mrs. Taylor also was a delegate to the party's national convention in 1948 and 1952. She managed the Clay County campaigns of former Governor Sid McMath and the late Senator Hattie Caraway.

Active in committees to restore the Pea Ridge National Military Park and the old State House in Little Rock, Mrs. Taylor financed and planted shrubbery and trees in the yard of the Corning courthouse in honor of her husband.

She was a native of Tennessee and came to Corning in 1898.

A charter member of the Corning

Baptist beliefs

The creator — Christ

BY **HERSCHEL H. HOBBS**

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

"All things were made by him; and without him was not any thing made that was made" (Jn. 1:3).

Christ is the eternal Word (*Logos*)—or God in His spoken manifestation (Jn. 1:1; Gen. 1:3ff.). As such He is the Creator of the universe. This is what John is saying in this verse.

Gnostic philosophy taught that God was absolutely good and matter absolutely evil. An absolutely good God could not create absolutely evil matter. To explain creation they posited a series of beings emanating downward out of God. Each had less deity than the preceding one. The last being had enough of deity to create, but so little as to create evil matter. Applied to Christian teachings they made Christ this last being. To them at best He was a demigod, almost a demon.

In answering them John declares Christ as God Himself who created the universe. With one brief verse he brushes aside this pagan philosophy.

"All things" renders the word *panta*. Without the definite article, as here, it means the universe in its several parts. "Were made" renders the Greek word "to become" or "to come into being" (*ginomai*). It means that something which did not previously exist came into being. Christ "always was" (Jn. 1:1). The universe "came into being" (1:3). "By him" should read "through [*dia*] him." Christ was the intermediate Agent of the Godhead in creation.

So, literally, Jn. 1:3 reads, "Every single part of the universe through him came into being; and apart from him came into being not even one thing which has come into being." Christ created the universe from atoms to solar systems, all of the vast universe.

This same truth is expressed by Paul in a little different way (Col. 1:16). The word *panta* when preceded by the definite article (*ta panta*) speaks of the universe as a whole. Paul uses this expression. Whereas John thought of the universe in its several parts, Paul looked at it as a whole.

Writing against the same Gnostic philosophy he said literally, "Because in the sphere of [*en*] him [Christ] and in him alone [emphatic] the universe as a whole was created, in the heavens and upon the earth the visible and the invisible. . . the universe as a whole through [*dia*] him and unto [*eis*] him stands created." He is the Sphere (*en*), intermediate Agent (*dia*), and the Goal (*eis*) of the universe as a whole. It came into being *in Him, through Him; and it moves toward Him.*

In these verses both John and Paul deny the eternity of matter and a self-origin of the universe. They declare the creative act of the eternal God through Christ. Men by materialism may spin theories as to the origin of the universe and man. But they cannot explain the source, means or goal of either. The Bible alone deals with these matters in fulness and truth.

Business and Professional Women's Club, the United Daughters of the Confederacy and the Women's Democratic Club, Mrs. Taylor was a former circle chairman, Sunday School teacher and librarian for Corning's First Church.

Survivors include a brother, John Boulton, of Memphis.

QUENTIN W. PEEPLES, 68, Augusta, March 24. Mr. Peeples was a World War I veteran and a member of Baring Cross Church, North Little Rock.

He is survived by his wife, Mrs. Lena Masters Peeples; two sons, Charles P. and Quentin W. Peeples Jr., Augusta; four daughters, Mrs. Maxine Smith and Mrs. Willie Belle Taylor of Missouri, and Mrs. Dorothy Caldwell and Mrs. Virginia Reagan of North Little Rock; seven brothers, a sister and 12 grandchildren.

JOHN F. WOOTEN, 78, Little Rock, March 24 in Bonham, Tex. Mr. Wooten was a member of Hebron Church.

He is survived by his wife; a daughter, Mrs. Carolyn Ann Brown, Mabelvale; a brother, H. E. Wooten; two sisters, Mrs. Cumi Goodson and Mrs. Irene Johnson, all of Little Rock; and two grandchildren.

SAMUEL LEE HUFFMASTER, 64, Little Rock, March 24. Mr. Huffmaster was a heavy duty equipment truck driver for the D. F. Jones Construction Co. for 38 years, and a member of South Highland Church.

He is survived by his widow, Mrs. Vinie Lou Hirst Huffmaster; a son, David, North Little Rock; two brothers, Henry of Quitman, Ga., and Walter of Ft. Meyers, Fla.; two sisters, Mrs. Katy Abacrombie, Boston, Ga., and Mrs. Annie Morris, Oklahoma City; and four grandchildren.

REV. DAVID IDOWU, associate secretary of the Sunday School department of the Nigerian Baptist Convention, died in an accident Mar. 1.

Mr. Idowu was to have become secretary of the Sunday School department in a short time. He had worked with the department more than 20 years.

He studied in Southern Seminary, Louisville, Ky., during the 1965-66 school year.

Auditions scheduled

Auditions will be held Saturday, April 27, in Mitchell Hall, Ouachita University, for the \$500 Ostoff music scholarship. Deadline for applying for an audition is April 20.

To be inaugurated for the 1968-69 school year, the scholarship is for



Feminine intuition

by Harriet Hall

How young are you?

A good friend of mine says that any woman who will tell her age will tell anything. That may be true but I have a feeling it's all in the way the question is asked. If folks just had sense enough to say "How young are you?" we might comply.

Somewhere past the age of 29 a woman begins to feel a bit uncomfortable when the subject of age is mentioned. Perhaps it all goes back to an understanding of what life is all about. The philosopher William James said that the great use of life is to spend it for something that outlasts it. If we look at life in this perspective we will not worry too much about the passing years.

When my father retired after 50 years of service as a teacher and college president he wrote some thoughts entitled, "Life Continues at 70" which may be worth re-reading. Here are some excerpts from his thinking:

"Seventy has arrived and found me feeling about as I did more than fifty years ago when I began teaching school at twenty dollars per month. For me, life is not beginning at seventy, but is continuing in a most pleasant way. We need problems. I still have enough to make life interesting.

"Many people have said, 'Give me your recipe for arriving at seventy with few gray hairs and so much energy.' I may not know the answer. The credit largely belongs to others. My parents not only gave me a good constitution but they almost succeeded in making me sleep right, eat right, drink right, play right, and work right. At home, school, and church they tried to help me think right. I have never worried much over situations that I could not help. In some way my wife has always been able to manage on a little less than my salary. She has been a real mother to our children. I am feeling young because I have always run with young people. I am alive because I did not try to keep up with them."

George Webster Douglas writes,

We are as young as our faith . . .
As old as our doubt;
As young as our hope . . .
As old as our despair.

So long as our hearts receive the messages of beauty, hope, cheer, courage, grandeur, and power from the earth...from men...and from God...so long we are young.

freshman piano or voice majors and may be renewed annually. It will be awarded by the Ouachita music faculty on the basis of potential performance ability.

Application may be made to Dr. William Trantham, chairman, Fine Arts Division, Ouachita University.

"There is an impelling urgency to bring all money affairs before God because Baptists desperately need to help in the spread of redeeming grace to all men."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

Nodena dedication

Nodena Memorial Church, Mississippi County Association, recently dedicated its new building, celebrating the paying off of the church debt of \$40,000 in three years. R. C. Johnson is the pastor.

Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, was the dedication speaker.

Missionary John D. Gearing, of Mississippi County Association, served as architect.

Taking an active part in the construction of the building were Chairman of deacons N. W. Rowe and Deacons Ed Armstrong and H. C. Hill.

Institute for C

Benton ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆

First Baptist Church

Mary Emma Hu

BENTON — Monday and Tuesday, April 22-23, 1968
WEST MEMPHIS — Thursday and Friday, April 25-26, 1968

Monday and Thursday Evening

- 7:00 — Worship
- 7:15 — "Enrolling the Unreached Child" — Lawson Hatfield
- 7:45 — Age Group Conferences
- 9:15 — Adjourn

Tuesday and Friday Morning

- 9:00 — Worship
- 9:15 — "Laying Foundations for Christian Conversion and Church Membership" — Miss Bess Wright
- 9:45 — Age Group Conferences
- 10:45 — Break
- 11:00 — Age Group Conferences
- 12:00 — Lunch

WHO SHOULD ATTEND:

Nursery, Beginner, Primary and Junior Workers; Pastors; Ministers of Education; General Officers; Parents; Church Staff; all who are interested in the spiritual ministry of the child.



MISS BESS WRIGHT
Ft. Worth, Texas

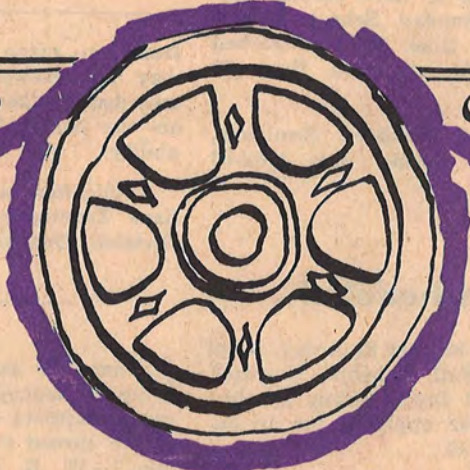


MRS. ADA RUTLEDGE
Nashville, Tenn.



MISS HELEN YOUNG
Nashville, Tenn.

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AND WORKERS



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Children's Workers

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First Baptist Church

Director

Tuesday and Friday Afternoon

- 1:30 — Worship
- 1:45 — "Laying Foundations for Christian Worship" — Miss Bess Wright
- 2:15 — Break
- 2:30 — Age Group Conferences
- 4:00 — Adjourn

Tuesday and Friday Evening

- 7:00 — Worship
- 7:15 — "Laying Foundations for Christian Knowledge and Conviction" — Miss Bess Wright
- 7:45 — Age Group Conferences
- 9:15 — Adjourn

ARKANSAS SUNDAY SCHOOL DEPARTMENT PERSONNEL



MISS ELSIE RIVES
Nashville, Tenn.



MISS NETA STEWART
Nashville, Tenn.



MARK MOORE
Jackson, Mississippi



LAWSON HATFIELD
Sunday School Sec'y
Little Rock



MARY E. HUMPHREY
Consultant,
Children's Work
Little Rock

Department, Arkansas Baptist
 Department, Baptist
 Nashville, Tennessee

FOR PRE-SCHOOL
 MOST CHURCH
 DRINKS FURNISHED

Conference for Ministers of Education/Pastors and General Officers by Mark Moore.

The bookshelf

The Frontier States, by Richard Austin Smith and the Editors of Time-Life Books, Time-Life Books, Chicago, 1968, \$4.95.

Author Smith demonstrates that Alaska and Hawaii share variations of a "frontier" cast.

His objective is to sort out the elements that have shaped the identity of Alaska and Hawaii and to interpret the present trends that may dictate the states' life-styles in coming decades.

Picture essays supplement the text, illustrating the two states' incredible topographic diversity and similarity; life on a bleak Eskimo island and in a tiny Hawaiian village; an inventory of Alaska's natural assets and charts of Oahu's economic and population outlooks; the galaxy of cultures that flavors Hawaii and the individualists who match Alaska's ruggedness.

Presidential Elections, by Nelson W. Polsby and Aaron B. Wildavsky, Scribners, 1968, \$4.95

This is the second edition of the book as first published in 1964. The new edition has been thoroughly revised and updated. Of particular interest is a new chapter on the 1964 election. The authors provide insights into the unique

characteristics of the Goldwater candidacy; analyze the pre-convention and convention tactics, the campaign, and the consequences for American political parties in the future.

Also new is a section on the vice presidency and an assessment of recent laws and court decisions concerning the presidency, the electoral college, and elections. Appendices on the dates of the 1968 presidential state primaries and on convention delegates in 1964 and 1968 are another useful feature.

In Times Like These is a long-playing record featuring devotionals by Dr. Tal Bonham, pastor of South Side Church, Pine Bluff, and the singing of Bette Stalnecker, Arkansas contralto.

The timeliness of the unusual recording is highlighted by an artist's conception of an atomic-bomb mushroom, on the cover of the record's container.

The record was produced by Americana Recording Studios, Ruston, La.

Solos by Mrs. Stalnecker included "In Times Like These," "How Great Thou Art," "His Eye Is on the Sparrow," and "I Know Who Holds Tomorrow."

Dr. Bonham's devotional talks center

on Psalm 121, Psalm 23, Matthew 5:8-12, and Matthew 6:19-34.

'God centered' war

FORT WORTH—The U. S. Navy Chief of Chaplains, Southern Baptist James Kelly, said at Southwestern Seminary that there is a "God-centered morality about our involvement" in the Vietnam war.

Rear Adm. Kelly, speaking to students and faculty at the Baptist Seminary here, declared that "we are in the right place to preserve peace in the world," and that "the price we are paying for freedom is worth it."

The Baptist chaplain said that in his 26 years in the military community, he had never before seen such a deep religious concern so mature and expressed with such depth as he had on a recent visit to South Vietnam. (BP)

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Executive board

Sunday, April 21, has been designated as Cooperative Program Day. The idea simply is to emphasize the strategic place this program has in the ministry of Southern Baptists in world missions. The Cooperative Program is in deed and truth the lifeline of all that we propose to do in carrying out the Great Commission. Our special mission offerings are able to accomplish outstanding results only because churches through the Cooperative Program foot the bill involved in promoting the special mission offerings.

It is our hope the pastors will find it possible on this date or some Sunday soon thereafter to give emphasis to the workhorse of our denomination.

Vital information on the subject might be found in the 1967 Book of Reports or in the 1967 Convention Annual, which should be in the hands of the pastors before this date. Also, the brochure produced in 1967, a copy of which was mailed to all of our pastors, contains some interesting and valuable information concerning the programs supported through the Cooperative Program. We have a limited number of these brochures left which we shall be glad to mail to the pastors upon request. Just a postcard requesting the "Cooperative Program" brochure will be sufficient to get a copy.

Brother pastor, we hope you will inform your people of the ministries supported through the Cooperative Program and call them to prayer concerning these causes.—S. A. Whitlow, Executive Secretary

Dr. Shepard to address RA Congress May 3-4



DR. SHEPARD

Exciting, exhilarating and enlightening best describe the mission messages boys who attend the Royal Ambassador Congress, May 3-4, will hear—exciting because of the new ideas at work in areas of missions, exhilarating because of the victories being won in reaching people; enlightening because of the presentation of the great need that still exists for more missionaries in fields around the world.

Dr. John W. Shepard Jr., missionary from Japan, will be the speaker for the Royal Ambassador Congress. Dr. Shepard teaches sociology and Christianity in the University division of the Seinan Gakuin Baptist school in Fukuoka, Japan. Dr. Shepard is well acquainted with youth and their needs. One of his most important jobs is counseling students on personal and spiritual matters. He has just recently left the post of director of religious activities for the University and Junior and Senior high. He has also been coach of the tennis and baseball teams.

Dr. Shepard was born in Rio de Janeiro, Brazil, where his parents were missionaries. At the age of nine his parents moved to New Orleans, where his father taught at New Orleans Theological Seminary.

Dr. and Mrs. Shepard have four children, three boys and one girl. John III and Margaret, teen-agers, study in Tokyo, where they live in a dormitory for missionary children. The two younger boys, Douglas and Alan, attend school in Fukuoka. While on furlough the Shepard family is living in Waco, Tex., where he teaches in the School of Religion at Baylor University.

Dr. Shepard will be speaking to the combined groups of Royal Ambassadors and Baptist Men at the Friday night ses-

New WMU officers

At the closing session of the 79th annual meeting of Arkansas Woman's Missionary Union, the following were elected to serve for the next year as officers and members of the executive board:

Officers: President, Mrs. Roy E. Snider Sr., Camden; Vice President, Mrs. J. A. Hogan, Sweet Home; Recording Secretary, Mrs. Jack Royce, Little Rock; Treasurer, Nancy Cooper, Little Rock.

District representatives: Central, Mrs. Robt. H. Gladden, Little Rock; East Central, Mrs. Coy Tommey, McCrory; West Central, Mrs. Faber L. Tyler, Ozark; No. Central, Mrs. Harold Elmore, Mountain Home; Southeast, Mrs. Phillip May, Smackover; Southwest, Mrs. Carl Kluck, Arkadelphia; Northeast, Mrs. Wayne Friday, Blytheville; Northwest, Mrs. Andrew Hall, Fayetteville.

Members-at-large: Mrs. Buford Bracy, Mrs. Robert Buice, Little Rock; Mrs. J. H. Brandt, Carlisle; Mrs. Paul Brown, Lonoke; Mrs. R. A. Coppenger, Arkadelphia; Mrs. F. S. Dozier, Marianna; Mrs. Paul Hogue, Benton; Mrs. Jack Ferguson and Mrs. George Polos, No. Little Rock; Mrs. R. E. Snow, Ft. Smith; Mrs. J. E. Stogsdill, Jonesboro.

Also serving on the executive board are eight Life Members: Mrs. F. E. Goodbar, Mrs. W. D. Pye, Mrs. L. M. Sipes, Mrs. J. R. Grant, Miss Elma Cobb, Little Rock; Mrs. C. R. Pugh, Greenville, Miss.; Mrs. J. L. Fiske, No. Little Rock; Mrs. H. M. Keck, Ft. Smith.

Ex-officio members are Mrs. R. E. Hagood, WMS Director, and Sara Wisdom, YWA Director.

The 80th annual meeting will be April 1-2, 1969, at Park Hill Church, No. Little Rock.—Nancy Cooper, Executive Secretary and Treasurer.

sion and on Saturday morning.

Every Baptist boy in Arkansas and every Baptist man should attend the Congress and the Baptist Men's meeting.—C. H. Seaton

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Ridgecrest, Glorieta conference speakers

NASHVILLE—Speakers and music directors for the Sunday School leadership conferences this summer at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies have been announced by A. V. Washburn, secretary, Sunday School department, Sunday School Board of the Southern Baptist Convention.

Special emphasis for the 1968 Sunday School leadership conferences is the "Crusade of the Americas."

Conferences will seek to provide Sunday School workers with fresh and new ideas and creative approaches to problem solving. A special time for sharing experiences will be included in the conferences.

Dates for the two Glorieta Sunday School leadership conferences are June 27-July 3 and July 4-10. William M. Shamburger, pastor, First Church, Tyler, Tex., will be preacher for the first week. James L. Sullivan, executive secretary-treasurer, Baptist Sunday School Board, will be special emphasis speaker. Music for the week will be directed by Gerald R. Ray, minister of music, Sagamore Hills Church, Ft. Worth.

Preacher for the second Glorieta meeting will be David Ray, pastor, First Church, Lubbock. Charles L. McKay, executive secretary-treasurer, Arizona Southern Baptist Convention, Phoenix, will be special emphasis speaker and William H. James, minister of music, Wilshire Church, Dallas, will direct the music.

Ridgecrest dates for the three leadership conferences are July 18-24; July 25-31 and August 1-7. William E. Hull, professor of New Testament Interpretation, Southern Seminary, Louisville, is scheduled to preach during the first conference week. Wayne Dehoney, pastor, Walnut Street Church, Louisville, will be special emphasis speaker. Robert L. Snead, minister of music, First Church, Nashville, will lead the music.

Preacher for the second conference week will be E. Hermond Westmoreland, pastor, South Main Church, Houston. John Havlik, associate director, division of evangelism, Home Mission Board, Atlanta, will be special emphasis speaker. Music director for the second week will be Genter L. Stephens, professor of church music education and voice, New Orleans Seminary.

During the last week of the Sunday School leadership conferences at Ridgecrest, James H. Landes, pastor, First Church, Birmingham, will be preacher.

Leonard Sanderson, director of evangelism, Louisiana Baptist Convention, Alexandria, will be special emphasis

speaker. Music director will be Al Fennell, minister of music, First Church, Pompano Beach, Fla.



NASHVILLE—Speakers for the 1968 Sunday School leadership weeks at Ridgecrest Baptist Assembly are: Top row (left to right) William E. Hull, professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, preacher; Wayne Dehoney, pastor, Walnut Street Baptist Church, Louisville, special emphasis speaker; Robert L. Snead, minister of music, First Baptist Church, Nashville, music director; Second row, E. Hermond Westmoreland, pastor, South Main Baptist Church, Houston, preacher; John Havlik, associate director, division of evangelism, Home Mission Board, Atlanta, special emphasis speaker; Genter Stephens, professor of church music education and voice, New Orleans Baptist Theological Seminary, music director; Third row, James Landes, pastor, First Baptist Church, Birmingham, preacher; Leonard Sanderson, director of evangelism, Louisiana Baptist Convention, Alexandria, special emphasis speaker and Al Fennell, minister of music, First Baptist Church, Pompano Beach, Fla. (BSSB Photo)

Thousands request Crusade prayer pact information

BY CATHERINE ALLEN

BIRMINGHAM—The scratch of a pen and a lick of a stamp are bringing thousands of Western Hemisphere Baptists closer to prayer partnership.

Officials of Pact, the prayer partner project coordinated by Southern Baptist Woman's Missionary Union (WMU), in connection with the Crusade of the Americas, say that mailbags going out are heavier than the ones coming in at the moment.

To date, they have filled requests for more than 521,700 copies of a leaflet containing a Pact application blank. Of these, some 475,000 have been in English, 42,700 in Spanish, and 4,000 in Portuguese. Mailing the requests is taking full time of one employee and part time of several shipping clerks at WMU offices in Birmingham, Ala.

Pact applicants who forget to include their Zip Codes are causing the WMU employees to spend hours pouring over directories, because the Zip Code must be on every piece of mail sent from the WMU offices here.

The oversize application cards require six cent stamps under new postal rates. A budget-breaking number of cards are limping in with postage due, WMU officials said.

Many letters ask for blanks by the hundreds—a copy for each member of a congregation or class. Other requests are from individuals, from entire churches, and from families. Nearly a thousand blanks went to persons who became interested in Pact at the meeting of the North American Baptist Women's Union last November.

Most churches have requested a church partner as well as encouraging members to seek individual partners.

Pact has been in business barely a month, but already some 1,200 applications have been returned. Many of them say, "Send more blanks for my friends."

A random sampling of completed blanks revealed an 80-year-old woman applicant, numerous retired men, and dozens of young couples. Names of well-known Southern Baptist leaders are mingled with strange-sounding names from faraway places.

In answer to the question of how many members are in a family seeking a family partner, one person wrote, "four—after the baby comes in April."

A man wrote of his family: "If you have an especially large family to match, we might be suitable. We have three married daughters."

Several English-speaking persons were accidentally sent blanks printed in Spanish, but the language barrier did not bother them. With a note, "Hope this is the right information," they have made an educated stab and completed the blanks correctly.

Pact headquarters will not begin assigning partners for several more weeks, awaiting mail deliveries from distant countries and conventions, and allowing for a larger percentage of the applications to be returned. All partners will be assigned by Jan. 1, 1969, in time for prayer during the year of the Crusade.

"There's no way to tell how many Pact partners will be praying for the Crusade when it gets underway this time next year," said Miss Alma Hunt, WMU executive secretary.

"The figures today indicate perhaps a half million people will be involved in Pact," she said.

"We're beginning to see visions of Pact applications lined up down the hall and out the front door," she quipped. "But even better is the vision of thousands of Christians lined up from Canada to Argentina praying for the success of the Crusade." (BP)

Convention song

The theme song for the 1968 Southern Baptist Convention in Houston was written by Buryl A. Red, a former organist of First Church, Little Rock.

Mr. Red, now senior music editor for Holt, Rhinehart and Winston Publishing Co., New York, N. Y., is the son of Mr. and Mrs. W. A. Red, 920 Booker St., Little Rock.

He was the organist for First Church before going to New York. He holds degrees from Baylor University, Waco, Tex., and Yale University, New Haven, Conn.

Mr. Red will also contribute some of his own orchestral compositions to be played by a symphony orchestra accompanying the pageant to be staged at the Houston convention on Foreign Missions Night.

Minister of music at Manhattan's First Church, Mr. Red also acts as recording supervisor and orchestra director at Holt, Rhinehart and Winston Publishing Co. He directs the Manhattan church choirs in recording church music printed in the Church Musicians magazine and the Junior Musician, published by the SBC Sunday School Board.



HOME BOARD to move—The mission agency will lease this near-completed seven-story building on the fringe of downtown Atlanta. A 10-year lease has been signed, with option to purchase for about \$1.8 million in three years. Executive Secretary Arthur B. Rutledge said the new building will add about 40,000 sq. ft. of office space, compared to the eight-story downtown location, which the agency has been in since 1946. The new site, which will be ready for occupancy this summer, also has parking space for 185 cars.

A big difference

BY TAL D. BONHAM, PASTOR, SOUTH SIDE CHURCH, PINE BLUFF

"We agree doctrinally," said the young pastor of an independent Baptist church in our city. "About the only difference between Southern Baptists and us is your Cooperative Program."

My mind quickly recalled an incident of which I had heard only a few days before. An independent Baptist church was having a school of missions. Several of their missionaries were present who were attempting to obtain pledges from individuals and classes for financial support.

A young man who had hoped to serve the French people of eastern Canada said: "Over a year ago, my wife and I were appointed and commissioned to go to our people and raise our support. It is costing us so much to travel about that we are living up more than we raise and we are further from going to our field than we were when we started."

The Cooperative Program does make a difference!

Life Line of Support

The Cooperative Program is Southern Baptists' life line of support for over 2,000 missionaries and 4,918 overseas churches in which 46,275 new Christians were baptized in 1967.

The Cooperative Program makes a difference in the lives of over 181,000 students in 1,295 foreign Baptist schools.

It made a noticeable difference in the 47,580 in-patients and 597,711 out-patients treated in 20 foreign hospitals in 1967.

Ask the 1,168 children cared for in our 15 foreign children's homes and the 8,048 children and 1,981 adults enrolled in foreign good will centers if the Cooperative Program made a difference in their lives this past year.

No one knows just who read the 23,000,000 periodicals, books, and tracts published by our 24 foreign publication centers in 1967. Neither will anyone deny that they must have made a difference in the lives of thousands.

Missions in Action

The Cooperative Program makes a difference through the teaching in our six seminaries, the broadcasting of our Radio and Television Commission, and the manifold ministries of other boards and commissions.

Ask those who work with migrants,

language groups, the deaf, and illiterate in our homeland. Ask those who proclaim Christ to the great centers of population across the nation.

The Cooperative Program makes a difference through the ministry of our state denominational workers in the departments of Sunday School, Training Union, Student Ministries, Evangelism, Missions, Woman's Missionary Union, Brotherhood, and Music.

How much difference is there between Southern Baptists and other denominations? The Cooperative Program is one difference. But—what a big difference!

Let us tell our people about the Cooperative Program and the difference it makes. Cooperative Program Day is a good time to inform all Baptists about this "channel of mission giving." Information will make a "big difference."

Cooperative Program Day

Cooperative Program Day, April 21, is the day to inform Southern Baptists of our mission enterprises through the Cooperative Program.

Warn Southern Baptists that an individual link lying loose all by itself is not itself.

Inspire Southern Baptists with the truth that, through the Cooperative Program, we are linked up in the task of sharing Christ with the world.

Teen-agers helped in careers choices

A survey of 2,646 teenagers in 46 evangelical denominations by the National Sunday School Association showed that, next to counsel on sex, the youth wanted nuts and bolts career guidance on where to go to school and what to do with their lives.

To help teens in Southern California make wise vocational choices, the La Crescenta First Baptist Church in suburban Los Angeles brought the mountain to their teen-age Mahomets for a never-to-be-forgotten Saturday careers day.

A carnival of exhibitions was opened early by career displays and 19 Bible schools, colleges and universities in the fellowship hall of the church, which is associated with the Baptist General Conference. Customized information was handed out to 290 high schoolers and other young people. Colorful booklets and pamphlets on careers were distributed.—Norman B. Rohrer, EP



PHOTO BY LOUIS C. WILLIAMS

Easter, 1968, April 14:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.—Matthew 28:16-20

Baptist pastor killed while counseling family

TAMMS, Ill.—The pastor of the Sandy Creek Church near here, Kenneth Eudy, was shot and killed while making a pastoral call attempting to counsel a husband and wife over their different church membership.

Also killed was Mrs. Robert Long, the wife, who was a member of Eudy's congregation, the Sandy Creek Church.

Long, a 61-year-old Union County farmer, was charged with the double murder, witnessed by two of Eudy's children, who had gone with their father to the Long home. They were Sheila, 11, and Wayne, 9.

Neighbors said there had been strong

disagreement between Long and his wife over their different church memberships. Long was Sunday School superintendent of the Camp Ground Presbyterian Church east of Anna, Ill.

Mrs. Long had attended services at Sandy Creek Church the previous Sunday and had asked Eudy to come to her home and counsel with her husband about their religious differences.

Police said that Long told them that his wife, Eudy, and his two children were watching television when Long went into the room with his double barrel shotgun and began shooting. The bodies were badly beaten with the stock of the gun.

The two Eudy children said they tried to run, but the door was locked. "Every time Daddy moved, he (Long) beat him some more," the children said.

The children said Long later unlocked the door and told them to leave. State police picked up the children running in the rain down the road.

Long called the police and reported a murder in his home. Police said Long was sitting on the back porch of his farm house when they arrived.

Eudy was also employed in the service department of the Pearl Motor Co. in Anna, and it was after getting off work there that he had gone to the Long home. He had also served the Bement and Dielstadt churches in Charleston Association in Missouri.

He is survived by his wife and five children. (BP)

Revivals

Penn-Junction Church, Bridgeton, Mo., March 24-31; Jesse S. Reed, director of evangelism, Arkansas Baptist State Convention, evangelist, Mark Short Sr., Paris, Tex., song leader, Mrs. Mark Short, pianist; 13 for baptism, 5 by letter, 11 professions of faith.

First Church, Judsonia, March 24-30; Rev. Dillard Miller, First Church, Mena, evangelist, Don Davis, minister of music, First Church, Judsonia, song leader; 8 for baptism, 2 by letter. J. W. Royal, pastor.

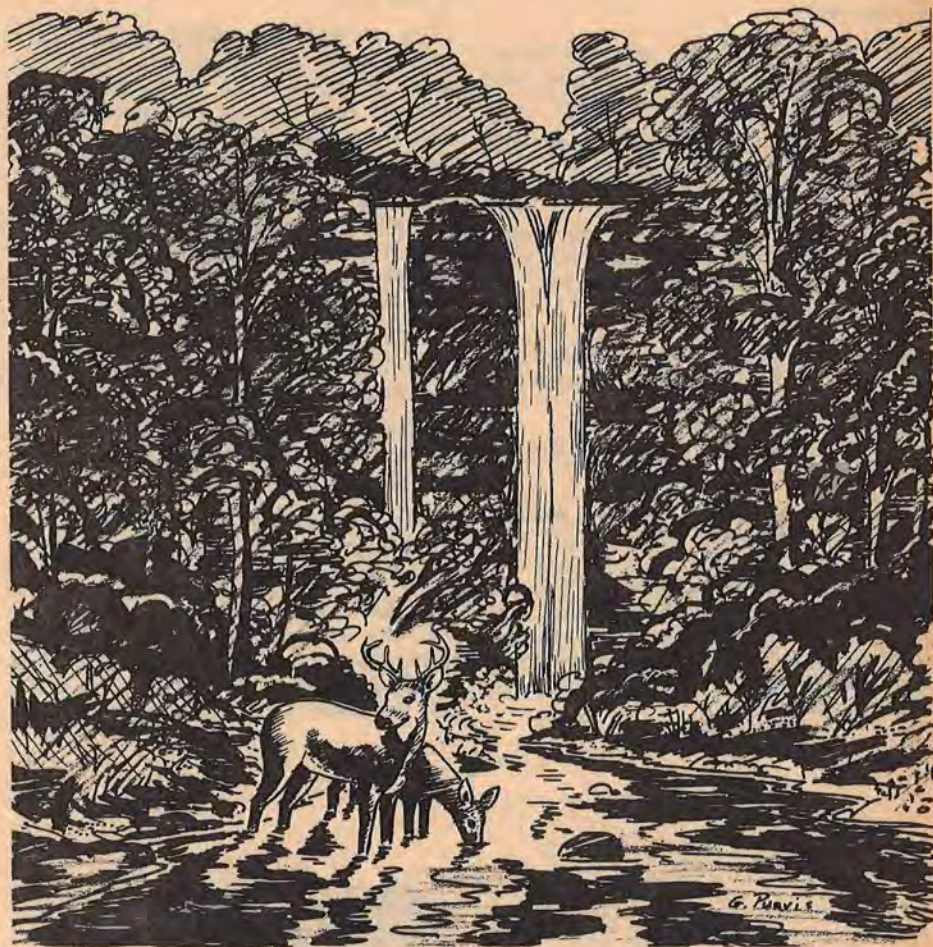
Calvary Church, Paragould March 18-24; Rev. Larry Evans, Kansas City, Mo., evangelist; 9 professions of faith, 9 for baptism, many rededications. Junior Vester, pastor.

Towson Avenue Church, Ft. Smith, March 17-24; Robert S. Scales, Oklahoma City, evangelist, Bob Crisp, Ft. Smith, singer; 21 for baptism, 3 by letter. Gene Palmer, pastor.



Nature and the creator

There are those who worship nature (pantheists), but this is foreign to Baptist beliefs. However, as a master artist reveals something of his nature in his works, to this extent nature reveals a veiled glimpse of the Creator. This philosophy is suggested by several of the biblical writers and is explicitly expressed



in Psalms 19; 1-6, Psalms 29, Romans-10:18, and Romans 1:20.

Most people enjoy getting out in the woods and fields or out on a lake or stream (fishing and hunting are good excuses) and springtime is an ideal season as the deciduous flora 'comes to life.'

Nature is not just a place to escape from daily responsibilities, but gives man a chance to "Be still and know..." and to be revitalized, rejuvenated, and be re-created. Since in nature there can be more awareness of the Creator than in the asphalt and concrete jungle where the creations of man predominate.

Nature is so vast that no naturalist can ever know it all, but the more one knows of its intricacies the greater is the appreciation for the wonderful world which has been provided for our use and enjoyment.

Nature can be an aid to worship, but should not be a substitute.

Rainy-day fare

BY LOIS ANNE WILLIAMS

Tammy was feeling sad. She was even feeling a little bit mad. Tammy had planned to go outside to play with her friend, Cindy. Now it was raining and she had to stay inside.

"You can play with your dolls. Why don't you fix a tea party for them?" Mother said.

"I don't want to play with the dolls," Tammy said with a frown. "I just fixed a tea party for them yesterday."

"How about building something with blocks, then?" asked Mother.

Tammy shook her head. "I don't want to build anything with my blocks, either. I want to go outside and play. I don't see why it had to rain," she said.

Tammy stomped across the room and sat down to look out the window at the drizzling rain.

Mother came over and sat down beside her.

"Well, Tammy, we could not have a beautiful world without the water. The grass would not stay green long if the rain did not fall on it and keep it fresh. The flowers could not bloom if they didn't have water. The trees would not live without rain. We can be thankful for the rain even if it means we have to stay inside today."

Tammy looked at her mother and smiled. "I guess I'm glad it's raining then," she said as she looked up at the pretty trees in her yard. There in the high branches of one of the trees, she saw two squirrels. They were playing and having a good time in spite of the rain.

One squirrel was chasing the other up and down the tree. Tammy could see them jumping from one branch to another. Each branch would swing and sway as the little animals jumped onto them and ran along their merry way.

Tammy burst out laughing as she watched the funny actions of the squirrels. When they stopped to rest on the ground, they sat up on their back legs with their long tails arched behind them.

"Mother, see how pretty the squirrels are," Tammy said.

"Yes, they are pretty. And isn't it fun to watch them as they run about and play?"

"Oh, yes, Mother. I'm so glad they are playing like that today," Tammy said with a smile.

Mother nodded. "But you know, Tammy, the squirrels play in the trees nearly every day. You have just been too busy with your own play to stop and see them. I think it's a good thing

you couldn't go outside today so you could have a chance to see them. Don't you think so?"

"I think so. I don't have to go out and play with Cindy. The squirrels are my friends. I can sit right here and have fun watching them. I've found a new kind of play," said Tammy.

Mother said, "Maybe the next time you can't do what you would like to, you won't get grumpy. There is always something else you can do happily."

"I'll try," Tammy said, as she watched the squirrels hurrying off to another game of chase.

(Sunday School Board Syndicate, all rights reserved)

Word square

BY MARGARET MURRAY RIDENOUR

1. Black, sticky substance
2. Nickname for Abraham
3. A color

1	2	3
2		
3		

ANSWERS: tar, Abe, red



Written for our faith

BY DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and work

April 14, 1968

John 20:19-31

The reliability of the Bible as the book of history reaches new dimensions through the story of Christ's resurrection. Paul declared that a belief in the resurrection was essential in one's salvation (Romans 10:9). Furthermore, Paul said that without the glorious doctrine of the resurrection, one's faith is vain and there is no hope of immortality. Take away the doctrine of Christ's resurrection and all preaching is useless, groundless, and meaningless (Cf. I Cor. 15:1-28).

Last week the lesson dealt with the enduring quality and value of the word of God. Today's lesson deals with one reason for having the Bible—this will lead to faith in Christ.

Dr. Frank Crane said, "In that final hour that comes to all men . . . this book alone brings the word, like a bell in the fog, of Him who says, 'I am the resurrection and the life.'"

I. The Delight of the Disciples, vv. 19-23

Jesus' post-resurrection appearances form the backdrop of this passage. To review the background, please note the sequences of events:

1. The visit of the women to the tomb (Mk. 16:1; Mt. 28:1).

2. The earthquake and rolling away of the stone (Mt. 28:2-4).

3. The visit of the women to the tomb (Mk. 16:2-8; Mt. 28:5-8; Lk. 24:1-8; Jn. 20:1).

4. Peter and John visit the empty tomb (Lk. 24:9-12; Jn. 20:2-10).

5. Jesus' appearance to Mary Magdalene and the message to the disciples (Mk. 16:9-11; Jn. 20:11-18).

6. Jesus' appearance to the other women (Mt. 28:9-10).

7. The report of the guard to the Jewish rulers (Mt. 28:11-15).

8. The appearance on the road to Emmaus (Mk. 16:12, 13; Lk. 24:13-22).

9. The news of the appearance to Simon Peter (Lk. 24:33-35).

10. Today's lesson.

Despair reigned in the hearts of the disciples following the crucifixion. Then came the joy of the resurrection. Twice Jesus gave the encouraging in-

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

junction, "Peace be unto you" (vv. 19, 21). Then he gave the wonderful commission to the disciples (v. 21).

The disciples were to go forth in their work for Christ with the same direction, urgency, and faithfulness as Christ. Christ was sent by the Father. He was sent to preach, teach, and heal as God's will for his life. Basically, he was sent as a witness of his Father. Likewise the disciples of Christ are sent to do the will of Christ and be a witness for him.

The disciples expressed delight at seeing Jesus (v. 20). They were "glad" (KJV), "rejoiced" (ABUV) and were "filled with joy" (Weymouth). J. B. Phillips translates the word "were overjoyed." This is a descriptive reaction to their seeing Jesus.

For an excellent discussion of verse 23, see William Barclay, *The Gospel of John*, Vol. 2, pp. 318-19.

The church has the message of forgiveness of sin. Believers have the authority to proclaim that Christ can and will remit or forgive sin when a person repents and exercises faith.

II. The Discovery of a Doubter, vs. 24-29

The Apostle Thomas was slow to express faith in the risen Christ. He expressed doubt; he needed reassurance. Thomas did what many today would have done in a similar situation. He wanted to see the nail prints and take a scrutinizing look at Jesus' side. Eight days later Thomas had his opportunity to examine closely and personally the resurrected body of his Lord (v. 26).

Note the commands of Jesus to Thomas:

1. "Reach hither."
2. "Behold."
3. "Reach hither."
4. "Thrust."
5. "Be not faithless."

The fifth command was a rebuke.

Christ would much have preferred Thomas having faith without the in-

spection incident; but Thomas arrived at profound faith in his exclamation, "My Lord and My God!" Thomas the doubter became Thomas the declarer. Disbelief was transformed into dazzling faith.

Christ declared an extra blessing on his disciples who could have enough faith to accept the reality of his resurrection without doubting (cf. v. 29).

III. The Design of the Disciple, vs. 30-31

John made clear his reason for writing his account of the life and ministry of Christ: "that ye might believe (v. 31). The result of belief in Christ is life abundant and life eternal or new life in Christ. John wrote his book in order that the readers might be brought to a personal faith in Christ as Saviour.

For the reader who already is a believer this book would serve to strengthen one's faith. John's design, therefore, is union with Christ through personal commitment to the risen Saviour. Only Christ can put meaning into life. To know Christ as Saviour and Lord is to live.

Conclusion:

Today's lesson relating to the resurrection of Christ, the reality of one's faith in Christ, and the reason why John wrote his book gives us reason to rejoice in Christ. He lives! He lives! I know He lives because He lives in my heart!

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BY VESTER E. WOLBER
PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

April 14, 1968

John 20:19-21; 21:15-19

John reported four resurrection appearances of Jesus: to Mary Magdalene, to the ten in the evening of the first Lord's Day, to the eleven in the evening of the second Lord's Day, and to the seven on the Sea of Galilee.

Appearance to the Ten (20:19-21)

1. **Cumulative Evidence.** One of the strong evidences that the resurrection of Jesus is a fact of history is that the apostles were not expecting him to arise out of death and would not believe it until the evidence was undeniable. Angels were first to testify that he arose from death (Mark 16:6). Mary Magdalene and the other women told the disciples what the angel had testified and reported also that the tomb was empty, but the apostles would not believe them (Luke 24:9-12). Mary again reported to the disciples that the Lord had appeared unto her and had talked with her (John 20:18).

2. **Climactic Evidence.** The evening meeting of the ten disciples was something else. The reason for their assembly was that Peter was telling that he had seen the Lord (Luke 24:33-35; 1 Cor. 15:5). Other believers slipped in, among them Cleopas and another man who reported that Jesus had walked along the road with them and identified himself to them as they were breaking bread. If John was the first apostle to believe that the Lord had conquered death, Peter was the first of the group to whom the Lord appeared; and when he and Cleopas and a third man testified that all had seen the Lord, the remaining eight could no longer disbelieve.

3. **Peace and a Task.** For fear of Jewish leaders the disciples had closed the doors. But closed doors could not keep the risen Lord out, just as a closed tomb could not keep the risen Lord in. He calmed their fears, offering peace and joy; he dissolved their doubts, exposing evidence that it was he who was crucified; and he harnessed their ambitions, assigning them a task.

Appearance to the Seven (21:15-19)

The appearance of Jesus to the disciples at sunrise on the Sea of Galilee must have reminded Peter, James, and John of an earlier experience when they were instructed how to catch fish and called to become "fishers of men" (Luke 5:1-11).

There are no good reasons for be-

lieving that Peter and the others had lost faith and were returning to their old occupation of fishing, because the angel had sent them word through the women who found the empty tomb that the Lord would be waiting for them in Galilee (Mark 16:7). John was first to recognize the Lord, but Peter was the first to get to him. Be it occupational or recreational, fishing lost its lure for Peter when the Master appeared and called for him.

Jesus asked Peter three questions. Addressing him as "Simon, son of John," Jesus impressed upon Peter that the examination was to be serious and soul-searching.

1. The first question was "Do you love me more than these?" The last word may indicate "these things," such as nets, boats, and fishing; or it may indicate "these disciples." If the former was meant, then the Lord wanted Peter to examine his heart to see if he loved the Lord more than he loved fishing. If the latter was meant, then he meant for Peter to examine his heart to see if he would say that he loved the Lord more than the other disciples did. Since Peter had suggested that the other disciples might deny him, he would not (Mark 14:29); and since Peter denied him three times and Jesus asked him three times to affirm his love, it seems that Jesus' question called for Peter to compare his love with that of the others.

Peter's answer changed the question at two points: (1) he chose not to answer that his love was better than theirs, and (2) he chose another word for "love." Most modern translations bring this out. Jesus asked if he had deliberate, intelligent devotion for Christ; but Peter answered that he had tender, personal affection for him. Jesus said, "Feed my lambs."

2. The second question was the same but omitted the comparison, and the answer was the same. Peter refuses to overstate his case by exaggerating his love. Jesus said to him, "Shepherd my sheep."

3. The third question was the same as the second but used Peter's word for "love." It asked Peter if he really had tender, personal affection for his Lord; and though Peter was grieved that the Lord had lowered the third question concerning love to Peter's level—tender affection toward a friend—he stuck to his guns and said that he did. Jesus told

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him, "Feed my sheep."

The evidence that one loves his Lord is not seen in a profuse profession of his affection, but in a record of obedience of his commands.

4. Jesus told Peter that he would experience hardship later in life—even imprisonment. The author adds that this statement was to indicate that Peter would be killed. His closing word to Peter, "Follow me," continues in force to all who love Christ and desire to give expression to that love; because if one loves Christ, he will follow and obey him.

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A—Arkansas Baptist Newsmagazine: Mother and Father of the Year contest p8; Arkansas outdoors: Nature and the Creator p19
 B—Bookshelf p14; Baptist beliefs: The Creator-Christ p10; Beacon lights of Baptist history: Near-disaster at sea p4
 C—Cooperative Program—A big difference p18; A comma missing (PS) p2; Cover story p18; Campbell, Mrs. Ruth K. dies p10
 E—El Dorado to feature concert by John Brown University choir p8; Edwards, Amelia Rose dies p10
 F—Feminine intuition: How young are you? p11
 G—Gray, Miss Erma dies p10; Gearing, John, visits Trinidad p6; Good News, an Easter poem p5; Garden of Gethsemane p4
 H—Huffmaster, Samuel Lee dies p11; Hazlewood, Jack takes evangelism to race track p8
 M—Mountain Home church sponsors mission work p8; Mullenax, Lonnie ordained p8; Mt. Pine: This little church went to market p6
 N—Nodena Church has dedication p11; A nation mourns (E) p8
 O—OBU scheduled Ostoff music scholarship auditions p11
 P—Peeples, Quentin W. dies p11
 R—Responsibility era (E) p8
 S—Southern Baptist Convention: Ridgecrest speakers named for 1968 p16; Prayer Pact information p17; Baptist pastor killed while counseling family pp18,19; Sherwood First Church dedication set p6
 T—Taylor, Mrs. Jerry dies p10



"DO you think its showy enough for Easter services?"

—ARK-E-OLGY by Gene Herrington

April 7, 1968

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	61	37	
Berryville			
First	171	52	
Freeman Heights	185	46	
Camden			
Cullendale First	416	120	
First	492	94	2
Crossett			
First	622	196	3
Mt. Olive	273	128	
DeQueen Kern Heights	62	43	
Dumas First	308	98	
El Dorado			
Caledonia	52	34	
East Main	335	123	2
Ebenezer	154	70	
First	768	496	
Victory	85	28	
Forrest City First	585	176	1
Fort Smith			
First	1802	454	9
Towson Avenue	183	93	27
Gentry First	215	89	
Greenwood First	306	143	
Harrison Eagle Heights	230	67	
Hicks First Ashdown	34	25	
Highfill First	98	81	
Hope First	535	170	1
Hot Springs Piney	218	98	
Jacksonville			
Bayou Meto	152	101	1
First	615	168	4
Marshall Road	390	184	4
Jonesboro			
Central	511	207	3
Nettleton	256	104	2
Lavaca	260	101	2
Little Rock			
Archview	147	70	1
Forty Seventh Street	212	86	5
Gaines Street	432	184	2
Geyer Springs	520	178	2
Life Line	842	144	2
Rosedale	264	86	3
Magnolia Central	755	223	1
Manilla First	162	68	
Marked Tree Neiswander	102	68	
Monticello Second	338	148	6
North Little Rock			
Baring Cross	688	162	2
Southside Chapel	85		
Calvary	449	144	1
Central	257	96	1
Gravel Ridge	192	88	
Runyan Chapel	89	62	8
Levy	532	140	5
Park Hill	348	214	7
Sylvan Hills	277	83	
Paragould			
East Side	275	146	4
First	513	164	
Paris First	400	135	1
Pine Bluff			
Centennial	271	113	4
Second	240	54	1
Southside	856	281	7
East Side Chapel	106	50	4
Tucker Chapel	22	16	
Watson Chapel	221	95	
Rock Springs	67	52	
Rogers First	536	178	11
Springdale			
Berry Street	99	58	
Elmdale	336	88	3
First	434	112	1
Oak Grove	78	86	
Van Buren			
First	450	187	4
Oak Grove	163	85	
Vandervoort First	62	30	
Walnut Ridge First	348	95	8
Warren			
First	459	97	
Southside Mission	102	76	1
Westside	95	56	
West Memphis			
Calvary	278	115	
Ingram Boulevard	857	145	4

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Ad infinitum

Overheard at the checkout counter of a supermarket, one newly-wed to another: "Marriage is really a grind. You wash dishes, make beds—then two weeks later you have to do it all over again."

Too soon to tell

Said one fellow to another, "My wife has been talking for two straight days."
 "What is she talking about?"
 "She didn't say."

What a square!

An eskimo mother was sitting in the igloo reading from a story book to her small son.
 "Little Jack Horner," she read, "sat in a corner."
 "Mother," asked the boy, "what's a corner?"

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Hargis investigated

FRESNO, Calif.—Is Oklahoma evangelist Billy James Hargis primarily a determined "right-thinking," God-oriented conservative, or a clever charlatan who preys on the fears of many persons confused by a complex world?

He's both, says John Harold Redekop, associate professor of political science at Pacific College here, who has produced a documented study of Hargis called "The American Far Right." As indicated by its sub-title, it is a case study of Hargis and his "Christian Crusade."

The problems of "Communism, big government, modernity and even the racial crisis" confuse many citizens and feed extremist movements, in Redekop's view. (EP)

War opposition

PALO ALTO, Calif.—Opposing the Vietnam war is "more moral now than going to church," according to retired Episcopal Bishop James A. Pike.

The controversial clergyman told an overflow audience of 1,500 students and others at Stanford University Memorial Church here that courage, not conformity, is the mark of morality. "Vietnam goes to the very heart of morals."

"Follow your own enlightened consciences," he said. "Do not turn over your conscience to L.B.J. or Jim Pike." (EP)

Children's TV fare viewed with alarm

SEATTLE—Television for children in 1968 is the worst in the history of TV, says the winter edition of the National Association for Better Broadcasting periodical.

Citing recent shows, the editorial watchdog of the industry said some 40 animated program series studied were dominated by "ugliness, noise and violence."

"Much of the fare is graphic evidence of broadcaster irresponsibility," the mag states. "It makes a mockery of the television code which states: The use of horror for its own sake will be eliminated; the use of aural or visual effects which would shock or alarm the viewer, and the detailed presentation of brutality or physical agony by sight or sound are not permitted."

Much of the fare, the editors charge, is graphic evidence of broadcaster irresponsibility. (EP)

Minister accused

SAN BERNARDINO, Calif.—Two counts each of grand theft and embezzlement of church funds are listed in a charge against Rev. Harry G. Loving. He is said to have stolen \$180,000.

Pastor of Immanuel Baptist Church

Sex books and rape

WASHINGTON, D.C.—Pornography, in all its forms, is one major cause of sex crimes, sexual aberrations and perversions, says J. Edgar Hoover, director of the Federal Bureau of Investigation, writing in the current issue of the FBI Law Enforcement Bulletin.

"Sexual violence is increasing at an alarming pace," says Mr. Hoover. "Many parents are deeply concerned about conditions which involve young boys and girls in sex parties and illicit relations."

"While there is no official yardstick with which to measure accurately the reasons for increases in any criminal violation, we must face reality."

The FBI chief said publishing, theatrical and entertainment productions were overshadowed by too much emphasis on obscenity, vulgarity, incest and homosexuality.

"In case after case," he writes, "the sex criminal has on his person or in his possession pornographic literature or pictures."

As a curb on the racket, Mr. Hoover recommended stiff punishments for the "filth purveyors" to bring the "evil" under control. (EP)

here for seven years, the minister surrendered after a warrant was issued for his arrest.

The complaint filed by District Attorney Donald Turner charged Mr. Loving with the theft of a \$125,000 loan secured on church credit from the Fidelity Union Life Insurance Co. of Texas, and other crimes. (EP)



SWIMMING pool baptistry in Vietnam; Finding a place where new converts can be baptized has been somewhat of a challenge to military chaplains and Baptist missionaries in Vietnam. Chaplain (Major) Marvyn C. Hughes of El Paso, Tex., baptizes a new believer in a swimming pool at the Dong Tam base camp in the Mekong Delta. (BP Photo courtesy U. S. Army.)

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