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January 13, 1972

Arkansas Baptist State Convention

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COMMITTED
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Arkansas Baptist
NEWSMAGAZINE

January 13, 1972

WHY MAKE YOUR WILL MONTH

One layman's opinion

On being in my father's shoes

Some people have hang-ups about living in the shadow of their father's reputation. I suppose this is especially true in cases where the son steps into the very same position once held by his father. I am sure it is perfectly normal to say, "Please Mother (or Father), I'd rather do it myself."

But this natural desire for independence sometimes turns into a strange resentment or even rejection of the father's success. I once introduced a student speaker to a church congregation with some remarks that identified him as the son of a distinguished person. I was later admonished by the student never to do that again because he wanted to live his own life. He seemed to feel that the world could not fairly judge his accomplishments apart from those of his father.

I probably have my share of hang-ups but, to the best of my knowledge, this is not one of them. I must admit that I had quite a few warnings from well-meaning friends about the "knee-pants danger" of returning to my childhood home of Arkadelphia. They also warned me of the difficulties of trying to step into my father's shoes and following him as President of Ouachita Baptist University.

If I resented being introduced as my father's son, I would have long since drowned in my resentment. I have discovered that people all over Arkansas have an amazing memory of my father—the stories told, the help he gave, the concern he showed, the decisions he made, the discipline he attempted to instill, and the expressions he used.

I could have filled a book with people's reminiscences of stories he used to tell, if only I had been writing them down as I traveled all over Arkansas in the past few months. Many have recalled his famous response when one of the students living in Old North Dorm answered the telephone, "Grant's Mule Barn." As the story goes, my father replied, "This is Dr. Grant. Which one of my jackasses is this braying?" Others recall his regular commencement quip to the seniors who had just received their sheepskins, "You can take this diploma anywhere in the United States and, with a nickle, you can get a cup of coffee." Inflation has taken has taken its toll on that story.

Still others have spoken of how he used to take chapel time to reprimand the students for some violation of the "Ouachita Spirit." He invariably began his remarks with an omnious "Word has come to me..."

More than anything else, however, people tell me how they never could have come to college, or finished college, if my father had not said simply, "Come on. We'll work it out some way if you're willing to work."

Arkansas Baptists have made it easy and comfortable to be in my father's shoes at Ouachita Baptist University. I am proud to be my father's son and even more proud that God has seen fit to let me follow him as President of Ouachita.

Yet I think I know enough to realize that no amount of respect for my father by Arkansas Baptists

will guarantee blind support for my administration at Ouachita in the coming months and years.

No shoes can be expected to last forever, either in material or style, so I must find a new pair. Last Christmas my children gave me an electric shoe polisher. They may have been trying to tell me something.

Daniel R. Grant

In this issue

- The second column by OBU President Grant deals with a nostalgic subject—his father's term as Ouachita president—and his term in his father's shoes.
- A sermon by Rheubin South, the President of the Arkansas Baptist State Convention, is featured this week. See page 12.
- A feature story beginning on page 10 tells how the witness of Americans is bringing Vietnamese to Christ. The writer is an SBC missionary to Vietnam.
- The life of a foreign missionary who went out from Arkansas is shared with readers in a story written by a Baptist college professor. It begins on page 15.
- There's still time to plan for Baptist Men's Day in your church. See page 7 for details.

Arkansas Baptist

NEWSMAGAZINE

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JANUARY 13, 1972

NO. 2

CHARLES H. ASHCRAFT *Executive Secretary and Interim Editor*

MRS. WILLIAM L. KENNEDY *Managing Editor*

MRS. HARRY GIBERSON *Secretary to Editor*

MRS. WELDON TAYLOR *Bookkeeper*

MISS LINDA FLESHER *Mail Clerk*

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

ARKANSAS BAPTIST NEWSMAGAZINE

The consensus

More on communication

Pastors are under divine orders to guard, feed and oversee God's heritage by direct appointment of the Holy Spirit as undershepherds. Many highly sensitive pastors assume the responsibility of feeding the flock committed to their care. They are concerned with what appears in Sunday School and Church Training literature, all periodicals, including the state paper.

Insomuch as God holds the undershepherds responsible for feeding the flock many of these fine servants have opened their hearts to the interim editor of the *Arkansas Baptist Newsmagazine*. The pleasure of the pastor is instrumental in the decision of whether the church carries the Newsmagazine in its budget. His convictions therefore are highly respected by this office.

The basic leadership of Arkansas has indicated in permanent recordform that they feel that all ads which are accepted should be related in some manner to God's work. A strong inclination was expressed that advertising of secular matters should be phased out of the publication. More than a strong expression was made against fanning into flame certain controversial issues which made no converts nor contributes any positive good to the cause. They insisted that no matters be aired which did not carry a recommended solution.

Controversy just for the purpose of substantiating the concept of freedom of speech is for the birds — which kind of birds was not suggested. Pastors left to no uncertainty that the Newsmagazine should be involved in information, news, promotion and the strengthening of the Baptist cause. Great care and study was evidenced in the written interviews of many concerning art consideration and format.

Little encouragement was indicated that the Newsmagazine should assume a political position or promote special individuals for office, consideration or recognition. Considerable expression was registered that more Arkansas voices be heard and that people with venom in their souls should not be given a free platform to vent their animosities and hangups upon those who have made a career of exercising charity and restraint, and who have no wish to enter such a low level of debate.

If one desires to commit suicide by the things he says he should not do so on the premises. Personal fights, grudges, and personality clashes should be handled outside the parlor. A note registered by many was that the magazine should not become a "This is my beloved self in whom I am well pleased" or "I love me" bulletin. The paper's chief function in the notion of many was not the making or undoing of kings.

The complaint that a relatively few people are featured in the pages of the paper will be corrected in the ensuing issues. The idea that the state paper should serve as a watchdog or as the official voice of the Baptist breed was nixed entirely.

A further study of all viewpoints offered and expressions still being received indicate that the faithful undershepherds wish the Newsmagazine to assist them positively in caring, feeding, and giving spiritual guidance to the flocks over which the Holy Spirit has appointed them. The Newsmagazine will appear in more and more church budgets where more and more pastors consider the merchandise worth the price.

I believe we can make our Newsmagazine serve the higher interest of God's people. Those desiring to present constructive suggestions concerning our Newsmagazine or any other facet of our work are encouraged to do so. It is hoped that such articles as may be presented for publication will be reasonably concise so many may have space in the "Open Forum - Equal Space" feature which is in the making.

—Charles H. Ashcraft, Executive Secretary.

Prayer for the New Year



I must say it!

The up and outers



Dr. Ashcraft

We have been categorized by others as "middle of the road" people. We work more in the main current of human life, neither going very far in our ministries to the very wealthy or the very poor.

We also are listed as those who walk a middle path in our ministries to other areas. We do not beam a great percentage of our thrust to the highly educated or the extremely illiterate people.

While there is great advantage to a "middle of the path" ministry there is no reason to exclude the highly affluent or the extremely disadvantaged. We, however, can become more disturbed over the plight of the miserably poor than over the filthy rich.

We take up big offerings for those who need the bare essentials of life and often totally disregard the spiritual needs of the highly successful ones in our midst. We should never forget the down and outers, likewise the up and outers.

As a result of this strange behaviour on our part we lose one of every seven we win or enlist each year to other churches. Many more just drop out and fade from the picture. Many evidences indicate our greatest losses are among the more affluent.

The Christian Science group and the religious

science group, along with some of the liturgical orders, make a special bid for the wealthy intelligentsia. We are often timid in our approaches to those highly successful people for fear they will interpret our visit as a plea for their money.

A rich man is no more or less lost than is his highly disadvantaged counterpart. He is just as lonely without Christ in his mansion as the poor man is in his hovel. The affluent man wishes to be accepted in his church not because of his money but because he wishes fellowship with his brethren.

Because he has money does not mean he is worldly minded or heretical. He is most likely a regular, grand, wonderful fellow if we can come to know him. About 60,000 of these affluent Baptists each year just quit or join a friendlier church.

We have ignored two great mission fields as Southern Baptists, either one of which need Christ just as much as the other. The "up and outer" will open the door just as enthusiastically as the "down and outer" if he is approached in brotherly love.

There is no law which restricts us to the middle of the road. The love of God is broad enough to embrace the up and outers, many of whom still kindly remember us in their wills and in our drive for funds for higher Christian education. Let's keep them in the family because they are our family.

I must say it! — Charles H. Ashcraft, Executive Secretary.

Good News for the new year

By Porter Routh, Executive Secretary-Treasurer
SBC Executive Committee

Two figures have just come to my desk which bring cheer for the New Year and which reflect a spirit of outreach and compassion on the part of church members in the 34,360 churches.

The first figure is the estimated 412,684 baptisms reported for the 1971 church year. This is nearly 12 percent increase over 1970 and reflects something of the evangelistic compassion to be awakening among Southern Baptists, particularly among young people.

A man cannot judge the quality of another's Christian decision, but from the meetings where I have participated there seems to be a new depth to commitments which may reveal a more consistent Christian life in all kinds of witness. If this be true, and I sincerely believe it is, then this is Good News for the New Year.

Another figure which has come to my desk today is the \$29,970,527 for Southern Baptist Convention causes through the Cooperative Program during 1971. This 7.32 percent increase (compared with a 1.79 percent increase in 1970 over 1969) shows a response to the challenge of advance on the part of Southern Baptists which is most

heartening, and will bring joy and encouragement to missionaries across the seas as well as those in hard places in the United States. This significant increase will bring encouragement to seminary professors and students alike, and to other program leaders who seek to help the churches in their objective of bringing men to God through Jesus Christ.

This increase in Cooperative Program gifts is a reflection on the part of state conventions and means that \$835,566 can be paid on the \$932,927 capital funds still due from 1970. It may mean that all of the 1971 capital funds and a substantial part of the capital funds due in the first nine months of 1972 can be paid. This can be done if Southern Baptists continue to give as God prospers them.

To every layman (and this includes women), to every pastor, to every associational superintendent of missions, to every state secretary, editor, and program leader, we say "Congratulations and Thank You" for a demonstration of the beating heart. There is Good News for God's work for the New Year.

The cover



Southern Baptists are observing January as "make your will Month." For more information on remembering Baptist causes in your will contact The Arkansas Baptist Foundation, with offices in the Baptist Building.

Benton church deacons recommend a retreat

Deacons of First Church, Benton, discovered the merits of a week-end retreat recently at Arkansas Baptist's Camp Paron. The occasion provided an opportunity for work, relaxation, and better understanding.

In preparation for the meeting a committee composed of two deacons and the pastor conducted a brainstorming session relative to deacons and church life. They classified their ideas under seven general topics: administration, organization, evangelism, worship, stewardship, recreation, and ministry. Then they reported to the deacon body.

A coordinator was elected and both active and inactive deacons were appointed on committees to study each of the seven subjects of concern. Several committee meetings were conducted, information sought, and free discussion encouraged. Chairman of the committees constituted a Steering Committee to work out details for conducting the study and retreat.

At the retreat recommendations from the committees were heard by all the deacons. Plenty of time was given for discussion. A secretary and tape recorder took the minutes. Some recommendations were dropped, new ones made. Disagreement was not disagreeable.

According to previous plans the committee chairman formulated a Findings Committee to study the records following the retreat. At this time duplications, sentence structure, and wording were corrected and clarified. Again the recommendations were presented to the deacon body for further study and action.

The deacons participating in this study think a retreat affords a most constructive way to take a look at their church and duties.—Pastor B. K. Selph

Crow takes interim post

East Side Baptist Church Mountain Home has elected Dorsey L. Crow as interim pastor following the recent resignation of pastor Oba I. Ford. Mr. Ford served as pastor of the church more than 12 years. He and his family moved to Diaz Baptist Church near Newport, Arkansas, where they took up pastoral duties Jan. 1.

Mr. Crow previously served as pastor of First Church, Marshall, until August, 1971, when he was appointed the first juvenile probation officer of Baxter County, establishing a residence in Mountain Home. Mr. Crow has served East Side Church, Mountain Home for the past four months as music and youth director.



ARKANSANS who participated in December commencement exercises at Southwestern Seminary were (left) OBU President Daniel Grant, who delivered the commencement address, and Jay Heflin, who led in prayer. Heflin, a trustee of the school, also had a son, Boo, receiving the TH.D. degree.

Woman's viewpoint

Times when God said 'NO'

By Iris O'Neal Bowen



Mrs. Bowen

When our preacher-dad moved us to Judsonia, in White County, we were introduced to a lot of things we had not had in the smaller churches.

For one thing, we often had missionaries to speak before the church, as we do today, and I was thrilled to hear about their rich experiences on their various fields of service.

The mementoes they showed us enthralled me — the small wooden and stone idols, the native dress they wore as they spoke to us, various other oddities reflecting ways of life so different from ours.

But I was impressed especially by one missionary who told how she had been led to offer her life as a missionary on the foreign field, and had been able to lay her finger on the very place on the map where she wanted to serve.

She made it sound so easy that I was right disappointed with God that he had not called me to be a missionary, and although I was pretty young, I sneaked Dad's world atlas back to my bedroom, opened it at random, put my finger down on a spot and listened to find if God were calling me to go there!

Several times, too, representatives of the children's home at Monticello came to our church to plead for funds and to show movies of the activities at the "orphan's home," as it was called then.

We saw pictures of the children in groups listening to a pretty lady telling them stories. We saw them as they filed into the dining hall to eat. We saw them eating happily from over-loaded plates. We saw them as they filed out the door on Sunday morning, each of them receiving their Sunday School offering as they smiled at the camera man. Finally, we saw them climb on the big bus to go to church and Sunday School in town.

It looked to me like they were having a wonderful life, with plenty of food, money and places to go.

I envied them, and I would go home and ask God, if I was going to be an orphan, would he please make it happen before I got much older, or I would be too old for them to take me at the orphan's home!

As it turned out, the Lord, in his wisdom, did not send me to the mission field, nor the orphan's home, and I, like Paul, have learned to be content wherever I am, but aren't children impressionable?

Christmas at Cummins: possible with Baptist aid

"Twas Tuesday night before Christmas, and my wife and I found ourselves seated in the Women's Reformatory at Cummins Prison listening to carols sung by the inmates and the choir from the United Methodist Church of Dumas. A quintette of women inmates moved from the carols to sing in their own inimitable way "Like a bird from prison bars has flown, I'll fly away."

Despite the sparse decorations, the enthusiasm made it easy to forget the setting in which the group was gathered. We experienced a sense of genuine happiness brought about by the presence of free world people who cared enough to give of themselves to help "make" Christmas for these women.

We were guests of Chaplain and Mrs. Dewie E. Williams for dinner and to attend this Tuesday night religious activity that has come to be a most significant part of the chaplain's ministry at Cummins.

After the service at the Women's Reformatory we went to the main prison to share in a similar service with the men. More than 200 inmates joined us in the auditorium where the stage was decorated with tinsel, a Christmas tree, and a few colored lights that blinked halfheartedly throughout the evening.

Accompanied by piano and violin, the choir from the prison Jaycee chapter sang "Away in a Manger" and "Silent Night" with effective scriptural narration.

The Cummins Spiritual Singers, a quartette, sang a stirring spiritual, "Jesus gave me water, and it was not from the well."

The choir from the Dumas church sang the familiar carols and led the audience in singing.

Again this year the inmates gave an offering which was sent to the Girls Training School to aid needy girls in personal Christmas shopping. One man gave a tobacco can filled with pennies which he had saved throughout the year from his meager funds.

The chaplain's office distributed 7,841 Christmas cards to inmates who were permitted to mail them to families and friends. These cards were donated by greeting card companies and religious organizations.

The Tuesday night religious activity generally features choirs and individuals from churches who come voluntarily by prearrangement with the chaplain. Prison officials have indicated that this is one of the best services offered inmates because it gives them some contact with the outside world and with people who care.

Baptist beliefs

False charges, true defense

By Herschel H. Hobbs

"Then Paul, after that the governor had beckoned unto him to speak, answered"

—Acts 24:10

In order to understand fully Acts 24:1-23 you should recall events related in Acts 21:26-23:31. It should be compared with the false charges brought by the Jews' lawyer Tertullus against Paul before Felix, and Paul's answer to the charges.

Paul was falsely accused by Jews from Asia of taking a Gentile into the temple beyond the Court of the Gentiles. A resultant mob would have killed him except for the prompt action of Claudius Lysias, the Roman tribune. But note the suave twisting of the facts by Tertullus.

Note also that both Tertullus and Paul began with the customary polite address used in court (vv. 2-4, 10-11). Tertullus charged Paul with (1) being a trouble maker, a pest or plague (v. 5) and (2) one who stirred up insurrection against Rome among Jews throughout the world or empire, (3) of being a leader among the Nazarene sect or Christian movement, and (4) of profaning the Jewish temple. Two of these charges were true, though the lawyer gave them an evil meaning. Paul was a "pest" to the Jewish leaders but to no one else. And he was a Christian leader. But he did not encourage Jews to revolt against Rome, and he did not profane the temple.

Note furthermore that Tertullus claimed that the Jews proposed to deal with Paul in orderly, legal procedure, when actually they used mob violence. He accused Claudius Lysias of interfering with undue violence. The exact opposite was true in both cases. The tribune sent Paul to Felix when the Sanhedrin itself became a mob scene rather than a legal court, and when many Jews entered into a covenant to kill Paul. He presented no evidence or witnesses to prove his charges other than the assent of the Jewish leaders who were prejudiced in the case (v. 9). They became fellow-libelers with Tertullus.

Paul replied to these charges by citing the time element involved which showed that he was innocent of their charges (v. 11). His purpose in going to Jerusalem was to worship in and not to profane the temple. He denied their false charges saying that he had never preached or encouraged sedition (vv. 12-13). If the charges made by the Asian Jews were true, they should have been brought to Caesarea to testify against him (vv. 18-19). The accused has the right to face his accusers in court.

Paul did not even admit that he was a "pest." But he boldly admitted to being a leader of the Nazarenes (v. 14). However, he insisted that he worshipped God, believing both the law and prophets, the Jewish scriptures. But he insisted that Christianity was not a heresy but the fulfillment of the Hebrew scriptures (vv. 15-16). He challenged the members of the Sanhedrin to prove that they had found any fault in him other than his declaration of his faith in the resurrection, which faith the Sadducees denied but the Pharisees affirmed. It was this declaration which started a fight between these two groups in the Sanhedrin hearing.

Felix saw through the false charges. So he delayed any decision until Claudius Lysias should come to clear up the facts. Paul was kept in protective custody, but was at liberty to receive any friends who might come to see him.

It was a sad scene to see the constituted religious authorities of the Jews act as they did. Paul was safer with pagans than with his own people.

Chaplain Williams said, "We have groups from many denominations that come from over the state, and one comes regularly from Branson, Mo. However, we don't have many Baptist groups. I wish more of our Baptist churches would become involved in this Tuesday night activity."

After the service, seven men said, with a firm handshake to emphasize their sincerity, "Thank you for making it possible for us to have Chaplain Williams. He is more help to us than you Baptists will ever realize."

Sitting here today looking at Chaplain Williams' report for December, I do not wonder that he underscores 11 definite inmate conversions, including one woman who, a few months ago, did not

so much as believe in God, much less his son.

We are grateful for this ministry of Arkansas Baptists, made possible through the Cooperative Program.—R. H. Dorris, Missions Department.



Committed
to give . . . as God has given



Davis

Effective inreach means greater outreach plus more effective ministry. In other words, in order to accomplish permanent growth we must have greater outreach (go after the people) and have effective ministry (do something with them after we

reach them). By ministry we mean not only reaching more people but meeting their needs. Not only must there be enlargement, but enlistment and ministry.

Growth then is the big word for 1972. During January and February there will be 29 Growth Clinics (Growth Interpretation Meetings) in 27 associations of Arkansas. These meetings will be for a select group of people for a definite purpose. The target audience is three people from each church — pastor, church training director, and one other leader whom the pastor will select.

These Growth Interpretation Meetings are designed to do five things:

1. Help church leaders discover and accept the mission of the churches in total evangelism. This will include an examination of the W.I.N. materials.
2. Lead churches to put into practice the last part of the Great Commission.
3. A look at first century discipleship in the twentieth century situation.
4. Develop positive attitudes toward growth, training, maturity, and learn about fresh approaches to growth and growth materials.
5. Give each person present an opportunity to say that his church can grow in church training and to commit himself to lead his church to strive for this growth. — Ralph W. Davis

Annuity Board offers income tax booklets

DALLAS — The Southern Baptist Annuity Board once again is offering ordained ministers copies of the "Minister's Guide for 1971 Income Tax."

It is the eleventh consecutive year the Board has offered the guide, designed to help the minister whose income is primarily from salary and fees from ministerial activities.

Due to a limited supply, copies of the booklet are available on a first come, first served basis.

Address requests to: "Minister's Income Tax Guide," Annuity Board, SBC, 511 North Akard Building, Room 315, Dallas, Texas 75201.

Be sure to include the Zip Code with your return address!

Deaths

Mrs. Edna Sammons, 67, Wilmot, died Jan. 6. She was a member of the Wilmot Church.

Mrs. Ellen Keener Hagler, 67, Little Rock, died Jan. 5. She was a member of Immanuel Church.

Mrs. Dezzie Marie Matthews, 89, Morrilton, died Jan. 4. She was a member of First Church.

Kelsie D. Smith, 65, North Little Rock, died Jan. 3. He was a member of Levy Church.

George Roswell Holt, 90, Pine Bluff, died Jan. 2. He was a member of the board of deacons at Second Church.

Mrs. Jeanette Riley Tucker, 58, Warren, died Jan. 5. She was a member of First Church.

Robert W. Cook, 100, Rogers, died Jan. 5. He was a member of First Church.

Mrs. Justine Dorman Hardy, 67, Camden, died Jan. 2. She was a member of First Church.

W. L. Lindley, 86, father of Thomas Lindley, superintendent of missions for Dardanelle-Russellville Association and a member of First Church, Pine Bluff, died Dec. 5.

Sunday School Let's read the Bible through in 1972

One of the deepest spiritual experiences a person can have is to systematically read the Bible through in a specific period of time.

Perhaps the easiest plan to remember for reading the Bible through in a year is to read three chapters every day and four on Sunday. Let's start this plan in January, 1972.

Want to participate?

The Sunday School department will publish in each issue of the *Sunday School News* how far one should be in reading the Bible straight through on this plan. The first 100 persons who verify in writing that they have read the Bible through in 1972 will receive a recognition letter and a small gift from the Sunday School department. All who read it through will be listed by name in the *Sunday School News*. Many will finish reading it ahead of schedule.

Some may want to read for a time in the Old Testament and then for a time in the New Testament. This helps avoid bogging down in some of the long historical sections of the Old Testament before one comes to the more challenging pages of the New Testament. This also helps one see the Old Testament as being fulfilled in the New.

Some churches may want to purchase a *Guide for Personal Bible Study*, a 31 page booklet available from the Materials Services Department, Sunday School Board, Nashville, for 13 cents. This booklet offers many helpful suggestions on how to profit from Bible reading.

The December, 1971, issue of *Outreach* contains an article that will give additional information on a Biblereading plan. "The Bible Through in '72" is on page 33 of *Outreach*.

Read it through in '72!—Lawson Hatfield, director, Sunday School department.

Churches can still plan for Baptist Men's Day

There is still time to plan for an interesting and successful Baptist Men's Day. The suggested date is Jan. 23. If another day will be better for your church, observe the day then. On one day in the year give special emphasis to the men of the church and interest them in missionary education and mission activities.

Churches that provide missionary education for men through Baptist Men Organizations of Brotherhood have a ready made plan for observance of this special day. Many of them have their plans and activities for the day completed. In fact, they are planning special projects for the entire week.

"Living Expectantly—Sharing Creatively", is the theme for the 1972 Baptist Men's Day Observance. This is a challenging theme and presents a real challenge and opportunity for Baptist men.

"The Baptist Hour," heard on radio stations throughout the nation, will be dedicated to Baptist men. Baptist Men's Day 1972, marks the beginning of a new opportunity for Baptist men to help in sharing the gospel.

The Baptist Men's Department of the Brotherhood Commission has arranged with the Radio and Television Commission to promote "The Baptist Hour". Some Baptist Men's presidents and associational Brotherhood directors are already at work enlisting radio stations in their area to carry "The Baptist Hour" broadcast each week.

Materials with helpful suggestions for planning an interesting, informative and inspirational Baptist Men's Day observance have been mailed to all Brotherhood directors, Baptist Men's presidents and pastors. You may desire to plan your own program, using your own ideas that would better meet your need.

Give recognition to Men of the church. Observe Baptist Men's Day, Jan. 23.—C. H. Seaton



SPENCER TIGER GETS KEY: A 10-year-old Miccosukee Indian boy, Spencer Tiger (center), receives the key to the first church ever built for the Miccosukee Indians along the Tamiami Trail at the southern tip of Florida. The church was built by Southern Baptists after Spencer Tiger had plead with Dr. Billy P. Rentz (left), a Baptist physician who works with the Seminole and Miccosukee Indians, to build a chapel similar to the one Spencer had attended at a Baptist hospital. Dr. Rentz presented the key to the young Indian during dedication services for the church. Congratulating him is Congressman Claude Pepper (right), who helped get a moratorium on building in the area lifted to enable construction of the chapel. (BP) Photo.



Jim Dillard

During my first year at Arkansas State University, I became a Christian mainly because of the concern of my BSU Director. I shall never forget the emphasis placed upon witnessing, private devotionals, and mission activities. As a result of my experiences in the Baptist Student Union, my choice of career, Foreign Missions, was strongly influenced by the things I learned and did in the Baptist Student Union.

(Jim Dillard is serving with the Foreign Mission Board in Kenya.)

About people

W. L. Howse III, 35, the director of organization for the Southern Baptist Christian Life Commission has been named director of the alcohol and drug abuse program for the Mental Health department of the State of Tennessee, Nashville. He has resigned effective Jan. 1 from the Christian Life Commission position after four years on the staff.

As director of organization, Howse has worked in organizing state Christian Life Commissions and committees and in developing programs and conferences on alcohol and drug abuse, family life, race, and other topics dealing with applying Christianity to daily life.

A native of Ft. Worth, Howse was minister of education for Calvary Church in Garland, Tex., a suburb of Dallas, before joining the Christian Life Commission staff. He also has been a social worker for Buckner Baptist Children's Home, Dallas, and youth director for Broadway Church, Ft. Worth.

He is a graduate of Union University, Jackson, Tenn., and Southwestern Seminary, Ft. Worth, where he recently completed residency requirements for the doctor of religious education degree.

New column to feature child care ministries



Biggs

I have been invited to write a column each week concerning our child care ministry, a ministry of love endorsed and supported by Arkansas Baptists for over 75 years.

It will be my privilege to share with you:

The excitement of seeing a young person come to grips with his problems and find Christian direction for his life;

The new dimensions of our ministry to children and their families;

The valuable contributions of the Arkansas Baptist Home for Children to the lives of many troubled youth;

The expanded services of the Children's Home and the area offices located in Little Rock, Jonesboro, and Monticello;

The rich "extras" our foster care and group home care for boys provide children needing this type care;

The personal involvement of Christian friends and sponsors who help meet the needs of our children through our sponsorship program.

As many have asked "What can we do?," we will from time to time share with you our needs.

We appreciate your encouragement and support of our child care ministry and count it a privilege to be on the "front lines" for you as we serve families and children who need our Christian concern and help. — Johnny G. Biggs, Executive Director; Arkansas Baptist Family and Child Care Services

BYW retreat cancelled

The retreat for Baptist Young Women scheduled to be held Feb. 18-19 has been cancelled. Plans for a special organizational activity for BYW members will be announced later.



Knowledge and materials must be used, not stored

In a chapel message at Southern Baptist College, President H. E. Williams referred to the tragedy of a person accumulating knowledge without putting it to practical and helpful use. He said, "It would be like programming a computer forever without ever punching the cycle button for a print-out. Storing up data is not the major purpose of the computer but rather the print-out when information is needed."

It is equally tragic when individual Christians continually store up knowledge about mission fields and human needs around the world and then never engage in any constructive action to meet those needs. It is exciting to hear our pastors preach great sermons on evangelism and soul-winning and missions, and it is even more thrilling to hear a missionary tell of his own personal experiences on the mission fields. Yet, after accumulating such knowledge, how often does it result in our writing a larger check for mission support?

Sometimes a church uses all of its available financial resources in

accumulating buildings, properties, and physical assets, many of which are used only a few hours each week and some of which may not be used at all directly in the church program. The church rationalizes its actions by claiming to be looking ahead and planning for the future.

This is not to suggest that a church should not anticipate future needs by buying additional property as needed and as available. It is, however, to suggest that such accumulation of physical assets should not be done at the expense of world missions.

Christian stewardship is not the storing up of theological knowledge about material things, or the accumulation of material things, but rather the tangible expression of one's commitment to Christ through the proper use of material things. From the church's standpoint, its record of mission gifts, not its list of buildings, may well be the print-out of all the preaching and teaching stored up in its membership.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

CP the Cooperative Program and ...

Southwestern Seminary

By Robert E. Naylor, President

The Cooperative Program of the Southern Baptist Convention is the lifeline of Southwestern Seminary. Approximately 65 percent of the entire operating budget of the Seminary is derived from the Cooperative Program. This direct support of the Seminary by the Convention, and the involvement that it represents, is a phenomenon in theological education in America. We have found that it is a source of spiritual strength and an assurance of the involvement of a great people in this enterprise.

The Cooperative Program support of Southwestern Seminary says a great deal about the commitment of Southern Baptists to the training of its ministry. Premised upon a call from God to a ministry, and the approval of the churches, the Cooperative Program becomes an acceptance of responsibility by all Southern Baptists for the training of these men and women whom God has called.

It directly affects the ministerial student in that it allows the Seminary to provide quality theological education, without tuition, to all of those who come approved by the churches. In a time of escalating cost for education, to proceed without tuition becomes more and more difficult. Yet, it is the expressed will of Southern Baptists and one honored by the Seminary that we shall make available to these called people the best preparation for ministry.

Southern Baptists should know that through the Cooperative Program they provide a ministry that touches all of the earth for our Lord. In every place where Southern Baptists speak you will find that the training provided by this institution is an effective and forceful strength for world evangelization and for a faithful proclamation of the Word of God.

It was with regret that her resignation was received by the WMU Executive Board. Miss Owens will teach twelfth grade English in the Stuttgart High School.

—Nancy Cooper,
Exec. Sec. and Treas.

Evangelism conference Participants will hear Black Baptist pastor

F. T. Guy, A.B., L.L.D., pastor of Mt. Zion Church, Little Rock, for 33 years, will speak Monday night, Jan. 24 at the Evangelism Conference, First Church, Pine Bluff. Dr. Guy has been president of the Consolidated Missionary Baptist State Convention for 23 years. The convention consists of 600 churches and approximately 90,000 members. He has promoted and expanded the Arkansas Baptist College at Little Rock and achieved a spirit of cooperation and harmony among the churches.

The night Dr. Guy speaks the Arkansas Baptist College Choir will sing. The choir will be directed by Mrs. Hazel Hyson, music director of the college.

J. C. Oliver, president of Arkansas Baptist College for eight years reports the school has over 400 students enrolled during his administration. The school has built 6 new buildings, a gymnasium, science building, dining hall, child care center, library and president's home. All other existing structures have been renovated. The school is working toward physical and academic excellence.

Everyone is welcome to the conference. Please pray for some great sessions. — Jesse S. Reed.

WMU

Nan Owens resigns for teaching post



Miss Owens

Following a growing conviction that she should return to the teaching profession, Nan Owens resigned as Director of Adult Division of Woman's Missionary Union effective Dec. 31.

After spending a dozen years as missionary in Nigeria,

Miss Owens returned to the state in 1968 for regular furlough. In the meantime government restrictions were inaugurated which limited admission of foreign peoples to Nigeria. In the interim she enrolled at the University of Arkansas and completed work on her master's degree.

Maintaining "inactive" status with the Foreign Mission Board, and with the hope that Nigeria's restrictions would be relaxed to allow her return. Miss Owens became Director of Adult Division of Arkansas WMU in July, 1970. As such she promoted Baptist Women and Baptist Young Women. Her work in this position was outstanding. Because of her missionary experience, she was much in demand as missionary speaker as well as organizational conference leader.

Americans' witness brings 38 Vietnamese decisions

By Betty Merrell



A VIETNAMESE woman is baptized at Trinity Baptist Church, Saigon, by Gene Hodges who was interim pastor at the time. The woman, Miss Huong, was enrolled in English conversation classes taught at Trinity Church by Southern Baptist missionaries and other Americans stationed in Saigon. (Photo by Rondal D. Merrell)

Thirty-eight Vietnamese were among the 46 stepping forward to publicly accept Christ during a pre-Christmas revival at Trinity Baptist Church, Saigon.

One night of the five-day series of special services was set aside as "Vietnamese Night." Missionary Walter Routh interpreted for evangelist Gene Williams of Houston, Tex., and prayers and scriptures were in the Vietnamese language.

The church was filled with students who had remained for the service following a shortened class period of English study. The Holy Spirit seemed to take over the service from its beginning. Usually playful students were quiet, pensive.

Of the 38 who made decisions, 30 were students enrolled in Trinity's English conversation classes taught by Americans stationed or working in Vietnam.

Decisions during the week were the fruits of teaching covering a 2½ year period. Many teachers who first witnessed to some of the students making decisions during the revival have now returned home.

Trinity's program of English instruction includes one hour of English study correlated with the study in Vietnamese schools. The second hour is English Bible study. Classes meet twice each week. Enrollment in the six classes averages 200.

During the Bible study periods, the volunteer teachers, mostly military personnel, witness enthusiastically to their personal faith. Discussions often continue into post-class conversations. Invitations to worship services are repeated again and again.

When a teacher feels the need of explanations in the Vietnamese language, or when a student announces his desire to follow Christ, a Vietnamese-speaking missionary is called in for further clarification.

The conversion of Miss Thoa is typical of the 51 who have professed Christ during the past year as a result of the concentrated witnessing through the English program. Miss Thoa named 13 Christians who had major roles in leading her to the point of decision covering a period of 1½ years. She named seven of her teachers, four missionaries, the

wife of a civilian in the church, and a Vietnamese Christian man.

Stories behind many of the new decisions reveal the victories to be culminations of concentrated team efforts, often with the team members not even acquainted with each other due to short term assignments to Vietnam.

A number of teachers through the past year and a half have shared the struggles and eventual personal decisions recently made by Dung, Pho, and Loan, three girls from one family. On "Vietnamese Night," Dung, then later Pho, walked forward making a courageous public stand for Jesus. Loan followed on Sunday morning. All three face grave family opposition to their decisions.

A vivacious 16-year-old student who had been singing in Trinity's choir for some time stepped out alone on one night when all other decisions were being made by American servicemen. Van is the daughter of a cook in an American military base.

A year ago a Christian man living there began bringing her to church. When the time for his departure arrived he was concerned for Van. Just before he left another Christian man moved in and agreed to take over.

For several months just past, Van had been coming on her own, impressing everyone with her smile and beautiful voice. Her decision was reached slowly, but strongly and surely.

Mrs. Hoang, wife of a Vietnamese army major who has been a Christian since brought to Trinity by an American civilian couple five years ago, walked forward to make public the personal decision she had reached several months ago.

Nghia and Trung were baptized quickly following their decisions on separate days, for both young men were leaving immediately for the University of Hawaii and the University of Kansas.

Trung's decision had come during a five-minute walk with his teacher. The serviceman had asked Trung about his preparation for death when two serious traffic accidents happened right in front of them. The boy, visibly shaken, asked his teacher to have prayer right then. There on the bustling street in downtown Saigon the teacher led his student to Christ.

Nghia's teacher, a tall, sandy-haired, mustached army sergeant, stood with tears running down his face as Nghia walked forward. "He is the first one I've had a part in bringing to Christ," he rejoiced.

Five Saigon street boys were included in the group professing Christ. The five recently became temporary residents of World Vision's street boy house and were among the boys brought to the services by missionary director Gene Ainsworth.

A 14-year-old daughter of missionaries led two 17-year-old Vietnamese girl-friends by the hand. Her 11-year-old sister had brought a schoolmate to Christ two nights earlier.

A student who had talked with her teacher on numerous occasions was brought to the pastor's wife for help. "I do so want to accept Jesus," she sobbed, "but my family will not permit it. Is there any way I can accept Him without their knowing it?"

One beautiful young lady, upon completing her decision card, said to the missionary counsellor, "I want to go with you, you know, when you go tell. I want to go, too."

In addition to the Vietnamese decisions, five American servicemen professed Christ as Savior, each brought to the services and led to their decisions by their Christian friends. Fourteen came for membership and three other decisions were recorded. Four other professions of faith were made by three "missionary kids," two of them the pastor's son and daughter.

Missionary associate Jim Humphries is pastor at Trinity. Missionary Ron Merrell heads the English program for Vietnamese in the church.

New release date set for annuity statements

DALLAS—Because of changing fiscal year dates, the Annuity Board of the Southern Baptist Convention will wait until after Sept. 30, 1972, to issue its next statement of members' accounts. L. Taylor Daniel, senior vice-president and director of development for the board, announced the new date.

The SBC asked its agencies to change fiscal years to close Sept. 30 rather than Dec. 31. Membership statements show status of accounts at the close of the fiscal year.

The Annuity Board issued its first unsolicited statement to all retirement plan participants last spring. The statement furnished over 20,000 participants information as of Dec. 31, 1970.

The board indicated at the time of the first statement it wanted to furnish each member of retirement plans an annual statement of accounts. The second statement would have fallen due sometime after Dec. 31, 1971.

Fiscal 1972 will be a short year, lasting only nine months. Daniel said the expense and time involved in preparing two statements within a single calendar year—after Dec. 31, and again after Sept. 30—led to the decision to provide it only after Sept. 30.

The statement shows each participant the size of his or her account in any of

Baptist Astronaut featured on special 'Baptist Hour'

James Irwin, NASA astronaut and Baptist layman, and Paul M. Stevens, executive director of the Southern Baptists' Radio and Television Commission, will headline "The Baptist Hour" radio broadcast, Jan. 23, Baptist Men's Day.

The program will mark the beginning of a joint promotion effort by Southern Baptist men and the Radio and Television Commission. Directors of state Baptist Brotherhood departments and associational Brotherhood leaders seek stations to air "The Baptist Hour" in their areas as part of the promotion plan to increase the listening audience.

More than 1,000 inquiries about promoting the radio broadcast have been received already, officials of the radio-TV agency reported. Participation in the promotion project is another way Baptist men can help share the Christian message, explained W. J. Isbell, director of the Baptist Men's Department of the Brotherhood Commission at Memphis, Tennessee.

Astronaut Irwin was aboard the Apollo 15 flight last August, leaving mem-

bers of his faith during his walk on the moon. He is an Air Force colonel and holds a degree in Naval Sciences from the U.S. Naval Academy and a master of science degree in aeronautical and instrumental engineering from the University of Michigan.

Stevens is a graduate of Baylor University and Southwestern Seminary. He has been executive director of the Radio-TV Commission since 1953.

Preceding Stevens' 13-minute interview with Irwin, The Centurymen, 100-voice men's choir, will perform hymns and gospel songs.

"The Baptist Hour" is available free to stations for public service broadcast and is distributed bi-weekly from the Radio and Television Commission in Ft. Worth, Tex.

The 30-minute program began more than 30 years ago and is presently carried by about 450 radio stations, reaching 100,000 around the world weekly.

The purpose of the program is to provide a warm, thought-provoking devotional half-hour for people who can't—or don't—attend church.—C. H. Seaton



PROMOTING "The Baptist Hour" radio broadcast are Ben Connell, Baptist Men's Consultant of the Baptist Brotherhood Commission, SBC, (left) and Paul Stevens, director of the SBC's Radio and TV Commission (right). The first revised program will be aired Jan. 23, Baptist Men's Day.

three plans, and projected yearly retirement benefits at age 65.

The board will handle individual re-

quests for statements at any time in case of urgent need, but can not process a large volume of requests at one time.

A new year: full of purpose

Text: John 18;28-38

Dr. Rheubin South's new year's message, as delivered Jan. 2 in the sanctuary of the great Park Hill Church, North Little Rock, of which he is completing 20 years as pastor. Dr. South, our convention president, shares his message with Arkansas Baptists.



Dr. South

Pilate said unto Jesus, "Art thou a king?" And He answered and said, "... to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth..." There was no hesitation, no vacillation, no misinterpretation, no feeling of frustrating futility. Our Lord had purpose in His life. I wonder if you can say this today. I wonder if you can say, "I know where I am going. I know what my aim is. I know what it is God would have me do." Or, are you with this great number

of people who even now will start off a brand new year, not really knowing where or why they're going in the direction in which they are now heading.

On July 13 of this past year, 1971, the valedictorian of the Senior Class at Dartmouth, one of 939 graduates, David Levy, said this as he spoke to the parents, the faculty, and to his fellow students:

"I have made no plans because I have found no plans worth making. Take pity on me, those of you who can justify the air you breathe. Send me letters and tell me why life is worth living. Rich parents, write and tell me how money makes your life worthwhile. Dartmouth alumni, tell me how the Dartmouth experience has given value to your existence. And, fellow graduates, fellow members of the Class of 1971, tell me how you have justified your existence to yourself." The press reported that the graduates applauded him warmly.

I wonder if this is an experience that can be repeated all over the world—and particularly, our world. I wonder if the majority of us, whether we stand in a graduating class, or not, would have to say to those about us, "Justify your existence. Tell us why money makes life worth living. Justify the amount of air you breathe." Are we that lost? Are we this void of purpose? And I know at the very outset that I must speak especially to the family of God, to the Church of our Lord Jesus Christ.

If all the rest of the world, no matter where it may be, does lose its way, we must never have any doubt about what our purpose is—where we are going, and why. The times will not permit it. The situation is too critical, and we must know our purpose. We might find consolation here in so many living lives totally void of purpose, by going back in history and saying, "It's always been this way with man." But I find very poor consolation in this. Even Shakespeare said in his day, "The malaise of our time is infirmity of purpose." Loss of aim. Loss of mission.

The movement among certain of the youth as they move from commune to commune, from pot party to pot party indicates they are not sure where they are going. And they are not alone. Their elders are doing the same thing under a different guise. The malaise of our time is that we have lost our aim.

But I want to remind you as a holy obligation on this first Lord's Day in 1972, our Lord never was this way. He was accused of almost everything in all the world, but they never once accused him of not knowing what he was doing, or

where he was going; what his aim was, or what life was all about. "To this end was I born," he said. "For this cause came I into the world that I should bear witness to the truth." So today, let's say it. More than that, let's pray about it until we know it—that within the structure of our church, of our faith, we must have purpose! Make it as distinct as possible. Make it as brief and clear as we dare make it.

Let it be totally clear that the first obligation of the Church of the Lord Jesus Christ is to bring men to God through Jesus Christ. Now with all the kindness that my mind and personality can muster, I must say that one of the reasons many people, young and old, are drifting away is that there is no firm note sounded relative to the church. They are not told what her mission is and why she is here. If she be—and the Bible says she is—the Bride of Christ, she has to know why she is here. She has to justify the existence of her life. She has to justify the outlay of her money. She has to justify why she lays claim to your time, your energy, and your prayer life. This church knows what she is to do. She is to bring men to God through Jesus Christ. We'll do many other things, but they are to have as their ultimate end and their ultimate aim this purpose—that men come to know God through Jesus Christ.

If this is to be the purpose, how is it accomplished? I think this is embarrassingly simple. I don't think it's nearly as complicated as some of my theological cohorts think it is. Men are brought to Jesus Christ by the confirming power of God's Spirit in the Gospel. Now, I want to say something to you Sunday School teachers. There's no use getting up tight about what they put on the front page or the last page of those quarterlies. You just teach the Bible! That's what you ought to be teaching, and if you're not, you'd better pray about it until you get ready to teach it. Now, I'm for the use of every quarterly and suggested help that might be ours. I have a library filled with commentaries, and I like to study the original language, and all of these things. But my friends, if you believe in Jesus Christ—if you believe in God the Father, God the Son, and God the Holy Spirit—then you and I have an obligation, a responsibility, and a purpose that is quite clear, to teach the Bible! There need be no floundering around the morass of the misunderstanding of today. There need be no malaise of misunderstanding in what we are doing. No one else, so far as I know, is going to try to suggest that we follow any other path.

Always, within the Bride of Christ there is to be attention relative to the right standards of morality. I believe this. This same Bible tells us if we have any tendency to look on our brother there in need and say, "Be ye warmed and filled," and don't do anything about it, we don't have the Gospel of our Lord Jesus in our hearts. We are to see that the need is met, but in the process to let it be known that it is not done because we are something great, but because we serve a Saviour who is someone great. Now there's a big difference.

I have the restless uneasiness in my heart that comes ever so often that many of these movements outside the church are promoted and carried out, more to satisfy the mover than to magnify the name of our Lord Jesus Christ. I don't play them down, but we are to stay after our primary mission. Are we this lost as a people? As a church have we lost our mission? Our Lord's statements are clear regarding what we are to be about. We are to bring men to God through Jesus Christ. This is our purpose.

Now I know we are going to have disagreements. We had a few in 1971. I'm not the sixteenth cousin of a prophet,

but I guarantee you we'll have some in 1972. Baptists are the most interesting, the most loveable people on the face of the earth—and the most confusing. Some, right now, are marching, as Dr. Duke McCall has said, "... confidently into the 1920's," and on the other side, we have some that are going to march right into 1992 tomorrow. If you don't believe this, ask them.

There is an old, old song—and I hate to mention a song to these kids, because they look it up and tell how old I am—but, it used to say, "Accentuate the Positive, Eliminate the Negative." Some of you are nodding your heads. You tell me how old you are when you do that. Now these kids will look it up!

But the theory and the idea of the subject is valid and good. If we can't say something good, let's in the name of the good Lord, keep our mouths shut. And if we can't accentuate the positive and eliminate the negative, let's at least go talk to the Lord about it, or to the strongest Christian we know. Let's don't go talk to some unsaved man about it, or some weak Christian who has just now found his Lord. Our Bible is ever so careful to instruct as to what happens to those who make light of the experience of a new, young Christian.

What is the aim of our church and our faith? Well, in the last book of all—so filled with imagery, so filled with fullness of understanding—it says something about the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." That's the purpose of the church. But you know, we need that purpose in the church carried out because we have purpose in our lives. If we do not start here, one individual at a time, and if each one of us cannot find an aim and purpose, then the church will never find it. Our Lord said he knew what his was.

Did you ever notice the highly important truths that have to do with purpose as far as he is concerned? One of them has to do with the fact that it doesn't matter how long you live. It does matter how you live while breath is yours. I never can escape the very obvious interpretation of truth that Methuselah lived 969 years, and all we know about him is that he was born, that he fathered some children, and that he died. Our Lord lived 33 years and changed history. So it has nothing to do with longevity. It does have to do with intensity of dedication. It does have to do with a latching on to purpose, and that's what makes the difference.

It seems as though about every two or three years, somebody has to resurrect some new idea of the Garden of Eden and what it means. That's all right, we need a little mental exercise here and there. It doesn't bother me, but I'm going to say something that may shock you a little bit. I believe that the Garden of Eden actually and literally is re-enacted in the life of every one of us, almost every day. Its basic interpretation of truth, of choice, of forbidden fruit, of the ability to say, "Yes," to God, and, "No," to the Tempter is involved daily. So don't you just slough off Genesis. Don't you slough off those first three chapters. I'm saying it happens in school rooms, on campuses, in sales rooms, in homes, in churches. Everyday!

We're going to make choices. We are going to choose to leave alone what God has said to leave alone, or we are going to choose to take it and reap the harvest of our sick choices. So this is perhaps that point from which we start. To realize that this is the way we are made. We are subject to decisions. God has endowed us with the ability to make decisions. He has also said without any hesitation whatsoever, that we are accountable for every last one of those decisions.

We move from here to ask, "How do I fulfill my life? How do I find commitment? How do I find purpose?" You find it in the way our Lord did. You find it in the fulfillment as he fulfilled it. Whenever he was up tight with the drain, the emotional needs, and the clamor of the people—he came aside and prayed. Whenever it seemed as though there was

no other way out, he would pray. When he came to those points of confrontation from which there was no escape, he very quietly gave himself to his Father. Even in his last agonizing act, he bowed his head and said, "Father, into thy hands I commend my spirit." I don't believe this was the first time. It may have been the last time, but it wasn't the first time he ever said it. Do you want purpose? Do you want to be able to carry it out? Follow him. All the way.

Look at the worst enemies he had. This man Pilate. I read it for you a moment ago. This man was tired, angry, mad. Oh, he was really up tight. He had already heard this farce once. He knew what the Roman law said. He knew this was a put up job. He told those fellows, "Get out of here. Go try him according to your law." But they said, "We don't have enough law. We can't put him to death." "Well, what do you try him for? I've already told you what I think." And they keep coming back and back.

Then this is where he failed so miserably. He knew the Roman law. He knew his assignment as the Roman governor. He tried to pour a bit of conscience balm upon his soul, and said for time and for eternity, "I find in him no fault at all." But then, my friends, I am sorry to say that there will be a great host of people who will have to stand before God's own Judgment and plead guilty of being followers of Pilate. They'll say, "I find in him no fault at all," but then if the clamor is to crucify him, will say, "Go ahead!"

I am amazed at how little it takes to soothe the conscience of some of us, and of some of the terrible things that we do and then try to cover up with almost nothing. Follow Him!

Do you want the right kind of example? I've heard too many say, "Well, I'm just as good as this member of your church, or just as good as that member." Or, you may have thought as much. That's all right, but that's not the question, my friends. If you want to draw an analogy and make a comparison, compare yourself with Jesus and then see how you come off. See then if there does not come a real awareness of the fact that you need—as I need, as all of us need—first of all, repentance for all of the past sins. All of the dirtiness, all of the filth, all of the lying, all of the cheating, and all of the covering up—repent and confess it! Then move out and say, "By the name of my Lord Jesus, my life will be filled with purpose. I will know from this time forward where I am going and what I am doing."

You will not hide yourself behind the soiled garments of this pastor, this staff, these teachers, or anyone else. You want your example—look at Jesus Christ! Look at him, and see how you come off. I've done it, and that's the reason I know. There is no place to hide. There's no way out, having seen myself for what I am, having seen my Lord for who he is... God-Man! One of our best men has said, "Never did a hyphen mean so much." God and Man, Jesus Christ. Setting out to follow him, we say this is what life is all about. This gives purpose. This is what gives aim. This is what gives living. This is what gives meaning. This is what gives life itself.

My friends, as we deny this or get involved in anything other than this, we're going to lose our aim. But I can also turn the coin over and say as we follow him directly, as we take up our crosses daily and follow him, then we are going to find life to be rich, full and meaningful. Oh, there will be those moments of hurt. There will be those moments of disappointment. There will be those moments of having been misinterpreted. But if under God, we know we have done that thing well pleasing unto him, that's really all that matters.

Right now, I'm involved in working on some sermons that have to do with the judgment. I don't know all there is to know about the judgment. I thought this would be a pretty easy job until I started getting down to exactly what the Bible says, but in an image or a figure, I want to tell you what I

(Continued on page 14)

A new year: full of purpose

(From page 13)

think it means. In a summary way, somehow, somewhere, in the providence of Almighty God, and under the tremendous grace that he has already shown in the atoning work of his Son Jesus, there will be such a day.

I don't know how this will work out. I don't know the location. I can't give you the longitude and latitude, but there is a place and a time when I will stand before Him, ragged and shoddy, as it were, and then—if I read this correctly—there will be One who will come down from the right hand of the Father, put his hand on my shoulder and say, "Father, here's a friend of mine. He's tried, but he's failed. There's no doubt that he's fallen, but Father, he's my

good friend. He came to me the only way you said any man could, and that was by the act of faith in what I've already done for him. So, Father, I don't want you to take him on his basis, but on mine."

And actually after hours of distilling what this Book says about the Judgment, I believe that's about it. But you see, that's starting with purpose, and that's winding up with purpose. And every step between here and there is filled with purpose only as we follow our Lord and Saviour.

"To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."

The bookshelf

Recent paperbacks include:

One Divine Moment, The Asbury Revival, by R. E. Coleman, Revell, \$1.95

Journeyman Missionary, by Jesse C. Fletcher, Broadman Press

It's Alive, by Gladys Hunt, Shaw, \$1.45
Choir Ideas, by Flora E. Breck, Baker \$1.95

Programs that please, by Phyllis Mitchell, Zondervan, \$1

Out of the Night, by Adel Pryor, Zondervan, 95¢

Scripture Quiz Programs, by Emily Filipi, Zondervan, \$1

Mother-Daughter Banquet Ideas, by Edna Moore Schultz, Zondervan, \$1

More Woman Talk, by Lucille Turner, Zondervan, \$1

The Major Message of Job, by L. D. Johnson, Broadman

The ABC's of the Prophetic Scriptures, by Geo. H. Clement, Broadman

Creative Social Ministry for the Church, by Alpha Melton, Broadman

Invitation to Dialogue: the Professional World, edited by John Hendrix, Broadman

The Story of "The Reason Why," by Robert A. Laidlaw, Zondervan, 95¢

See How Love Works, by Walker L. Knight, Broadman

Cherishable Love & Marriage, by David Augsburg, Herald Press, 95¢

Because We Believe, by L. Craig Ratliff, Broadman

Test Your Knowledge, by Carl S. Shoup, Revell

Letters to Jody, by Thomas D. Parks, Tyndale, \$1.45

The Boy Who Was Different, and Other Bible Stories, by Velma Kiefer, Baker 95¢

Missionary Programs for Church Groups, by Cecille Miller, Baker, \$1.50

30 Years a Watch-Tower Slave, by William J. Schnell, Baker, \$1.25

Let's Plan a Banquet, by Dorothy Haskin, Baker, \$1.45

The Late Liz, by Elizabeth Burns,

Revell, 95¢

Up with Jesus, by Dick Eastman, Baker, \$1.95

After the Riot, by Ed Seabough, Broadman

Parish Planning, by Lyle E. Schaller, Abingdon, \$3.45

Social Responsibility & Investments, by Chas. W. Powers, Abingdon, \$3.50

Red Star Over Cuba, by Don Crawford, Tyndale, \$1.45

Does My Father Know I'm Hurt? by David John Seel, Tyndale, \$1.45

How to Lose at Gold, by Johnny Spence, Tyndale, \$1.45

Using the Panel in Teaching and Training, by LeRoy Ford, Broadman

Messages from First-Century Christians, by William B. Coble, Convention Press

Dale, My Personal Picture Album, by Dale Evans Rogers, Revell, \$2.95

In Defense of the Faith, by W. A. Criswell, Zondervan,

Children and Church Training, by Robert A. Harty, Convention Press

Family Ministry in Today's Church, edited by B. A. Clendinning, Jr., Convention Press

Dear Superniki Purple, by Ann Wills, Tyndale, \$1.45

Poisoned Power, the Case Against Nuclear Power Plants, by John Gofman and Arthur Tamplin, Rodale Press, Emmaus, Pa.

The Non-Alcoholic Drink Book, by Dolores DuNah; and H. Jean Groudle, Zondervan, \$2.95

Threescore and Ten—Wow!, by Agnes D. Pylant, Broadman

Encounter in the Non-Christian Era, by John W. Sanderson Jr., Zondervan, \$1.45

Youth Sunday School Work, by Franklin Farmer, Convention Press

Church Music Administration, by W. Hines Sims and Charles Downey, Convention Press

Church Music for Children, by Richard Ham, Convention Press

Church Music for Youth, by R. B. Easterling Jr., Convention Press

Church Music for Adults, by Festus G. Robertson Jr., Convention Press

Job, a Study in Providence and Faith, by Ralph L. Smith, Convention Press

Facing the Issues, by William Krutza and Philip DiCicco, Baker, \$1.25

Bible Teachings for a Better World, by Clyde Herring, Convention Press

Administering a Vacation Bible School, compiled by A. V. Washburn, Convention Press

Credit Lord for 82-year marriage

MANCHESTER, Ky. (EP)—The couple holding the world's record in length of marriage gives the credit for nuptial bliss to their Lord for keeping them together 82 years.

"If you serve the Lord . . . and serve Him with all your heart, He'll find the way for you," said Margaret Hollen, wife of her husband Edd. The husband, 105, and wife, 99 of Bear Branch, Ky., were married in the Kentucky mountains on May 7, 1889.

The previous record for marriage was 82 years and one day, held by Frederick Burgess and Sarah Ann Gregory of London, England.

"I think the Lord has blessed us mighty well," Mrs. Hollen said.

Their health is reatively good; according to their 67-year-old son Carlo Hollen, with whom they live. Six of their nine children are still living and the Hollens have 38 grandchildren and 60 great-grandchildren.

"Yes sir," said Edd, "she's been a good wife . . . she's been all right."

J. J. Taylor: seed sower in Brazil

By Claude Sumerlin

James Jackson Taylor could never enter the pulpit without trembling. But once he felt called, not only to preach but to be a foreign missionary, neither delays in schooling, lack of funds, nor the death of his first wife only weeks before they were to sail as foreign missionaries to China could deter him from his purpose. That unswerving determination guided him as he pastored churches in Kentucky and Arkansas, and then labored for more than 30 years as a pioneer missionary to Brazil.

Life was seldom easy for James Jackson, born in Pickens County, Ala., on Nov. 19, 1855, as the second son of Grant and Malinda Slaughter Taylor. After his father enlisted in the Confederate Army in March, 1862, the youngster assisted his mother with the smaller children and the household chores at the home of Grandfather Slaughter. He referred to that period as "when I was a little girl."

He was baptized at the age of 16 at Forrest Baptist Church, which his grandfather Archelaus Taylor had helped to found in Pickens County in 1836. Called to preach at the age of 20, he also wanted to be a foreign missionary—led to that, he thought, through the reading of the life of Adoniram Judson. James Jackson was licensed to preach by Prairie Church where had been one of the signers of the church constitution and articles of faith when it was founded in Greene County, Ala., in 1876.

Becomes rejected suitor

Forced to drop out of Howard College in Birmingham for lack of funds after attending two years, James Jackson joined his family, now at Beebe, Ark. With his goal of becoming a foreign missionary still firmly in mind, he secured a teaching position at the nearby Austin school in order to save money to enter Southern Seminary in Louisville. He diligently pursued his self study of Greek. Ordained to the full ministry at Austin Baptist Church in the spring of 1883, he prepared to enter the seminary that fall.

When James Jackson had begun his teaching at Austin at the age of 25, one of his pupils was 12-year-old Ada Lumpkin, daughter of one of the trustees. On the eve of his departure for Kentucky, three years later, he declared his love to his surprised former pupil, who indignantly rejected him and even refused a correspondence. The next morning he passed her home to say good-bye to her family, but no one suspected anything since Ada kept her closely guarded secret. The young preacher-teacher had not asked nor wished for an early marriage, but had reminded her that she was to be sent to school next year and that in four years she would be old enough to be married, after he had finished his preparation.

A year passed and in company with friends, Ada Lumpkin was on her way to Staunton, Virginia, to attend Augusta Seminary, now Mary Baldwin College.

Her friends planned to stop a day at the Southern Exposition under way in Louisville and to see their former friend, James Jackson, now a student at Southern Seminary. A year had made quite a difference in the once immature Ada, who now had different thoughts about her once rejected suitor. At the end of the day with him, however, she realized that she had missed her chance as he did not renew what he now considered his hopeless suit.

After marrying Miss Myra Lou Moore of Louisville in 1885, Taylor returned to Arkansas in 1886 as pastor of the First Baptist Church of Batesville. A son, Merlin Moore, was born Oct. 5. After two years at Batesville, Taylor became pastor at Forrest City but retained the desire to become a foreign missionary.

First wife dies

The way finally opened and the Taylors were appointed to go to China. Then tragedy struck. Only 90 days before they were to sail death claimed the wife and mother. Stunned and unable to understand, James Jackson visited back in Alabama while his parents cared for his son. In an intimate account of this period of bereavement, Taylor wrote, as if of another:

So complete was the affinity between them that years before they met they had contemplated going as missionaries. Nor did their marriage abate this intention, but rather strengthened it, so much so that they offered themselves for the work and were appointed to sail in the early spring four years after they were married.

But now comes a sad commentary on human plans and intentions. Instead of going together to China, carrying with them the little boy whom God had given them, that God who worketh after the counsel of His own will reached down and took her to Himself and saved her the fearful hardships of missionary life just a few weeks before the time set to sail to China.

Such a stroke never came before to the bereaved of this family—plans all thwarted—child motherless—source of domestic bliss snatched away. What was her husband to do? He must get consolation out of a belief of "all things work together for good to them that love God"; by picturing a thousand ways by which his situation might have been more unbearable.

Thus months rolled on, and Time and Faith, the two great healers, together with prayer and ministerial

(Continued on page 16)



Dr. and Mrs. J. J. Taylor

J. J. Taylor: seed sower in Brazil

labors have done much to remove the burden that at first seemed unbearable.

The church at Lonoke, Ark., called him as pastor, but he accepted to supply during the summer only since he had already agreed to teach Greek, Latin, and Bible at Ouachita Baptist College in Arkadelphia. In the meantime, the Lumpkin family had moved to Lonoke. James Jackson finally broke a resolve he had made never to try again for the hand of the girl who had so definitely and almost rudely rejected him. Ada lost no time in accepting his proposal of marriage this time, and they were wed on Dec. 26, 1889, before a large crowd in a beautifully decorated church in Lonoke. J. J. was not sure of God's will concerning foreign work now, but Ada assured him that although she felt no call to go to the foreign field, she would not stand in his way.

One month after they were married and living in Arkadelphia, the First Baptist Church there became pastorless and called Taylor. He accepted but retained his teaching position for the remainder of the term. He did not teach the next term.

The church grew harmoniously and seemingly nothing arose to cause restlessness, but the old desire for the foreign work stirred him once more. He wrote to the secretary of foreign missions in Richmond, Va., and asked to fill any opening in a Latin-speaking country. Now 35 years of age, he considered himself too old to begin learning the more difficult Chinese language. The answer came back promptly: "You are appointed to go to Brazil, South America, to join W. B. Bagby, in Rio de Janeiro."

Sails for Brazil

Sailing time was only six weeks away, but Taylor knew his heart at once. He told the church of his decision and within six weeks the Taylors had closed out their work, visited with their families, and were ready to sail from Newport News, Va., in July. After 22 days of sailing, they reached Rio de Janeiro on Aug. 14, 1891.

Two men, W. B. Bagby and Z. C. Taylor, had been doing missionary work in Brazil for ten years and had established three small Baptist churches—one in Bahia in the north, another in Rio de Janeiro, and one in the interior in the state of Rio de Janeiro. There were some 250 Baptists in Brazil.

The J. J. Taylors were to play a key role in the rapid growth of the Baptist work in Brazil. They had become only fairly well acquainted with the language when the Bagbys left on vacation to the States. Not long afterward, Taylor decided to

move the place for preaching from a small room over a grocery store to a downstairs hall on a busy street.

Curious and sometimes unruly crowds came, sometimes making noisy and denunciatory remarks. Early services consisted mostly of hymns in which the audience could join in. After a few weeks it settled down to a more quiet and regular attendance. With \$5,000 donated by the Leverings, Baptists from Baltimore, the hall was purchased, improvements were made, and it remained the preaching place for 38 years for the First Baptist Church.

Befriends native preacher

It was during their early days in the work that the Taylors took into their home a young man of French and Portuguese extraction who wanted to prepare himself for preaching. He had been led to go to church by his black washer-woman. After nine months in the Taylor home, he was sent to college in the United States in 1893 after the Leverings had given him free passage in one of their coffee boats. This was F. F. Soren, pastor of the First Baptist Church of Rio for 33 years. His son, John Soren, followed in his work.

In 1895, in a letter to the *Arkansas Baptist* and reprinted in the May 8, 1924, issue of the *Arkansas Advance* Taylor described his work:

... I find that during the last three years and four months I preached in Portuguese 349 times. For several months, when sick of yellow fever, of course, I did not preach. I have tried to be faithful to my trust, though by no means have been able to see the fruit of my work as I would desire.

Home on furlough for the first time in the fall of 1897, Taylor served one year as interim pastor of Immanuel Baptist Church in Little Rock. During their first weeks in Brazil, the Taylors had gone to Sao Paulo to escape the yellow fever. They had wished to remain, but the Baptists had no mission work there, so they had returned to Rio. Wishing to pioneer in Sao Paulo, the Taylors renewed their request and were allowed to return to Sao Paulo and to open work there in 1899. In about six weeks the First Baptist Church of Sao Paulo was organized in their living room. In 1901, he was honored with an honorary Doctor of Divinity degree from Ouachita Baptist College.

It would be impossible to recount in the space allotted here all of the missionary accomplishments of the J. J. Taylors. Tempted by a "life" call from a church in Union, South Carolina, during

Dr. Sumerlin is a former professor of journalism at Ouachita University, and now teaches journalism at Henderson State College in Arkadelphia. He is a member of First Church there.

a two-year furlough in 1906-1908, Taylor instead chose to return to Brazil to found the Second Baptist Church of Sao Paulo. In the family tradition, it was characteristic of James Jackson to get churches started. Instead of traveling a great deal on evangelistic missions, or engaging predominantly in other activities, his strength was that of being instrumental in founding churches. During much of this time, both Taylor and his wife suffered from ill health.

Mrs. Taylor returns to States

In 1920, Mrs. Taylor had to return to the States for her health, and to bring the three younger children to school. Though suffering from arthritis and lack of vigor, Taylor could not tear himself away from his beloved Brazil and went to live with his daughter Gwendolyn in upstate Brazil. Her husband and an American partner had a large territory in the heart of the coffee country to distribute Ford cars, trucks, and tractors.

Taylor's sole responsibility by then was to write the Sunday School lessons for the young people and adults. When he saw that the town had no Baptist witness, however, Taylor once again trudged along on a cane to look for converts. With five believers and the four Americans, he constituted a church and met for services in an old flea-ridden, run-down theater hall. Soon a better place facing the main square was found. The church, Igreja Batista de Ribeirao Preto, thrived and long since has been a substantial church in an important interior center.

Broken in health, Taylor finally joined his family in Little Rock in 1922. Although at times he seemed to improve, Taylor steadily deteriorated in health. On Jan. 15, 1924, near the end and while yet conscious, he cried, "I can see the heavens opening. Come quickly, Jesus, come quickly."

In a memorial service on Jan. 20, 1924, Antonio Ernesto da Silva, pastor of Igreja da Liberdade, was quoted in *O Jornal Baptista* of Brazil as saying, "Dr. Taylor, one of the best friends of our church, our beloved ex-pastor, the consecrated missionary of our country, is not dead—he sleeps with the Lord."

Six of the seven children born to James Jackson and Ada Taylor survive. James L., the eldest, owns Acme Books, Inc., in Oakland and has served as a lecturer at Stanford University. For his Portuguese-English dictionary, he was



Dr. and Mrs. J. J. Taylor in Arkadelphia before departing for Brazil in 1891.

awarded the Cruzeiro do Sul, Brazil's highest award to foreigners. Other sons include Frank and George, both living in California. A daughter, Marjorie, died two years ago, while his son by his first marriage died more than 30 years ago. The three surviving daughters, Gwendolyn Cordelia, and Josephine are all widows. Gwendolyn, who lives in California, has done extensive research on the family history. Josephine (Watts) of Camden, Arkansas, has written a booklet on the life and work of her father

entitled *Seed Sower in Brazil* (1966). Cordelia resides in North Carolina.

(Note: The major sources for this article were the unpublished "History of the Taylor Family," written in Little Rock, Ark., by Mrs. Ada L. Taylor and dated May 10, 1937; and from the files of personal letters and documented research furnished by his daughter, Mrs. Gwendolyn C. Taylor of Sunnyvale, Calif. Mrs. Josephine Watts of Camden furnished the pictures.)

Missionaries in Dacca Chose to stay thru war

BANKOK, Thailand (BP) — According to letters delivered here by evacuees from East Pakistan, the Southern Baptist missionaries in Dacca declined to be evacuated in order to be near the Bengali Christians during the recent siege of the city by Indian forces.

Missionary J. Howard Teel wrote that, although they were unable to be of much direct assistance to the Bengalis, their presence served as a symbolic witness.

Letters brought out by the evacuees said that Teel and Dr. John D. Freeman, a physician regularly stationed here, were staying in the home of Mr. and Mrs. Troy C. Bennett.

Freeman was caught by the outbreak of warfare while visiting in Dacca and was unable to leave. He registered with the Red Cross as a standby physician.

The James E. McKinleys and Thomas E. Thurmans were staying together in a guest house adjoining the Bennett residence, located about a half mile from the Red Cross neutral zone around the Intercontinental Hotel.

Mrs. Teel, here with her children, received minutes of a missionary committee meeting held under a table at the Bennetts' home.

The letters confirmed that the missionary families were safe and well on the morning of the cease-fire between India and Pakistan.

The Bennetts' daughter, Becky, is a student at the International School here, and their son, Steve, is enrolled at Mars Hill College in North Carolina.

Religion gains noted as radicalism declines

PALO ALTO, Calif. (EP)—An observer here finds a new interest in religion on college campuses which in some ways, he says, resembles the rise of radicalism in the late 1960's.

Douglas E. Kneeland, writing for the New York Times, said some of the fascination concerning religion on becalmed college campuses is intellectual and is reflected in increased enrollment in religion classes. Some of it, he said, represents a personal search for human and spiritual values and may draw the speaker to Eastern as well as Western theologies.

Many campus observers all over the nation, he said, agree that the most visible manifestation of this is in the rapid spread of non-denominational, fundamentalist, evangelical Christianity.



HOTEL/MOTEL RATES • SOUTHERN BAPTIST CONVENTION • JUNE 6-8, 1972

HOTEL	SINGLES	DOUBLES	TWINS	SUITES
1. Adelphia	\$17.00-18.00	\$24.00-25.00	\$24.00-25.00	\$42.00- 47.00
2. Barclay	20.00	—	26.00	35.00- 45.00
3. Bellevue Stratford	18.00-29.00	25.00-35.00	25.00-35.00	57.00-117.00
4. Benjamin Franklin	17.00-22.00	24.00-28.00	24.00-29.00	47.00- 80.00
5. Franklin Motor Inn	19.50	—	24.50	—
6. Holiday Inn—Midtown	21.00	—	26.00	—
7. Holiday Inn—Penn Center	22.00	26.00	28.00	—
8. Latham	28.00	—	32.00	60.00
9. Penn Center Inn	19.00-21.00	24.00-26.00	24.00-26.00	45.00- 65.00
10. Sheraton	19.50-25.50	25.50-31.50	25.50-31.50	47.00- 74.50
11. Sylvania	17.00-18.00	24.00-25.00	24.00-25.00	45.00- 65.00
12. Warwick	21.00	27.00	27.00	50.00-125.00
City Line at Monument Road (5 miles from auditorium)				
City Line Motor Inn	23.00	—	23.00	—
Holiday Inn—City Line	20.00-22.00	24.00-26.00	26.50-32.50	50.00- 75.00
Marriott Motor Hotel	20.50-26.50	24.50-30.50	24.00-26.00	55.00- 85.00

NOTE—Free parking at the following: City Line Motor Inn, Franklin Motor Inn, Marriott Motor Hotel, and at the three Holiday Inns. Housing Bureau can supply information about other motels near city.



FRIENDLY BOTANIST

By Mary C. Lane

You may wonder what a French botanist has to do with you. Andre Michaux is the man who sent our wild strawberry plants and seeds back to his home in France many years ago. These berries became the cultivated strawberries we enjoy today.

Andre Michaux's son, Francois, compiled his father's notes taken during years of plant gathering in this country. He prepared these notes for publication of the first flora of North America ever printed.

The story of Andre Michaux is a romantic, adventurous one. He was born in 1746 and spent his boyhood on his father's farm outside of Paris. Andre grew up with a love for the flowers around him. As he became older, he married a neighbor girl. She died when Francois was born.

Andre then decided to move away and to become a botanist. He studied in Paris in the King's gardens, and later went to the royal gardens in London.

Finally, the king of France sent him to Persia to collect flower seeds and plants for France. Andre spent three happy years in Persia. He returned with a large collection for the king's garden.

Andre Michaux was disappointed in 1785 when King Louis sent him to North America instead of back to Asia. On the other hand, Francois, now fourteen was overjoyed to have a chance to see the wild Indians in the strange country across the sea.

Andre, Francois, and an assistant sailed to New York. They worked hard establishing a botanical garden in New Jersey. From it they sent five thousand trees and twelve shipments of seed to France.

Leaving his assistant in charge, Andre and his son went to Charleston, South Carolina. There on about one hundred acres, he started his second American garden. In a few years, Francois went back to Paris to complete his schooling.

Andre Michaux made his headquarters in Charleston for ten years. Francois rejoined him and, from time to time, the boy and his father took trips through North Carolina and South Carolina, and even into the Far West. The Michauxs and their Indian guides trusted and respected one another.

Even during the years of the French Revolution, Andre Michaux continued with his plant collecting. For seven years he received no salary, and his savings



Long-ago farming

By Thelma C. Carter

Most of us know that our country is famous for its success in farming. Pictures of our abundant harvests of grains, fruits, and vegetables are found in magazines and newspapers all over the world.

How did we become such successful farmers? History tells that we learned to cultivate our land little by little and by keeping on. The farming lessons learned by early people were passed on to their sons, then to their sons' sons, and on and on through the centuries.

We are told that probably cavemen found that the seeds growing in the tops of certain wild grasses were good to eat. Perhaps a man noticed that at certain times of the year the seeds fell to the ground and, in time, new plants appeared there.

This gave him the idea of gathering seeds and planting them where he wanted not only grains, but also fruits, berries, and vegetables to grow.

With a digging stick or a tree branch, the long ago farmer scratched the ground and loosened it, making it soft so that the rain could reach the seeds and the roots could spread out. The first plow was probably a branch from a tree.

The planting of seeds changed man's whole way of living. At first, people had depended on hunting and on raising cattle and sheep for food. Now they settled in one place to live. They made their homes where they planted their seeds. They no longer had to wander about in search of food. And so farming began.

were finally gone. In 1796 he decided he should sail for his homeland. Francois stayed in America.

En route, Andre was shipwrecked on the coast of Holland. Fishermen thought at first he was dead. As soon as Andre regained consciousness, he inquired about his collection of pressed flowers. Luckily all had been saved. He stayed in Holland for six weeks to wash the flowers in fresh water, to dry them, and then to store them between new papers.

Andre Michaux enjoyed a happy reunion with his family in France, but the the French Republic would not pay him the back salary which was owed him. Nor would they send him back to America as a plant collector for the French Republic.

Finally, in 1800, Andre started a botanical garden on the island of Madagascar for the care of plants to be

sent to France. Under the hot, tropical sun he overworked. He died of a fever in 1802.

The world mourned Michaux. In George Washington's diary is an account of the trees and plants that Andre Michaux had given him. The Madisons and Thomas Jefferson were his friends. Everywhere Andre Michaux was known for his courtesy, his honesty, and his dedicated love for plant collecting. Wherever he went, he transplanted beauty.

Written accounts tell that from Florida to Canada, Michaux introduced new vegetables, plants, and trees. Indeed, travelers in Persia and Africa, as well as on the vast continent of North America, often found some family that said, "These are trees that we owe to Andre Michaux."

(Sunday School Board Syndicate, all rights reserved)

Liberia inaugurates Baptist minister as new president

MONROVIA, Liberia (BP) — William R. Tolbert, an ordained Baptist minister and former president of the Baptist World Alliance, was inaugurated formally as the president of the Republic of Liberia.

The new president included in his hour-long inaugural address a prayer that the nation would be led "forever onward and upward." After the prayer, he prostrated himself for 15 seconds on the bright red carpet as a gesture of reverence.

He promised his countrymen a program of social improvement, self-discipline in government spending, and a new role for youth.

Tolbert, age 58, became president on the death of President William V. S. Tubman in July 1971. For 19 years prior to that, Tolbert had been vice president of the country.

After his first five months in office, Tolbert was praised by much of the world press for initiating reforms to help the masses of Liberia's population and to rid the government of corruption. An Associated Press report by Larry Heinzerling from Monrovia said Tolbert's inauguration "promises a radical break from Liberia's autocratic past," and observed that the Baptist minister has "used the presidential pulpit to reshape the destiny of Liberia's 1.6 million people with political finesse and action."

Tolbert has fired two of the "Most hated officers" in the "once vigilant secret police" which has "disappeared from view," according to the AP account. He also has dismissed a cabinet undersecretary for "corruption" and abolished a forced patronage system requiring all government employees to donate one month's salary a year to the True Whig political party.

Seeking grass roots support, Tolbert recently tramped through ankle-deep mud to inspect living conditions in one of Monrovia's worst slums. He spent the night there because as he told residents, "I want you to know that I identify myself with you," according to the AP account.

Much of his political action stems from his religious convictions, according to friends in the Baptist World Alliance who know him well.

Tolbert was president of the Baptist World Alliance from 1965-70, and vice president of the alliance from 1960-65. He also has been pastor of two Baptist churches in Liberia, the Zion Praise congregation at Bensonville and the Mount Sinai Church in the Todee district. In addition, he was elected president of the Liberian Baptist Missionary

and Education Convention in 1958, and still held the post when he became Liberia's president last July.

The ceremonies began with a Sunday afternoon worship service at the historic Providence Baptist Church, established in 1821 by freed American slaves from South Carolina as they founded the new nation of Liberia. Evangelist Billy Graham, also a Southern Baptist and a close personal friend of Tolbert's, led a service of thanksgiving and prayer at the church, saying Liberia may never become a military or economic super power, but praying that under its new leader, Liberia would become "a spiritual super power that will show nations of the world the way to peace and prosperity through the transformation of the human heart."

In addition to Graham, several Southern Baptist missionaries to Liberia, a Baptist pastor from New Orleans, and the secretary for Africa of the Southern Baptist Foreign Mission Board attended the inauguration.

There are 39 Southern Baptist foreign missionaries serving in Liberia. Southern Baptists began missions work there in 1960. A SBC mission board official said that Tolbert was the primary instrument bringing the Baptist missionaries to Liberia.

H. Cornell Goerner, secretary for Africa of the SBC Foreign Mission Board, attended the inauguration. Goerner had been decorated and honored several years ago by President Tubman. G. Avery Lee, pastor of St. Charles Avenue Church in New Orleans, accompanied the Grambling College band and choir to the inauguration.

After Tolbert took the oath of office from his brother, Senator Frank Tolbert, he bent down and kissed a large, well-worn family Bible. Thus he became the 19th president of Africa's oldest republic.

New French Testament

The launching of the Francais Courant Testament in France went well, with more than 20,000 copies being sold in the first six weeks, reports the United Bible Societies from its headquarters in London.

One hundred thousand copies were printed in the first edition for Europe. An equal number were printed in another edition for French-speaking areas overseas. And plans are underway for a third edition of 100,000 copies for Europe. (EBPS)

Resumes appointment of new missionaries

VALLEY FORGE, PA. — (ABNS) — The American Baptist Foreign Mission Society, in a cautiously optimistic statement, has announced it will resume the commissioning of new missionaries after a near moratorium that lasted more than a year.

In December, 1971, Chester J. Jump, general secretary, told the Long Range Planning Committee of the board that 2.1 percent increase in giving to the Basic Mission Budget of the American Baptist Convention affords encouragement to go ahead with the appointment of new missionaries. He also stated that although the small increase is not enough to offset the increased cost of inflation, the great need for new missionaries has been given budget priority by the board. He reported that people seeking missionary service including some from minority groups will probably meet with the board in January, 1972.

As a part of its two-day meeting, the Long Range Planning committee of the society gave primary attention to practical possibilities of an international council that would effectively direct overseas mission outreach. They also reviewed progress and future plans for internationalization of the missionary force. Currently there are missionaries from the Baptist Convention in the Philippines serving in Laos. Leaders in Zaire have requested missionary doctors from India.

C. Stanton Gallop, chairman of the Long Range Planning Committee, will be presenting detailed information concerning some 15 explicit recommendations to the board of managers at the January meeting.

\$250,000 spent on Scriptures

When representatives of the European Bible Societies met for a regional conference in Vienna just over a year ago, they agreed that, in addition to the 60,800 English pounds (about US \$152,000) budgeted for Bible work in Eastern Europe in the current year, they would make a special effort to contribute 41,700 English pounds over and above the sum already pledged. The decision was based on a number of firm requests for Bible translation and production projects in Eastern Europe.

When the year ended Oct. 31, 38,000 English pounds had been given by eight European societies for tasks in Romania, Hungary, and Yugoslavia. This means that a total of about 100,000 English pounds was spent within a year in the cause of making the Scriptures available to Eastern Europe. (EBPS)

Christ's love and man's brokenness

By Vester E. Wolber
Ouachita University

International

Jan. 16, 1972

Luke 4:31-40; 5:12-26;

8:1-3, 26-56

The miracles which Jesus performed are grouped into four classes: Nature miracles, healings, exorcisms, and resuscitations. The larger lesson contains examples of three of these types — all except nature miracles. The printed text on which these notes concentrate contains a rare blending of a healing and a resuscitation miracle in one interconnected account. Mark's brief account is expanded by Matthew and Luke, but each of the three give this chronological sequence of events: (a) Jairus' request for Jesus to come and heal his dying daughter; (b) the interruption of his walk by the hemophiliac woman; and (c) the raising of the dead child.

Courageous faith of Jairus

The time was immediately following the cleansing of the Gaderine, east of the Sea of Galilee. The place was probably Capernaum on the northwest shore of Galilee where many had gathered to welcome Jesus back to the community.

1. Jairus was a prominent layman, a ruler of the local synagogue. It was his responsibility to plan and make arrangements for Sabbath worship in the synagogue, and in this capacity he has probably had previous contacts with Jesus.

2. He humbled himself completely in falling down at Jesus' feet to implore him to come and heal his child. Seemingly, he had full confidence in Jesus' ability to lay hands on the dying child and halt the death process.

Timid faith of the woman

1. The woman may have been a hemophilic, having had a free bleeding for a dozen years. She had exhausted all her financial resources in the search for medical assistance, and had found no relief. Mark suggests that she may have been exploited by physicians (5:26).

2. Mark gives a stream-of-consciousness account of the inner thoughts of the woman and of Jesus. The woman, having heard of the healing ministry of Jesus, said within herself, "If I touch even his garment, I shall be made well" (5:28). Calling up her last reserves of strength she pressed through the throng and managed to feel the hem of his robe. Her hemorrhaging ceased at once and she was conscious that she had been healed.

3. Jesus was conscious of the release of power, and asked who it was that touched him. In carrying the reader inside the mind of Jesus, Mark and Luke suggest that the divine power which

resides in the mind of Jesus operates automatically when predetermined conditions are met, wholly apart from any conscious or willful act on his part.

Are we to conclude then that God operates like a programmed computer which releases power automatically when the pre-determined conditions are met? Such a conclusion is a bit too much to be drawn from Mark's fleeting glimpse into the mind of Christ. New Testament data will not permit us to reduce God to an impersonal force, but they do indicate that God is just as reliable as though he were an automation. God acts willfully, but he always acts reliably: he can be counted on to react in a predictable manner to a given set of circumstances — provided we know all the circumstances and how to interpret them.

4. Being unable any longer to hide her identity, the healthy woman acknowledged that it was she who touched his garment. On her knees before him she confessed that she had touched him, explained why she had done so, and testified of the results. Jesus encouraged her, explained that faith had made her whole, and sent her away in peace.

Perhaps, after all, we should not call hers a timid faith: it might be better to speak of the faith of a timid woman; because, in dismissing her, Jesus said that her faith was the determining human factor which brought healing.

Revived faith of the parents

1. While Jesus was talking with the woman, a messenger came to Jairus and reported that his child was dead, and advised him not to trouble the master any more; but Jesus calmed his fears and encouraged him to have faith. "Do not fear," he said, "only believe, and she shall be well." He made the faith of Jairus the condition for her being made well.

2. The Lord also attempted to quiet the sorrow of his mourning friends with the assurance that the maiden was not dead but asleep. His terminology did much to bring about a relaxed attitude toward death. In referring to death as sleep, he planted the impression that death is not permanent.

3. The circle of friends laughed Jesus to scorn, but he took the parents and

the inner circle of his disciples — Peter, James, and John — inside and permitted them to watch as he took hold of a dead hand and ordered the child to arise. She did.

Her parents were amazed and wanted to herald the news abroad, but Jesus wanted the events "hushed up." The popularity which grew out of his miraculous work interfered with his more important work in ministering to the whole man.

Bible nuggets for a daily walk

The second commandment

By T. B. Maston

"And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:39, KJV).

First notice that love of neighbor is not "the first and great commandment"; it is "second." Wherever right relations to God and man are found together in the Scriptures, the former is stated first. There should never be any question about which is "the great commandment in the law" (v. 36).

What did Jesus mean when he said, "The second is like unto" the first commandment? It could be that he simply meant that the second, like the first, was a commandment of love. But there is also a possibility that he meant that the second was like the first in importance. These are the two great commandments. According to Mark, Jesus said, "There is none other commandment greater than these" (Mark 12:31, KJV).

The lawyer had only asked Jesus for the great commandment. Why did Jesus add, possibly after a pause for emphasis, "A second is like it" (RSV)? It could be that Jesus recognized that the lawyer and his friends particularly needed the second.

A more likely explanation, however, is that Jesus believed that these commandments belonged together. One was and is incomplete without the other. No one can love his neighbor as himself who does not love God supremely. One who loves God with his total personality will love his neighbor. John says, "If a man say, 'I love God,' and hateth his brother, he is a liar" (1 John 4:20, KJV).

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Counting the cost

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

Years ago the first Queen Elizabeth was so terrified at the thought of losing her youth and looking old that she refused to look in a mirror for twenty years. When she finally saw herself as she was, she turned away in bitterness of soul.

January is inventory month. It is a time to account for your assets and lessen your liabilities. This lesson will help you do it now before the year grows old.

How to turn waste into profit

The Pharisees were dedicated to obedience of the law. They also expected others to do so and severely criticized those who did not. Indeed, they believed obedience to the law was the secret to power with God. But Jesus seemed to be an exception. He moved men right and left while violating or ignoring many of their traditions, though never the law itself. They were angered that Jesus claimed superiority to the law by saying that he came to bring it to its appointed conclusion or fulfillment. So they watched him like hawks.

One Sabbath day in a Pharisee's home, Jesus met a man with the dropsy. He needed help and Jesus healed him. No one said a word but Jesus read their thoughts. They silently condemned him for healing on the Sabbath. However, none of them would hesitate to get their cow out of a ditch if she should fall in on a Sabbath. What do you do when you get a flat tire on Sunday or run out of gas? Is it not more important to help someone in need if you are going to do anything at all?

So much of their religion was a waste. They were preoccupied with unimportant matters while neglecting people's needs. What would Jesus say about your religious life? How much practice is devoted to traditional ritual and form without regard to people in need of compassionate understanding? Turn your waste into gain by serving God at the point of people's needs.

How to get the best return on your investment

A mad scramble goes on all the time to see who will be number one in sports, business, society, and religion. Our elaborate award system shows we are a highly competitive nation. Jesus agreed that honor is great as long as you let someone else do the presentations. When you congratulate yourself you are likely to be dead wrong. Someone is going to come in second, third, or last and you will certainly be that one if you go around exalting yourself. If men

honor you, accept the honor with gratitude. If they do not, then occupy the lower place to the best of your ability. That in itself is quite an achievement.

Another way to get a better return on your investment in living is to share with those who have nothing to share. How often are you friendly with some at work simply because you need their cooperation when otherwise you would have nothing to do with them? How often do you give attention to those who are prospects for your church when otherwise you would have no time for them? Christian love "is to be offered as something freely given, not as a bargaining for something in return" (Frank Stagg).

"Wow!" exclaimed a man sitting at the table with Jesus. "What a privilege it would be to get into the Kingdom of God!" You would think that since people are so anxious to be invited to social gatherings or be asked to join a service club that they would accept an invitation to enter the Kingdom of God. But they are not and the excuses they give prove it.

"I do not know enough about the Bible."

"I know too much about church members."

"I do not have enough time."

"I have plenty of time left."

In Jesus' day the invitation first went out to those who seemed to be most interested. Many of the Jews declined and the invitation went to "tax gatherers and sinners" in Israel, and to Samaritans and Gentiles outside Israel. Could we not lose the same privilege today if we decline God's invitation? If you decline God's invitation, then all your investment in religion will be wasted.

How to make hard decisions

Now is the time to decide the way you want to go in 1972. There are many factors but only a few choices. How do you know what to do?

1. Weigh the alternatives. Great crowds followed Jesus to Jerusalem but no one claimed to know Jesus at his trial. In spite of repeated warnings, people thought they could get the rewards of Christianity without the discipline. Their

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Life and Work

Jan. 16, 1972

Luke 14:1-35

non-committment left them worse off than they were before because they were severely disappointed in Jesus. So they turned on Jesus with bitterness when they realized the error of their choice.

2. Consider the end result. Jesus put it squarely before his followers. "You must love me far more than you do your own father, mother, wife, children, brothers or sisters—yes, more than your own life." This keeps many people out of the Kingdom. They feel they must live with their family and friends so they should not agitate them by following Jesus. The end result is that they lose their chance of fellowship with God. On the other hand, following Jesus may mean a temporary loss of friendship but the end result is an eternity with God beginning here and now. True, the cross was ahead of Jesus, but beyond the cross was life.

3. Select a priority. Something or someone has to be first. So sit down, count up all your blessings and then renounce them for Jesus Christ. Do not throw them away but use them to serve him. If you have money, spend it doing good for him. If you have ability, use it in serving him. Any other choice turns your life into tasteless salt. You will have lived and died and you will spend eternity regretting it. But if you choose to follow Christ, your life will continue to expand through time and eternity.

"Discipleship is costly; not to follow Christ is even costlier."

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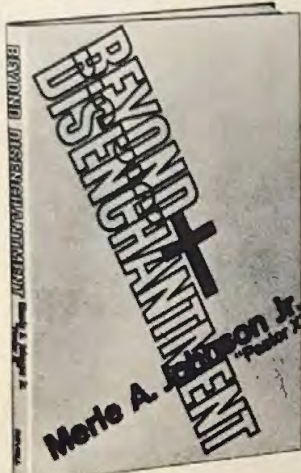


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* * * *

"You missed school last Thursday and Friday, didn't you?" queried the teacher.

"To be perfectly honest," replied the honest, little monster, "I didn't."

* * * *

"Look at that!" boasted the baseball roofer. "It's only the first inning and we've got a man on every base."

"So what?" replied his lovely companion. "The other team has a man on every base too."

* * * *

As the mother tucked her four-year-old son into bed after a trying day, she sighed, "Well, I've certainly worked from son up to son down."

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Jim Tirey ordained, called by Cord Church



Tirey

Jim Tirey was ordained to the gospel ministry recently at Cord Church, Independence Association, where he has recently been called as full-time pastor.

J. C. Smith preached the ordination sermon and Fred Westmoreland led the interrogation.

Other officers of the ordaining council included S. D. Hacker, moderator, and R. A. Bone, clerk.

G. L. Balch presented the candidate to the church, Norman Stewart led the ordaining prayer, and Raoul Sprague, deacon in the Cord Church, presented a Bible to Mr. Tirey in behalf of the church.

Attendance report

January 2, 1972

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	42	24	1
Alicia	65	56	
Beirne, First	59	30	
Berryville			
First	184	62	
Freeman Heights	150	51	
Rock Springs	110	76	
Booneville			
First	232	198	
Glendale	72	46	
Camden, First	445	82	
Cherokee Village Mission	84	36	
Concord, Mt. Zion	37	17	
Crossett			
First	477	132	
Mt. Olive	257	150	
Dumas, First	291	64	
El Dorado, Caledonia	34		
Farmington, First	96	60	1
Forrest City, First	568	153	
Ft. Smith			
First	1225	413	10
Grand Avenue	712	259	4
Moffett Mission	43		
Haven Heights	250	143	
Greenwood, First	296	130	1
Harrison			
Eagle Heights	250	99	
Northvale	126	71	1
Helena, First	247	82	3
Hope, First	453	102	2
Hot Springs			
Lakeshore Heights	85	43	
Lakeside	192	94	
Jacksonville			
First	380	75	
Marshall Road	296	144	
Jonesboro			
Central	470	190	3
Nettleton	276	118	1
Lake City, Bethabara	120	107	
Lake Village, Parkway	42	30	
Lavaca, First	301	166	
Little Rock			
Crystal Hill	121	67	
Geyer Springs	677	238	4
Luxora, First	63	28	
Magnolia, Central	608	230	3
Marked Tree, First	175	51	
Melbourne			
Belview	149	71	
First	126	57	
Horseshoe Bend Mission	18		
Monticello Northside	103	57	
North Little Rock			
Baring Cross	548	192	5
Calvary	393	130	1
Gravel Ridge	186	108	1
Levy	409	74	1
Park Hill	758	138	2
Sixteenth Street	48	39	
Sylvan Hills	300	144	
Paris, First	400	80	
Pine Bluff			
First	688	144	
Green Meadows	53	37	
Second	136	47	
Russellville, Second	201	98	
Springdale			
Berry Street	121	61	
Elmdale	333	102	
First	623		3
Oak Grove	80	47	
Van Buren, First	428	174	
Mission	62		1
Vandervoort, First	46	22	
Warren, Immanuel	248	99	1
West Memphis			
Calvary	223	116	2
Vanderbilt Avenue	94	55	2

The youngster's first day at school was not a happy one. "I don't like school," he declared, "but I've got to stay here till I'm 14."

The teacher's sympathy was only lukewarm. "You are worrying about that? Think of me. I have to stay here till I'm 65."

In the world of religion

Spiritual renewal shakes Canadian city

SASKATOON, Sask. (EP) — A week of evangelistic meetings begun here by Evangelists Ralph and Lou Sutura have stretched into two months as spiritual revival sweeps the Canadian city and environs.

The theme verse of the campaign begun at Ebenezer Baptist Church was 2 Chronicles 7:14—the same passage that sparked the 1950 Wheaton College revival. "The whole congregation got right with God and with one another, as they humbled themselves and prayed," says Mrs. E. Rowney, a member of the church.

Honesty before God and man was the recurring by-product of the awakening. Two brothers who had not spoken for many years confessed their faults and were restored to fellowship. They sang a duet in the church. One family drove 30 miles out of town to ask forgiveness of those against whom they had held a grudge for many years.

After the first two weeks, crowds forced the meeting into the larger quarters of St. Timothy's Anglican Church, two nights later to University Drive Alliance Church seating 1,000, and finally into Third Avenue United Church. Hundreds of people stood in line to get in. Many times no sermon interrupted the flow of testimonials.

Contagious joy, but no excessive emotionalism characterized the services. People spontaneously testified before the packed sanctuaries and lingered for "after glow" meetings following the main session.

Nearly half of those testifying were young people. A significant number told of deliverance from drugs, alcohol and other binding habits. One young woman, diagnosed as a schizophrenic, had received 30 shock treatments and was taking 20 pills a day. The doctor said there was no hope, but she testified of healing following her conversion to Jesus Christ.

In addition to the restoration of friendships came restitutions for petty thefts. Businessmen all over the city were continually surprised by people returning stolen goods or paying for them.

Signs of the revival have appeared in Regina, 150 miles south. George W. Elliott, director of Western Tract Mission in Saskatoon, has traveled many miles with gospel teams recruited from local churches to spread the news. A taxi-cab driver was astounded when a woman asked him to drive her to a church meeting after midnight. Some services continue until 4 a.m. as the fresh dew of heaven continues to fall.

Churchman knocks church routine

"Stop doing some of the things that make the church a predictable and exhausting routine," is the advice given to churches by Avery D. Post, president of the Massachusetts Conference of the United Church of Christ, USA.

In an article published in November, Post claims that churches "have paid enough in mediocrity, in surrender of imagination and in bowing down to the altar of consensus. Ministers and lay leaders have been so driven to fill the space between September and June with familiar events that they have neglected the space between people and people in the congregations and in society, not to speak of the space called emptiness which is widening in us all these days."

The American churchman encourages people to return to the Bible as persons who are literally members of the biblical story. "I believe," Post said, "that the Holy Spirit takes of the things of Christ and shows them to us. But we have to let him do it." (EBPS)

Bibles added to White House library

WASHINGTON, D.C. (EP)—Two Bibles and a volume of biblical stories have been added by President Nixon to the White House library.

The volumes were presented by Arthur J. Goldberg, former Supreme Court Justice and former Secretary of Labor, who served as chairman of Bible Week this year, sponsored by the laymen's National Bible Committee.

Mr. Goldberg was the first Jew to fill the post.

The volumes were: The Living Bible, compiled by Kenneth N. Taylor; the new translation of the Torah, sponsored by the Jewish Publication Society of America; and Story Bible, a retelling by Pearl S. Buck, of the principal stories of the Bible in today's language.

The gifts were in recognition of Mr. Nixon's service as honorary chairman of Bible Week, held during Thanksgiving Week.

American aid in crusade in Brazil

MANAUS, Brazil (EP) — San Diego Evangelist Morris Cerullo presided over the closing session of what he termed the largest evangelistic crusade ever conducted in the upper Amazon jungles.

The crusade, which attracted a total of 150,000 people in eight days, was led by Argemiro Figueiro, long-time associate of Rev. Cerullo. For each of the first six nights, attendance stood at 15,000, then moved to 25,000 on the last two nights.

The series of meetings was organized by nationals. It featured also a "Deeper Life Ministers' Institute" conducted by Evangelist Cerullo, head of World Evangelism Inc. at San Diego. Some 1,500 ministers and active Christian lay leaders of all religious denominations attended.

Finnish youth put religion second

Twelve out of 34 Finnish young people said they put sports before religion and politics in order of priorities. Twenty-five of the 34 said they believe in God but would like to call him by some other name, such as "Highest Might."

These young people responded to a street poll taken of Jorma Lempinen, pastor of the Finnish-speaking Baptist church in Turku, Finland. Lempinen went out into the street to find out what youths believe. He selected them at random.

When asked about their most difficult problem, they gave answers in this order: lack of meaning of life, alcohol and drugs, and sex.

Eighteen of the youth said they go to church less than three times a year, nine more than three times, and seven not at all. (EBPS)

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