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Arkansas Baptist State Convention

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"living expectantly---sharing creatively"



Baptist Men's Day

JANUARY
23, 1972

Arkansas Baptist
NEWSMAGAZINE

January 20, 1972

Time for more Arkansas homecomings

Arkansas exports a lot of things, but the major export may well be our young people.

Our state has long been known for its rich resources—mineral, agricultural, recreational and scenic—but none is more valuable than its human resources, and especially its young people. Of all the resources we export to our neighboring states and beyond, these young people are the greatest loss to the state and the most difficult to replace.

Since World War II we have seen a mass exodus of people from small towns and rural areas to the very large cities of the United States. This has meant that Arkansas, one of the least urbanized states in the nation, has exported its people to Dallas, Ft. Worth, Houston, Atlanta, Los Angeles, Chicago, and New York, to name only some of the more common destinations. Although some of these Arkansas travellers have been unskilled laborers from the farms, all too many of these people have been our brightest high school graduates who left in search of greater economic and educational opportunity elsewhere.

Without a careful statistical study I cannot be sure, but people tell me that many of our ablest Baptist young people in church-related vocations have left the state to take positions in churches outside our boundary lines. Some of this is only natural since they must leave the state for seminary training and often begin a church ministry in close proximity to the seminary.

I suppose it would be both selfish and narrowly provincial to want all Arkansas people to stay at home—or to come home—so I would suggest only that we should work hard to keep our *fair share* of Arkansans at home to help develop the economic, political, and spiritual welfare of their native state.

While in Ft. Worth recently to speak at the fall commencement exercises of Southwestern Seminary, I was encouraged by conversation with two or three people about this "youth drain" away from Arkansas. They agreed that as recently as two or three years ago students coming to the Seminary from Arkansas were disillusioned about what seemed to be the petty bickering of Arkansas Baptists and were discouraged about the prospects of returning to Arkansas. But they felt there is an entirely different picture now, and that students coming from Arkansas are enthusiastic, optimistic, and encouraged about the prospects of returning to Arkansas for a life of service. I believe my fellow "home-comers" of recent times, Charles Ashcraft and Ben Elrod, would agree with them and me on this.

Much of the burden is on all of us to encourage our young people to return to Arkansas. We need to throw off our inferiority complex about competing with the "big cities" and the excitement and "good life" they were once thought to offer. In the new emphasis on environment and ecology for human survival, states like Arkansas come on increasingly strong. Today we have no reason to apologize in the recruitment battle for our nation's finest young people.

One thing is certain. The young people today want to be "where the action is." The surest way to attract the brightest, ablest, most dedicated young people to the state of Arkansas is for the adults to be actively and creatively at work in service of God and our neighbor. They must be convinced that we welcome them to full partnership in the work at hand.

If we have an enthusiasm that is contagious, I would almost guarantee a permanent Arkansas homecoming of large proportions.

Daniel R. Grant

In this issue

- The cover this week promotes the suggested observance of "Baptist Men's Day" throughout the Southern Baptist Convention. See page 14 for more information.
- First Church, Beebe, who lost their church building to fire in 1970 are dedicating their new church plant this Sunday. A story and photo are carried on page 6.
- A new feature is begun this week on page 11. Written by Jimmy Millikin of the Southern Baptist College faculty, the column will present Baptist doctrines.
- This week's sermon is by Jesse Reed, Secretary for Evangelism for the state convention. His subject: evangelism.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71 JANUARY 20, 1972 NO. 3

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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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

On communication

No paper can carry all the news. No paper can carry all the religious news. No paper can carry all the relevant news, even in the category of religion. It, therefore, becomes the responsibility of the editor to select in terms of priority the amount of news the state paper can handle.

This remains the responsibility of the editor and carries certain heartaches because everything good cannot be printed. The sources of information are many and all must be processed so as never to deprive the readers of helpful news.

Our delightful readers are mentioning a number of things they would like. Evangelism continues to be the number one concern listed. With this comes the suggestion for more on the spirit-filled life and more in the way of warm testimonies of what God is doing in individuals' hearts.

A well-phrased analysis put it this way, "Let's hear more about what God is doing, with less credit being given to impersonal institutions and the establishment." This is well taken.

Numerous suggestions related to the desirability of more on Christian family living. Concerning the role of the paper one gave the following: "(1) to provide our church members with aid and help in living the abundant life, (2) make our people aware of what all Baptists are doing, (3) to take Christian stands on contemporary issues and problems." Another said, "Share with the readers the best in religious news, done realistically but with encouraging human interest bits of accomplishments which will lead others of us to follow on."

Others felt the paper should not be on the idea of *Christianity Today* but more on the problems and challenges in our own household of faith.

An outstanding conviction was expressed that the paper could have the anointing of God as an instrument of making God's people love each other more, hence, making for harmony. One tersely stated, "We need to quit acting like every disagreement between Baptists constitutes a breach of fellowship. Unity is not dependent upon harmony and harmony does not necessarily reflect unity of purpose or theology."

A number of pastors volunteered they are ready to renew the church's subscription to the paper and be on with serving God. Hope was expressed by some that the paper be non-partisan as far as factions, denominational politics, seminary preferences, or favorite peevs. Every employee of the Baptist convention should make friends for God and Baptist causes was mentioned.

Presenting academically and spiritually acceptable

doctrinal teaching found a place among those interviewed. Whatever may be the convictions of any Baptist in Arkansas they will not be forgotten by the new editor who will inaugurate his own system of listening to the voice of the people.

The new editor will have the full prerogatives of the office and will begin his ministry in an era made bright by the many miracles God is doing among us. Any who may be anxious as to the stature, qualifications, and integrity of the man whom the executive board will elect as editor should carry the matter to God in prayer. Baptists usually come up with God's choice whether it be a pastor or a denominational servant.—Charles H. Ashcraft, Executive Secretary.

Position description Editor of THE ARKANSAS BAPTIST

Reports to: The Executive Secretary-Treasurer
Consults with:

The executive secretary-treasurer concerning administrative policies and procedures.

Duties and Responsibilities:

1. Serves as editor of the denominational newspaper with freedom to express his views in the editorial columns of the paper concerning matters of importance to Baptists.
2. Establishes, subject to review by the operating committee, policies governing the use, content and subscription price of the newspaper.
3. Develops and applies criteria concerning the newsworthiness, acceptability and relevancy of materials submitted for publication.
4. Manages the business affairs of the newspaper in an economical and effective manner.
5. Delegates such of his duties and responsibilities to subordinates as may be necessary and proper.
6. Cooperates with the executive secretary-treasurer in informing Arkansas Baptists concerning the nature and progress of programs sponsored by Arkansas Baptist State Convention, its executive board, and agencies and institutions.
7. Reviews and evaluates the performance of staff members reporting to him, inspiring them to develop their full potential as members of the staff.
8. Through exemplary conduct and mastery of techniques appropriate to his responsibilities, inspires Baptists to work toward ever-higher levels of personal dedication and service.

I must say it!

Youth in action



Dr. Ashcraft

Three Arkansas youths and one from Utah form the nucleus of the Utah-Idaho Convention's program of "Youth on a Mission." The three Arkansans are Diana Rhodes, Sharon Phillips and Sam Ashcraft. Diana Rhodes is the daughter of Mr. and Mrs. Don Rhodes of North Little Rock. Sharon Phillips is the daughter of Mr. and Mrs. Clarence Phillips, also of North Little Rock. Sam Ashcraft is the youngest son of Dr.

and Mrs. Ashcraft, of the Arkansas Baptist State Convention. Benton Welsh, son of Dr. and Mrs. Welsh of the Utah-Idaho Convention, is the Utah member of the first youth missionaries sent out under the new program.

The Utah-Idaho Convention's mission thrust is similar to the summer missionary program for students, only it is for a whole year instead of the three summer months. The activities of the four youthful missionaries who go out for one year at their own or parents' expense are in sharp contrast with the activities of many of the youth and Jesus movements. The girls, who serve together, have been engaged in Blanding, Utah, in weekday ministry program in a pastorless church. Tuesday afternoons they taught Bible classes to all age groups through the sixth grade. Thursday afternoons were spent with pre-schoolers.

They also shared in sewing classes for mothers. Their duties featured a teen-time on Thursday nights. The 18-year old girl missionaries did much personal witnessing on the streets and playgrounds around the town of Blanding.

Due to more pressing needs in Salt Lake City, the girls are being transferred to help with the many ministries of Mary Wigger's Concern Center and other areas of mission need. Mary Wigger is the daughter of Missionary and Mrs. Harry Wigger of Bentonville.

Sam Ashcraft and Benton Welsh serve as youth directors of the Maricari Baptist Church of Portland, Oregon, Lock McKay, pastor. The boys serve in the church directing music and youth activities. They conduct devotional services for senior citizens at Newburg on Sunday afternoons.

They operate "The Lodge" which is a coffee house across from Jackson High School, Monday through Friday. They conduct numerous Bible studies throughout the Portland area, using the pastor's van as a mobile unit to move the studies from place to place. They conduct Bible studies on the premises of the Portland State University, permission granted by the administration.

They conduct regular Bible studies in the nearby Mall. They conduct a daily Bible session at "The Stomach," a restaurant owned by a gay liberation hippie group. Their entire day has its setting at the point of human need and they get around on bicycles purchased especially for their transportation needs.

Some youth movements burn the City Hall, engage in destructive demonstrations, clutter the streets with litter, disrupt traffic, run off to Canada to evade military service, go on health destroying fasts, use most of their energy protesting, wasting newsprint and ink on subversive publications, allowing their personal appearance to symbolize their inner frustrations, flunking out in college, going AWOL from military duties, cursing the establishment, pushing drugs and just acting up in general.

Perhaps a closer study of the Bible will show that the Christ of the Scriptures was not anti-establishment, he was the establishment. Instead of a hitch in jail, a hitch as a youth missionary just might clarify the situation for many. A youth could do a one-year mission assignment and still be back in college before his lesser settled colleagues get out of jail.

If you would like to give one year of your life exclusively to Christ, don't fight the feeling, write me about it. I'd rather listen even to the music of this young generation than be in jail, I think.

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

Procedure in securing staff personnel

The job description of the Executive Secretary, adopted by the Executive Board, April 28, 1969, states:

"... He shall select, with the aid of the operating committee, staff members who are to conduct executive board programs."

"... Department heads, department associates,

and administrative assistants nominated by him shall be interviewed by the operating committee, and upon this committee's approval, shall be recommended for election by the executive board."

"... In addition to providing policy interpretations and administrative guidance and direction for all executive board programs, he shall work closely with the editor of the *Arkansas Baptist Newsmagazine* to see that the content of this publication is always in keeping with the expressed wishes of the executive board and the state convention."

On the survey

In response to your column "The Consensus," in this week's ABN, I want to discuss the survey you mentioned and resultant policy with reference to the ABN.

After "unity, coherence, and emphasis," college freshmen are taught to be specific in writing and speaking. Specificity is one of the chief factors in clarity. Clarity, in turn, is one of the basic elements in style. If one is not clear then it is doubtful if he is communicating effectively.

If policy with reference to the ABN is to rest upon the result of "a recent survey," or "a recent questionnaire," the Arkansas Baptist constituency deserve to have that survey clearly validated. Vague references to "a recent survey" are not very enlightening. What survey? Conducted when? By whom? How, and by whom, was it constructed? How was the sample selected? What is the statistical analysis of the result? Who interpreted the results? In the light of what criteria were the results interpreted? It would be helpful if you would clearly inform your readership on this survey which evidently is to have far-reaching effect upon the future of the ABN.

With reference to the employment of a new editor, is it wise for the Arkansas Baptist State Convention to undermine the enlistment and educational process which its constituents support? We urge young people to enter Christian vocations such as journalism and to get their education in Christian institutions. Now when a Baptist editorship is available it is suggested that the Christian journalist may be excluded from consideration, or at least that his education and experience are not very important. "Expressions about the qualifications of a new editor mentioned only in a secondary manner the hard rule principle of a professional journalist as an editor. Arkansas people wish a theologian to hold the editor's chair..." It must be discouraging to Christian young people to enter the field of journalism only to have their faces slapped when consideration is given to the selection of an editor. It has been my impression that an editorship constitutes the top of the journalistic professional ladder. Are Arkansas Baptists really going to say to our young people that we want them to give themselves to a career in which we will cut them off from reaching the top?

What is the point of any young person giving himself to any ministry if those responsible for employing him in that

ministry arbitrarily reduce the importance of the very qualifications which are established for the performance of that ministry? This condition constitutes an attack upon our whole concept of Christian vocational educational preparation.

If a potential editor for ABN is chosen from outside the field of journalism, how will his qualifications for editorship be determined? A zealous evangelist or an effective pastor of a "big" church may not necessarily have the qualifications for editorship. The constituency of the Arkansas Baptist State Convention deserve some measure of assurance that the editor of their Baptist paper has some qualifications for editorship!

As for "a theologian" in the editor's chair, just what does this mean? Is a speculative theologian being sought—someone like Brunner, Bart, or Bultmann? Or is the committee (I am only assuming that there is some committee involved) looking for a theology professor from one of the colleges or seminaries? Is it possible that many Christian journalists may be "conversant with all echelons of theological and Biblical thought"? Just why does a Baptist state paper need a theologian in the editor's chair? Is the editor going to produce a large volume of the paper's content himself?

There is an interesting contradiction in the column under discussion: "One who can 'communicate at the grass roots level' was mentioned by many" appears in one paragraph. The very next paragraph reads thusly: "Little evidence indeed was volunteered that any one man should be the spokesman for so enlightened a fellowship as Southern Baptists. Baptist people are a lot brighter than preliminary projections may seem to indicate." While I would agree with these two statements in isolation, it seems strange to imply that people at the "grass roots" need some special consideration in communication, as if they were not quite as capable as some others, and then to turn right around and declare that Baptists are a lot brighter than preliminary projections may seem to indicate. Just how bright are Baptists? Just how much consideration do those at the "grass roots" need? Just how bright are those at the "grass roots"—a lot brighter than some people think?

It seems to me that some very critical issues are at stake in the search for a new editor. Personally, I would be distressed to see reactionary behavior result in decisions and actions which would have detrimental long-range effects. And I'm just one Baptist out here at the "grass roots."—Robert Hartsell, Magnolia.

Thanks for story

Thank you kindly for carrying Dr. W. C. Fields' most gracious cover story on me in your issue of Jan. 6. This is one of the nicest things that has ever been done for me and I deeply appreciate it.

Best wishes for you and your high aspirations for the *Arkansas Baptist Newsmagazine*. Your goal for increasing the circulation of the paper to 70,000 is most challenging. Nothing would make me happier, as a former editor now retired, than to see our paper in the budget of every church of our ~~community~~ ^{convention}, going to every Southern Baptist home in Arkansas.—Erwin L. McDonald, 1419 Garland Avenue, North Little Rock, Ark. 72116

Recommends Lay Evangelism Schools

This is an open letter to express appreciation for Brother Jesse Reed and to recommend the Lay Evangelism School. We have just finished a wonderful week under his leadership. I know now why our churches have been cautioned not to use the WIN materials without proper orientation. I am sure I would have goofed and would have failed to realize the full potential of these materials had I encouraged their use prior to the school.

Visible results of the week have been many. On Thursday night there were five professions of faith. Some of our people who had never witnessed overcame their fear and found a blessing. Through cultivation, several other professions of faith will result from initial visits of the week.

We are looking forward to the blessings of the continuing program. This could well be the answer to new life for many of our churches.—Mason Craig

Evangelism Conference

I am glad to be identified with the Evangelism Conference. We all need our spiritual "batteries" recharged to do a better job of keeping to the first things. I am looking forward to our Evangelism Conference in January of 1972.—Rheubin L. South

Like paper

We want to tell you that we think the paper gets better all the time. Better articles, and more of them. Just keep up the good work.—Mr. and Mrs. Charles Bretz, Mountain Home.

First, Beebe, to dedicate new facility Sunday

First Church, Beebe, will dedicate a new church plant this Sunday, Jan. 23. Construction began April 1, 1971, after fire destroyed their building in September, 1970. The members had been worshipping in the junior high school auditorium in the 15 months since that fire. They entered the new facilities Dec. 12, 1971.

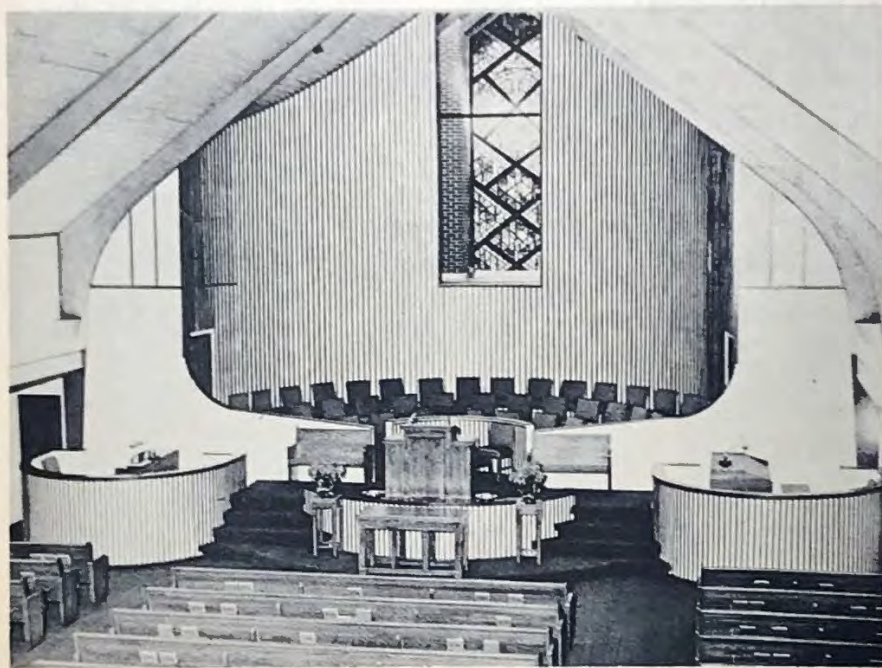
Participating in the dedication ceremonies at 2:30 p.m., in addition to Pastor W. W. Dishong, will be Dr. Charles Ashcraft, Executive Secretary for the Arkansas Baptist State Convention. Former pastors of the church have been invited to participate, also.

The church's new building contains 14,500 square feet of floor space and will

seat 440 in the auditorium. Cost of the new facilities was \$180,000. Architect for the building was Ray Branton and Mark K Corporation was the builder.

The new structure is built on 3.57 acres of land purchased from the Beebe School District. One of two buildings already on the property was preserved and is being reconditioned for use. Due to many memorial gifts and the purchase of an organ by two church families, total indebtedness on \$250,000 worth of property is only \$70,000. This includes the parsonage.

Pastor Dishong feels the church has shown splendid growth in the midst of adverse circumstances. He cites 118 additions and a church income of \$65,000 last year.



The Interior of the church's new sanctuary

Paul Meigs will be meeting Bible teacher



Dr. Meigs

Paul Meigs, for 13 years Secretary of Evangelism of the Florida Baptist Convention, will be the Bible teacher for the Evangelism Conference Jan. 24 - 26 at First Church, Pine Bluff.

The conference will begin on Monday afternoon, Jan.

24, and close at noon, Jan. 26.

While Secretary of Evangelism in Florida, Dr. Meigs led the convention to sponsor a church-related vocations conference each year. The registration grew from 730 in 1958 to 2,033 in 1970. During that period thousands of young people were inspired to give their best to the Master. Hundreds of young people dedicated their lives to church-related vocations.

For many years Dr. Meigs has had the Evangelism Conference messages printed and has distributed them to the pastors.

Dr. Meigs will have the Bible study six times during the conference. He will speak on "The Authority-Christ the Head," "Evangelism and Prayer," "The Recovery of Hope," "The Resurrection," "Lay Evangelism," and "The Holy Spirit and Witnessing." We do not have a better qualified man among Southern Baptists to do the thing I have called upon Dr. Meigs to do. For 11 years I have had fellowship with this great man. As a Secretary of Evangelism he is one of the most warm-hearted men in our convention. You will love and appreciate him before the conference is over.

Please pray for this important conference. Everyone is invited. — Jesse S. Reed.

Deaths

Herbert Carroll Waters, 58, Carlisle, died Jan. 12. He was a deacon in First Church.

Lawrence C. Lewis, father of Roy Lewis, Secretary of Stewardship-Cooperative Program for the Arkansas Baptist State Convention, died Jan. 7 at Orlando, Fla. He was 76.

C. D. Baldridge, 73, Little Rock, died Jan. 12. He was a member of Immanuel Church and the Hamilton Moses Bible

Class.

Thomas A. Williams, 92, of Jennie (Chicot County) died Jan. 11. He was a member of Jennie Church.

Mrs. Sue Etta Bishop Elliff, 84, Fordyce, died Jan. 11. She was the mother of J. T. Elliff, former Director of Missions for the Arkansas Baptist State Convention. She was a member of First Church.

Luther A. Strahan, 67, Dierks, died Jan.

12. He was a member of Dierks First Church.

Mrs. William B. Stone, 58, Little Rock, died Jan. 11. She was a member of Hebron Church.

Mrs. Mary Martin, 92, Conway, died Jan. 10. She was a member of Cadron Ridge Church.

Milton Coy Turner, 56, Conway, died Jan. 10. He was a member of First Church.

SBC seminary extension enrolls record number

NASHVILLE (BP)—A record number of students from 48 states and 13 foreign countries enrolled in courses offered through the Seminary Extension Department of the Southern Baptist Convention last year, an annual report prepared by the director disclosed recently.

A total of 4,769 persons took Seminary Extension courses last year, an increase of nearly 350 over last year's 4,420 students enrolled, according to the annual report submitted to the presidents of the six Southern Baptist seminaries which sponsor the department.

Raymond M. Rigdon, director of the Seminary Extension Department, pointed out that the students represented every state in the nation except Delaware and Vermont, and 13 foreign countries. Students from 48 states were enrolled, compared to 45 states represented the previous year.

The report indicated that 140 persons in Arkansas enrolled for seminary extension courses. Of this number, 125 enrolled in seven extension centers and 15 students took correspondence courses. Total cumulative enrollments in Arkansas were 192.

The 4,769 students enrolled took a total of 6,936 individual courses through the department, an increase of more than 300 over the number of courses taken the previous year.

About one in five of the students did their study through the department's school of correspondence, with the majority doing the work through 187 seminary extension centers located in 30 states and eight foreign countries.

In the school of correspondence, 832 students were enrolled in 1,226 courses. A total of 3,937 students were enrolled in 5,710 courses at the 187 seminary extension centers across the nation and in eight countries. Two types of study are offered in the centers, according to Rigdon. A basic curriculum, designed for persons who have not completed a high school education, enrolled students in nearly 400 courses; while a college-level curriculum enrolled students in 5,311 courses. The student body included military personnel from the Army, Air Force, Navy and Marine Corps, as well as numerous ministers in the SBC.

Foreign countries in which there were students studying with the Seminary Extension Department, either in centers or by correspondence, were Canada, Vietnam, Germany, Guam, Guyana, Greece, India, Israel, Macao, Okinawa, Taiwan, the Canal Zone, and the Virgin Islands. Centers are located in all but the last five countries listed.



ARKANSAS MEMBER of the Southern Baptist Convention's Christian Life Commission, John McClanahan (left), pastor of First Church, Pine Bluff, is greeted by Foy Valentine (right), commission executive secretary, during the recent annual meeting of the commission in Nashville, Tenn.

Annie Armstrong Offering reaches record \$5.3 million

ATLANTA (BP) — Southern Baptists gave a record \$5,345,551 to home missions through the 1971 Annie Armstrong Easter Offering, the denomination's Home Mission Board reported here.

The amount was \$378,566 above the previous year, and more than \$300,000 over the record set in 1969, according to Arthur B. Rutledge, executive secretary of the Southern Baptist Home Mission Board.

In making the announcement, Rutledge said, "This record offering is extremely significant in the light of the economy. It says our people are concerned about the spiritual, moral

and social welfare of the United States.

"This increased offering has enabled the board to minister to thousands of people of various races and places in the name of our Lord that we could not have otherwise," Rutledge said. "We express our appreciation to all Southern Baptists."

Rutledge said the agency received during 1971 an almost equal figure of \$5,305,084 through the SBC Cooperative Program unified budget for its general work, and an additional \$305,067 for its church loan fund in capital needs.

The Annie Armstrong Offering goal for 1972 is \$6 million, with a strong push for television evangelism funding from all, over and above the goal.

Two couples celebrate wedding anniversaries

A double golden anniversary celebration was held at Clark's Chapel Church Jan. 2 for Mr. and Mrs. Willie Wood and Mr. and Mrs. Noah B. Carter.

The Woods were married Dec. 31, 1921, and the Carters were married Jan. 8, 1922.

Wood has been a deacon in the church since 1933. He is song leader for the church, and has served as church

clerk and treasurer and Training Union Director. He and Mrs. Wood have two children—Mrs. Fred Watson and Bill Lee Wood, both of Paragould. They also have four grandchildren and a great-granddaughter.

Carter has been an assistant Sunday School teacher. He and Mrs. Carter have two children—Mrs. Glen McClure of Paragould and Leland Carter of Jonesboro. They also have ten grandchildren and two great-grandchildren.

Opportunities galore for missions-minded Baptists

Three outstanding events are scheduled for those interested in knowing more about missions and in becoming skilled in specific ministries.

March 21-22 the Annual Meeting of the Arkansas Woman's Missionary Union will be held at Second Church, El Dorado. Among missionaries to be featured each session is Miss Josephine Scaggs of Nigeria. Miss Evelyn Tully of Birmingham, Ala., Director of Acteens for WMU, SBC, will also be guest speaker. Watch for further announcements of personnel and plans. The meeting will open at 10 a.m. Tuesday, March 21, and will close at noon March 22.

May 6 is a "Red Letter Date" for Junior High Acteens! It is then that a state-wide one-day "Celebration" will be held at Immanuel Church, Little Rock. Program personnel will include many missionaries and other choice friends of youth. Details are being sent Acteens leadership or may be secured from State WMU office.

May 17-19 are dates of "an opportunity of a life time." One of fifteen national Mission Action Workshops sponsored by the Home Mission Board and WMU, SBC, will be held at Ouachita University, Arkadelphia. It is designed for both lay people and church staff members.

Specialized training under direction of authorized leaders will be offered in the following areas: language groups, internationals, combating moral problems, economically disadvantaged, juvenile rehabilitation, prisoner rehabilitation, alcohol and drug abusers, nonreaders, resort areas, the aging, the sick.

Instructions for registration, schedule, etc. are available from State WMU Office.

Renewed interest in ministries makes this opportunity most opportune. It is for everybody!—Nancy Cooper, Executive Secretary and Treasurer.

CP the Cooperative Program and ...

The Radio and Television Commission

By Paul M. Stevens
Executive Secretary-Treasurer

The possibilities for reaching people for Christ through radio and television stagger the imagination. Consider just these facts:

- The earth's population stands at 3.8 billion — and will double by the year 2000. With radio and TV communications satellites, it's technically possible to speak to a third of these about Christ in a single breath!

- Most of the world's people are illiterate. But through the nearly one billion receiving sets scattered around the globe, the gospel can be conveyed to anyone — even to those who can't read or write.

- In our own country, hundreds of thousands of people have become "lost" in sprawling urban areas and high-rise complexes. Yet they can still be "found" for the Lord by radio and TV.

And here's the exciting news. Baptists ARE using radio and TV to spread God's Word across America and around the world. Through our Radio and Television Commission, we are filling the air with thousands of gospel-laden programs each week in a variety of different formats. And the more than 300,000 letters received from the audience annually bring proof that the messages are getting through! They bear countless testimonies of decisions made and lives changed as a result of the Commission's programs.

One remarkable feature of this ministry is that every Baptist can sense a personal involvement in it. Why? Because the instrument used of God to make it all possible is the Cooperative Program. Through this approach, we all bring our loaves to the Lord. He then blesses them, multiplies them, and provides spiritual food to the hungry masses. This is togetherness in giving. And it's the only way we can hope to fulfill the Great Commission.

Woman's viewpoint

Caps and what you find under them

By Iris O'Neal Bowen



Mrs. Bowen

Wait around, and in due time another cold drink company will come out with another incentive for tearing your thumb nails asunder, looking for prizes under the bottle caps.

There have been several games to play—matching accomplishments with historical characters was a recent one. Sometimes we are just given interesting facts under the cap fillers, but few of us will sacrifice a thumb nail for a little information.

The most popular, and the most frustrating gambit of all is the one wherein we look for amounts of money printed under the cap fillers. If we find a cap with, say, a ten cent mark, we can collect from the grocer, who collects from the salesman, who in turn gets his money back from the company.

I have a hard time finding any money caps, and I feel lucky if I even find one that says "Sorry—no money this time, but thanks for buying Burpseys!"

One of our cold drink salesman came by the checkout stand the other day, back and forth, exchanging empty bottles for full ones, and paused long enough to ask if I had any caps.

Some days I am dense, and this was one of those days, so I asked, "Caps? Do you mean caps like to keep your head warm, or caps like 'BANG! BANG!'?"

"I mean caps like THIS," he answered; dramatically laid his closed fist on the counter, then opened it to reveal a bold \$100 stamped in the top of a bottle cap!

"No," I gasped, I don't have any caps like that, but would you settle for three dimes and a quarter?"

He allowed that he would if he had that much change in his pocket, and he left, whistling happily, his cold drink caps rattling merrily in his pocket.

About that time I had a young customer whose cap of hair hung down upon his shoulders, with a dirty headband tied at eyebrow level about his head. I waited on him, telling myself all the while, "It's what's under the cap that counts."

I didn't really convince myself, but it did make me feel better.



FIRST WITH 100 PERCENT: Carroll County Association reached this goal in giving under the leadership of Keith Hamm (left), and will work under the guidance of Dale Tusing this year.

In 8 associations

Every church gives to missions

The Carroll County Association in northwest Arkansas was the first association in the state in 1971 having 100 percent of its churches contributing to world missions through the Cooperative Program. Keith Hamm, pastor of Freeman Heights Church, Berryville, served as associational stewardship chairman for 1970-71 and Dale Tusing of Green Forest is serving as associational stewardship chairman for 1971-72.

The Carroll County Association became 100 percent in February. The following month in March, the Dardanelle-Russellville and Independence associations both also became 100 percent with all of their churches having contributed through

the Cooperative Program.

By the end of 1971 the following associations also had achieved the distinction of having all their churches participating in world missions through the Cooperative Program: Benton County, Buckville, Gainesville, Searcy County, and White River.

These associations and their leaders are deserving of our recognition and appreciation for their records of mission support. In 1972 this department will sponsor an appreciation dinner for the first association having 100 percent of its churches contributing to missions through the Cooperative Program.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Thanks for Christmas gifts for the children

Have you ever felt at times that words were inadequate to express a feeling of gratitude to someone? This is my predicament as I respond to the generosity of many of you throughout the state who helped make Christmas a very special time for our children living at the Children's Home and in foster homes. According to Mrs. Peacock, who correlates our sponsorship program at Arkansas Baptist Home for Children, "not a single child was disappointed".

As I think of the individual children, their individual problems, their individual needs, their individual

dreams, your wanting to share with them takes on special significance. Many of our children come to us with a pronounced feeling that no one really cares. This is an understandable feeling as they unfold their life experiences to us.

The following is a portion of a letter from one of our young people living in a foster home. "I hope each of you had a great Christmas. I know I did! I loved the camera. You also gave me a good beginning for a hope chest. A church group from West Memphis wanted to send gifts to someone in a foster home. The group that gave them to me is a group of young girls and boys. It really

Let's get ideas



Holley

Yes, let's get ideas, but let's use them. Ideas are no good unless we use them. Most ideas are of little value unless they have been tried and proved successful.

We are in the process of securing many Church Training ideas in the areas of growth, improvement, curriculum, and how best to use it, organization, and schedule.

These ideas will be available for all Church Training leaders who work in any of the divisions—preschool, children, youth, adult—and for all general officers of the Church Training Program of your church.

To get these ideas to all of the leaders of the churches, we have planned 34 associational "Idea Clinics" in 32 associations. In each clinic there will be five conferences for the leaders of preschool, children, youth, adult, and general officers. Most of these clinics will be led by the Church Training Department Secretary and Associate, assisted by district or state approved workers.

Watch for the place and date of the Idea Clinic for your association. The first one will be at Norman on March 6. Eight clinics will be conducted in April: Calvary Association, April 10; Trinity, April 13; Delta, April 17; Pulaski, April 17; Arkansas Valley, April 18, Little River, April 18; Greene County, April 20; and Centennial, April 20.

Let's get the ideas and use them!

—Ralph W. Davis, Secretary
Robert Holley, Associate

made me feel happy that they wanted to do it for me, especially since they don't know me from Adam and I don't know them either. I would like to meet them sometime. I bet they are a great bunch of kids. Thanks so much for everything."

All of our hearts are lifted in gratitude to Arkansas Baptists for their thoughtfulness in sharing throughout the year that makes our child care ministry possible. Without your giving, our services would be greatly reduced in scope and effectiveness. It is our desire and commitment to be good stewards of your gifts as we channel them into appropriate services that exemplify the compassion of Christ.—Johnny G. Biggs, Executive Director.

The Cooperative Program: a family affair

By Mary Beth Wigger

(Editor's note: Mary Beth Wigger is the wife of Harry Wigger, Superintendent of Missions for Benton County Association in northwest Arkansas.)

I stood at the Lambert Airport in St. Louis one cold, gray day and watched a plane taxi down the runway. It seemed to crouch as a big bird waiting for its beady eyes to pierce the gloom. Eager to be off, the motor whined at being held in so tightly. When the jet power was released, the huge plane sped down the airstrip and lifted into the dark clouds.

Being no different from other mothers, I waited, hoping to see another glimpse of the plane carrying my son and his wife to their permanent home in Vietnam. It seemed a part of me was taking flight into the unknown, and it saddened me.

Suddenly I became aware of the overwhelming presence and power of the Holy Spirit. A relieving joy flooded my soul. I realized that my son David, although going through dark clouds, would soon be above the clouds and into God's marvelous sunlight. There was light ahead, unsurpassingly beautiful, for one who dares the unknown and is brave enough to "attempt great things for God."

There on the crowded breezeway in that great metropolitan airport, I bowed my head and thanked God for giving me a son. I thanked him for revealing himself to David in such a definite way as to call him, and to empower him to preach the unsearchable riches of Christ to the lost in Vietnam. I thanked him for sparing David's life when he was severely burned, and again when he was hit by a moving car and thrown beneath its wheels.

I left that sacred place at the airport with joy in my heart, realizing that God always cares for his chosen ones and that underneath are the everlasting arms.

Looking back on that experience, I now am confident that there was a reason for my peace at heart. Southern Baptists do not desert their foreign missionaries. Those of us at home are bound together by the miracle-working power of the Cooperative Program. Through its quiet working our convention has enabled God's Word to be proclaimed to the hearts of men around the world.

I am reminded of a statement made to my husband and me by Dr. Baker James Cauthen. He said, "The Cooperative Program is a family affair with the Wiggers." I have not been able to get away from those words.

The reason for the statement by Dr. Cauthen was not only because I have a child who is a foreign missionary, but

also one who is a home missionary, and one who is a state missionary, and my husband, Harry, who is an associational missionary. Our entire family is involved in the heart of missions.

The state missionary in our family is our oldest daughter, Harriet Dockins. She and her husband are serving Texas Baptists as house parents in Buckner Children's Home, where they minister to more than 40 boys in their dormitory.

At one time we despaired for Harriet's life when, after an automobile accident, she lay unconscious for hours saying, "Mother, there's glass in my eyes. There's glass in my eyes!" God had a special place in his kingdom service for her, and she recovered.

I remember vividly the night she received Christ as her personal Saviour at the tender age of eight. Kneeling by our big bed she said, "I love you, Jesus, and I want to do whatever you want me to do." And after a pause she added determinedly, "And whatever you want me to do, I'll do." She has lived up to that declaration.

Our home missionary is our youngest, Mary Wigger, who four years ago started a Concern Center in the heart of Salt Lake City. It was not an easy task in that great Mormon city for a young, single woman just out of seminary. But she has been effective in establishing rapport with some of the city officials. Under the leadership of the Holy Spirit, and with cooperation of the Baptist churches in that area, last summer she made an impact on the youth of Salt Lake City through a city-wide Youth Faith Festival. She also ministers to those of every age, and senior citizens are one of her special joys.

Mary was our miracle child. She barely made it through the birth trauma, only to be a victim of rubella, whooping cough, and pneumonia during her first year of life. When I became willing to place her in God's hands, she began to take on life and to grow. God had a plan for her, although at times I had despaired for her life.

Somehow, in God's great plan, he allowed me the privilege of being a part of this ever widening circle of witness. The Scripture says, "I will show you great and mighty things which you knew not of." I am humbled and grateful.

The quiet working of the Cooperative Program of Southern Baptists not only sustains my children in their work for the Lord, but also played a large part in preparing them for their tasks. All three of our children attended Southern Baptist colleges and Southwestern Baptist Seminary. David attended Hannibal LaGrange and William Jewell in Missouri, and the girls graduated from

Howard Payne College in Texas.

My husband and I both attended Southern Baptist colleges. Harry went to Hannibal LaGrange and William Jewell before going to Southern Seminary. I attended Southwest Baptist College and House Beautiful in Louisville, now merged with Southern Seminary. We have served in missionary projects where the Cooperative Program gave aid. I have been a patient in Missouri Baptist Hospital on occasions in the past. All these institutions were undergirded by the Cooperative Program.

I can gratefully say that, without the Cooperative Program, our family could not now be serving in all these areas of mission work. I'm sold on the Cooperative Program!

Lumpkin to Barton

Doyle L. Lumpkin is the new pastor of Barton Church, Arkansas Valley Association. He comes to the church from Tulsa, Okla. He has pastored churches in Texas, Oklahoma, and Arkansas, including churches at Cotton Plant, Huttig, Sparkman, and Lavaca.

Mr. Lumpkin has served as chaplain in the U.S. Air Force, and now serves as chaplain for the Air National Guard at Ft. Smith.

He holds the B.A. and M.A. degrees from Ouachita University and the B.D. degree from Southwestern Seminary.

He and Mrs. Lumpkin are the parents of three sons and two daughters.

Ex-Mormon to reach Mormons in the Orient

GRAND RAPIDS, Mich. (EP)—A popular ex-Mormon who majors in preaching ministries to his former associates will carry his crusade to the Orient under sponsorship of the Grace Mission headquartered here.

Einar Anderson, with his wife Ann, will be hosted in the Philippine Islands for two weeks of meetings by the Things to Come Mission. They will appear in Hong Kong during the latter part of February and into March by Christian Nationals Evangelism Commission. City-wide crusades for meetings have been arranged by Overseas Crusades in five major cities of Taiwan.

Evangelist Anderson has authored the book, *I Was a Mormon*, and has written many pamphlets and magazine articles against the sect.

The need for doctrine

Dr. Jimmy Millikin, able professor, Religion Department, Southern Baptist College, Walnut Ridge, is contributing a series on the "Doctrines of the Faith" at the request of the interim editor. These articles may well be filed for future reference by those serious minded Baptists who are interested in our doctrines.



Dr. Millikin

Anyone who attempts to write a weekly column on the "Doctrines of the Faith" in our day feels almost obliged to justify the need. The spirit of this modern age, both inside and outside religious circles, is decidedly against the setting forth of definite doctrines in any realm. Many Christian people are impatient with and even suspicious of doctrine. The very word "doctrine" conjures up all kinds of evil associations in the minds of some — narrow-mindedness, bigotry, intolerance, divisiveness, to name a few.

Many factors in contemporary society have contributed to this attitude. The ecumenical movement has minimized doctrinal distinctiveness for years for the sake of unity. Modern education has indoctrinated several generations of students against all forms of indoctrination. In the academic realm there is a widespread feeling that all truth is relative, that nothing can be known for sure, especially religious truth. There is a general revolt against any authoritarian approach to truth and life. All these factors, along with others, have helped to create an anti-doctrinal climate in our churches today.

A growing number of religious leaders support the anti-doctrinal spirit of today. They deny the need for setting forth any definite doctrines of the Christian faith. Christianity, it is claimed, is primarily a matter of experience or feeling, good will, and practical social activity. The doctrinal aspects are non-essential, and may even be a hindrance.

We acknowledge, of course, that experience, good will, and practical social activity are vital elements of Christianity. However, we maintain that doctrines are also essential. There are others, but we give four reasons why Christian doctrine is necessary.

First, the New Testament plainly indicates that there is a doctrinal element in Christianity. The Scriptures are profitable for doctrine (2 Tim. 3:16). The early believers continued steadfastly in the apostles' doctrine (Acts 2:42), and filled Jerusalem with that doctrine (Acts 5:28). Christian

workers are urged to give attendance to doctrine (1 Tim. 4:13, 16), and those who do are to be given special honor (1 Tim. 5:17).

In the New Testament there is such a thing as sound doctrine (1 Tim. 1:10; 4:6; 2 Tim. 4:3; Tit. 1:9; 2:1), and this doctrine is clearly recognizable (2 Tim. 3:10). Believers are frequently warned against false doctrine (Eph. 4:14; Rom. 16:17; Heb. 13:9), and there are serious consequences of not abiding in the doctrine of Christ (2 Jn. 9, 10). A rejection of the doctrinal element in Christianity really amounts to a rejection of the New Testament witness.

Second, doctrine is necessary in order to *communicate* the Christian faith. Christians are called upon to be witnesses, not merely to an inner experience, but to the whole truth about Jesus Christ and his redemption for men (Acts 20:20, 27; Eph. 4:14). As a witness it is important that the Christian believer know and tell the truth, the whole truth, and nothing but the truth. It thus makes a big difference what our doctrines are and that we know what they are.

Third, Christian doctrine is necessary in order to *defend* the Christian faith. It is common today to assert that the gospel needs no defending; it only needs preaching. There is a great deal of truth in this, but it is not the whole truth. Neither is it in agreement with the teaching and example of the New Testament.

Paul was set for the defense of the gospel (Phil. 1:17). The Christian is exhorted to contend for the faith (Phil. 1:27; Jude 3). Believers are enjoined to "know how to answer every man" (Col. 4:6), and to "be able to give an answer of the hope" that is in them (1 Peter 3:15). In order to do this we must know what the "faith" is.

Finally, doctrine is necessary in order to *preserve* the faith. Paul exhorts Timothy to be faithful to the things he had been taught and in turn to commit them to others (2 Tim. 2:2). The obvious concern of Paul here is the faithful preservation of the faith.

There is a faith (body of truth) "once delivered to the saints" (Jude 3). The apostles were true to this faith and faithful in transmitting it to the next generation. Many generations since have been true to this faith. It has finally reached us. Now we are to be true to its teachings and faithfully pass it on to the next generation.

If we are to communicate, defend and preserve the Christian faith, we must know its teachings. It is hoped that the brief articles which will appear in this weekly column will in some measure help us to understand better the "doctrines of the faith."



they believe that a change of "attitudes" precedes a change in practice. One survey organization — the National Opinion Research Center in Chicago — found that, in practical terms, the so-called white backlash against blacks is virtually nonexistent. This is supported by the findings of a recent Gallup poll that reported "prejudice toward Negroes in politics has declined to its lowest point yet recorded." The poll's findings indicated that 70 percent of Americans would vote for a qualified black candidate for president compared with 38 percent in

1958. The National Opinion Research Center survey, conducted by Andrew M. Greeley and Paul B. Sheatsley, appeared in the latest issues of *Scientific American*. The survey, conducted four times since 1942, found that integrated transportation received the support of 44 percent of Americans in 1942. Twice that many now support it. In the South, the change over that period went from 4 percent in 1942 to 67 percent last year.

(The Christian Science Monitor, Dec. 18, 1971)

- Washington — At a time when many are bemoaning the continued presence of barriers to a racially integrated society, two surveys show a surprising and marked decline in white backlash attitude among a majority of white Americans. Officials here are cheered by this finding, especially since

Evangelism a critical issue

By Jesse S. Reed

Luke 19:10

"For the Son of Man is come to seek and to save that which was lost."

Introduction

Several months ago the Inter-Council Agency of the Southern Baptist Convention met to discuss critical issues that are facing Southern Baptists. Out of the discussion they agreed on five major things that are critical with Southern Baptists right now as follows: moral issues, family ministries, vocational guidance, The Cooperative Program and evangelism. It may seem strange to you that evangelism was named a critical issue. If I had been choosing critical issues I would not have listed evangelism because it is a critical matter all of the time. It is the main mission of a church the year round.

May 8, 1845, a group of Baptist met at Augusta, Ga. to form the Southern Baptist Convention. The first thing in the constitution says, "For the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel".

Evangelism is so living, teaching, singing or preaching the Word of God that people will be convicted of their sins, repent from their sins and trust Jesus as their Lord and Saviour and join a New Testament church and be put back into the work. Evangelism is presenting the Good News of Jesus. Ultimately evangelism is bringing people to Jesus. All our literature mentions evangelism and all of our speakers the last two conventions and the 1971 Evangelism Conference talked about bringing people to Christ, a return to the Bible, and the Spirit-filled life.

Isn't it wonderful Southern Baptist are baptising almost 8,000 people through our churches every Sunday? This means our pastors are leading their organizations in personal witnessing week by week, in revival meetings, camps and Vacation Bible Schools. There is no other group in America doing this.

Worship plus witnessing plus waiting in prayer plus winning people to Jesus plus watching them grow in grace equal evangelism.

Someone said, "But things have changed the last few years." Yes, but two things have not changed; the sinful nature of man and the love of God. The basic problems of the world are spiritual. In evangelism we are dealing with fundamental problems and answers; sin and its cure. Too often we only deal with the symptoms of sin and not the cure.

Dr. Lester Harnish said at Ridgecrest Aug. 24, 1970, "Everything in our world

seems to improve except man. Man is unchanged morally. He is trying to change his nature by science, environment, chemistry, drugs and government", but, man can only be changed by the power of God. Jesus said, "Ye must be born again". November, 1968, during a Crusade of the Americas rally in Little Rock, Dr. Caesar Clark of Dallas, Tex., a black pastor said, "We are forced to live together before we are fit to live with. We are told man has come of age and man can live without God".

A few weeks following this statement our astronauts were going around the moon on Christmas Eve. One of the men read Genesis 1:1. "In the beginning God created the heavens and the earth". That was evangelism. Getting the Good News of God to millions around the world and the government was paying for it. This seemed to help the spirit of America a great deal. If you do not believe God created the heavens and the earth, you don't have much basis for believing Jesus is the Son of God.

Most people I know are living for things. They are not really living for God. Evangelism is more of a spirit than a program. It is more to be caught than taught. It is about 90 percent enthusiasm and the other methods and hard work. The root meaning of enthusiasm is, "in the gods". An essential factor in enthusiasm is expectancy. This is the ability to convince others. We need what Dr. Wayne Dehoney calls in his book *Set The Church Afire*, "authentic enthusiasm".

I. Evangelism is a critical issue because it is a continuing program of a church and not seasonal. It is the function of the whole church the year round. The church is the track upon which evangelism is to run. It is educational, operational, and spiritual. It is utterly dependent upon the Holy Spirit. He is the only spiritual creative power in the universe. God is the Evangelist. To win a soul to Christ is not a work we do for God with his mighty help. It is a work he does through us by his omnipotent power. We are miserable when we try to do this work in our own strength. We fail miserably.

The message of evangelism is primarily concerned with redemptive events surrounding the life of Christ such as his death, burial, resurrection, ascension and return. It is calling upon people by faith and repentance to commit themselves to Jesus Christ as Saviour and Lord.

II. Evangelism is a critical issue because people are lost. People can go

the wrong way and make good time. If some people are not saved in 1972, they may never be saved. Many will die this year without Christ. Do you really believe people are lost? Romans 3:23 says, "For all have sinned, and come short of the glory of God". Romans 6:23 says, "For the wages of sin is death". Romans 5:12 says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". If you do not believe people are lost, you will not do much about trying to bring them to Christ.

Feb. 21, 1971, fourteen people died upon the highways in Arkansas. Nov. 13, 1970, seventy-five people died in a plane crash in West Virginia. Sept. 4, 1971, one hundred eleven people died in a plane crash. People are dying all around us.

III. Evangelism is critical because sharing the gospel with the non-christian is the main mission of our churches. Commitment to evangelism means making evangelism a critical issue for each of us personally and for our churches in 1972.

The test of any given thing or value is whether or not it can be substituted. Arkansas Baptists never intended to start a program that will rule out evangelism. Here is a chance for our churches to be the headlight rather than the taillight. We have succumbed to the criticism of the world. We have retreated and felt defeated. We have become discouraged in the work. Enrollment in our organizations is down, and attendance is down. Our people have felt defeated. We need to take the lead from the prophets of doom and despair and shout "forward march for Christ". God is not dead. He is still in the soul saving business. I am not in the business of planning a program of failure in reaching people for Christ. Making evangelism a critical issue can mean everything to Arkansas Baptists this year.

As we come to our Statewide Evangelism Conference, we need to pray that God will bring revival and new courage to the hearts of our pastors and missionaries. If this happens, we can go back to our churches with renewed interest and a renewed effort in evangelism.

IV. Evangelism is the greatest antidote for the poisonous problems of a church. It will heal criticism. It is difficult for church members to criticize the program of a church when new born

babes are walking the aisles for God.

Evangelism will solve the financial problems of our churches. When you are winning new people and Baptist are moving their membership, they are willing to put their money where their heart is.

It will create a spirit of optimism. When people are being baptised regularly and we are keeping the cobwebs out of our baptistries, people are happy with their church. There is a spirit of joy, peace, and great fellowship.

Evangelism will win people to Christ. It is also doing what Jesus said do.

All of us believe and talk about evangelism, but only a few are willing to do much about it. I challenge you to a new commitment this year in evangelism. Do you know someone that is lost? How long has it been since you made an effort to win someone to Jesus?



Dr. Wikman

I had the happy responsibility of being Ouachita College Baptist Student Union president in 1955 and State Baptist Student Union president in 1956 while a student at the University of Arkansas Medical Center. This gave me an opportunity to serve Christ through the various programs and projects of a college and a state Baptist Student Union. A challenge and opportunity to witness of one's faith in Christ during college years is vital to the sustaining and growth of that faith. In plain words, Baptist Student Union saved me through college for Christian service later.

(Dr. John W. Wikman is a medical missionary to Bangalore, India, now on leave in the U.S.)

Baptist beliefs

Paul's appeal to Caesar

By Herschel H. Hobbs

"I appeal unto Caesar"—Acts 25:11

When Festus became procurator of Judea he went immediately to Jerusalem for more than a ten-day visit. There he conferred with the Jewish high priest who brought the old charges against Paul. Festus refused his request to return him to Jerusalem for trial. Instead he said that any who had criminal charges against Paul could bring them before him in Caesarea.

Soon the Jews came to that city with charges against Paul which they could not prove (Acts 25:27). As before Felix so here Paul denied all their charges. When Festus asked if he were willing to return to Jerusalem for trial Paul refused. He knew that to do so meant certain death. However, he said that if he were guilty of capital crimes against Rome he was willing to die.

Festus knew that he was innocent of any crimes against the state (see 25:18-21; 26:31-32). But he was playing politics with the Jews. Realizing that he could not get justice in a provincial court, Paul appealed his case to Caesar. This was his right in capital situations as a Roman citizen. He knew that he would get no fair hearing either in Jerusalem or Caesarea. So in a sense he appealed to the Supreme Court.

Once such an appeal was made it had to be carried out (25:12; 26:32). So the case was taken out of the hands of Festus. At the first opportunity he sent Paul to Rome (Acts 27:1-2).

It had been Paul's plan to go to Rome on his way to Spain following his visit to Jerusalem (Rom. 15:24-25). He did go to Rome but in a different way than he had figured. He was delayed for two years by his Caesarean imprisonment. Instead of going as a free man he went as a prisoner. Had he gone as planned he would have visited the Christians for a short time but nothing more. Nero doubtless would not have known that he was there.

But it was the Lord's will that he appear before Caesar himself (Acts 27:24). Probably in no way other than as a prisoner who appealed his case to Caesar would this have been possible. Judging by Paul's defences elsewhere (see Acts 26) we may assume that Nero heard a gospel sermon by Paul. If so, it did not convert him. But he had his opportunity.

Truly God works in mysterious ways to accomplish his purposes. We cannot always understand, but we can trust him. And be used by him in each circumstance.

Court declines decision on Baptist church parking lot

WASHINGTON (BP) — The U. S. Supreme Court sent the "Baptist parking lot case" back to a district court in Florida to permit trial under a new Florida law which went into effect Dec. 31, 1971.

The case of Diffenderfer and Paul vs. Central Baptist Church of Miami, Fla., concerned tax exemption for a parking lot owned by the church and used commercially on weekdays.

The vote was six to one to remand the case to a lower court. Under the court's rule, the case will not be argued automatically in the district court. The appellants, however, have the right to amend their pleadings under the new Florida statute.

Justice William O. Douglas, the lone dissenter, said that he was "not as eager as is the court to moot a case on appeal which is justiciable in every respect save for an intervening change in the underlying law." Still undecided, Douglas argued, was the appellants' claim that the church be liable for three years' back property taxes under the old law.

The new Florida law provides that church property is exempt from taxation only if the property is used predominantly for religious purposes and only "to the extent of the ratio that such predominant use bears to the non-exempt use."

In a three-page opinion, the Supreme Court said that under the new law "it is clear that the church parking lot which was the subject of the taxpayers' complaint is no longer fully exempt from taxation.

"If, in fact, it can be demonstrated that the lot is predominantly used for nonreligious purposes, it will receive no exemption whatever," the court continued.

The parking lot in question, which has been involved in court cases since 1965, is adjacent to Central Baptist Church in Miami and is used for parking purposes for the church and its activities. In addition, during the week the church rents approximately 290 spaces to people coming into the surrounding business area. The income derived from the parking lot is used by the church for religious and educational purposes.

A new decade in Baptist education: problems and challenges

By Carl E. Bates

President, Southern Baptist Convention

Presented to the

Association of Southern Baptist Colleges and Schools

I am for Christian higher education because I know personally what it means to have been able to attend a Baptist college and a Baptist seminary. Mississippi College gave me my chance. I also firmly believe that the future of Southern Baptists is dependent in many ways upon a continuing institutional witness in higher education.

I know these are hard times and I know that we have problems and I know it is expensive to maintain schools, but have we stopped to count the cost to the denomination if we should move out of this area. I cannot agree with those who have said that Baptists have never depended upon an institutional witness. This cannot be justified historically.

We are confronted with many problems: general loss of public confidence, decreased contributions, decreasing enrollments, and rising costs. We have problems, yes. We had problems yesterday, and we shall have problems tomorrow, but let us not become so engrossed with our problems at we will fail to look at our assets. And, brethren, we have many.

We have a great system of colleges and schools from coast to coast which furnish us pastors and missionaries and evangelists, directors of religious education, directors of church music, chaplains, denominational leaders, college teachers, and above all, thousands of dedicated laymen who are serving our denomination. Moreover, we are in the mainstream of American higher education, giving it uniqueness and balance. We have spoken so many times of the dual school system in this country that it may seem trite but, brethren, believe me, it is doubtful whether any democracy can long survive when the state becomes responsible for the entire educational process.

We have the Education Commission which not only contributes a great number of services to the work of our Baptist schools and to the denomination, but which gives Southern Baptists respected voice in the decision-making bodies of higher education in this country. The Commission is a valuable asset and must continue to serve our denomination and our schools.

We cannot overemphasize the importance of denominational relations, and the best denominational relations is to have Christian administrators and Christian teachers who know the

difference between indoctrination and legitimate Christian witness, but who are never ashamed to engage in the latter.

I agree with the teacher who said, "possession of faith is the proper qualification of a professor who would wish to communicate critical understanding of it." There can be too much neutrality! I am fully aware of the problems which arise out of indoctrination, that is, to impose upon students only one point of view. Nevertheless, avoiding indoctrination does not require mental, moral and religious neutrality.

Moreover, we could lead the way to the needed moral reform that surely must come in this country. Neither a Christian nor a secular society can long survive a social order that has become almost completely permissive. The idea that any individual can make for himself all moral and ethical decisions on rightness and wrongness according to his own feeling at any given moment is bad sociology and completely erroneous theology.

Our Baptist colleges are going to be pressured more and more to imitate public colleges and the large private colleges and universities in letting down our moral standards. At least one large private Southern University has said recently in effect that it will assume no responsibility for the drug problem as long as it does not affect the student in his classwork. This seems incredible, but it has happened. There may be increasing pressure for a more tolerant view of the use of drugs. However, more recent medical findings about the terribly destructive possibilities of marijuana we hope will at least cause many of those who now are advocating legalization of this drug to reconsider.

At least three of our university presidents recently have had to take strong stands against alcoholic beverages on the campus, against the use of drugs, and against interdormitory visitation. These presidents are to be commended. We think they have not only done the right thing from the Christian point of view, but that they are offering an option to a large number of the American public who are rightly fed up with the contemporary note of permissiveness which has created so much moral chaos, and which has wrecked the lives of so many of our young people.

We must come again and again to the

all-important matter of carrying out the purposes for which our Baptist schools have been founded. Someone might well ask, "When are we going to have the perfect and complete statement of Christian purposes for Baptist schools?" The answer is, "Never." Because God has allowed us the possibility of growing in grace and in service, we will be continually reviewing, revising, and relating our statements of purpose.

The uniqueness of a Christian college lies primarily in its theological and Biblical presuppositions. The future of Southern Baptist higher education and the future of individual Baptist colleges to a real degree depends on their ability to identify themselves with a true religious purpose and to become deeply concerned about the denomination, and to be determined to serve it. But above all, we must relate this purpose especially to our students and to our Baptist people and to a society which really expects something different from us.

The cover



This Sunday, Jan. 23, is the suggested date for observing "Baptist Men's Day" in churches across the Southern Baptist Convention. The day will be highlighted by a special program for the "Baptist Hour," heard on radio each Sunday. The broadcast will be dedicated to Baptist men.



Grady Nutt (upper left picture), shown here on the Mike Douglas Show, will be the featured speaker at the REC LAB held at Windermere, Mo., April 20-26, sponsored by the Church Recreation Department of the Sunday School Board. The LAB will feature workshops in crafts (upper right), sports (lower right), indoor-outdoor games, drama, puppetry, day camping, small group retreats, senior adult recreation, music in recreation, and social recreation. Also offered will be a special workshop on "reaching people through recreation." Afternoon seminars are available for recreators with facilities and for recreators without facilities. (youth directors, education, etc.). All activities are aimed at providing new, innovative methods and information on how to use recreation in all phases of church programs. There is also plenty of time available to talk with God (lower left). For more information, write Mr. Larry Haslam, 127 Ninth Ave. N., Nashville, Tennessee 37234.

Uses of recreation in the church to be taught at SBC conference

Ever spent a week with a Nutt and learned something? If you're a paid, full or part-time religious worker, you will have the opportunity April 20-26.

Grady Nutt, noted humorist, entertainer and Christian spokesman, will be the featured speaker at REC LAB, held at Windermere, Mo., sponsored by the Church Recreation Department of the Baptist Sunday School Board. Nutt has entertained at hundreds of banquets, fund raising dinners, and college concert dates. He has spoken at numerous commencement and baccalaureate programs as well as religious emphasis weeks at college campuses. He is the author of the book *Being Me: or Self, You Bug Me!* Nutt has made several appearances on the Woody Woodberry and Mike Douglas television shows.

REC LAB provides paid staff members of churches, associations, or state conventions with new, innovative methods and information on using recreation in all phases of church work. The LAB will offer a special workshop featuring methods for "reaching people through recreation."

Also available are workshops in indoor-outdoor games, crafts, day camping, recreation music, sports, making and using puppets, small group retreats, drama, senior adult recreation, and social recreation. Seminars for recreators with responsibilities for facilities (gym, bowling, etc.) and for

recreators without facilities (youth directors, education directors, pastors, etc.) will be held each afternoon.

All the faculty of REC LAB are professionals in their fields. Along with Nutt, the faculty will include the staff of the Church Recreation Department plus Warren Bailey—president, World Wide Games, Inc.; Dave Bennett—campus minister, Southwest Missouri State College, Springfield; Dean Kaufman—minister of education and youth, Providence Church, Charlotte, N.C.;

Bob Sessoms—minister of youth and recreation, First Church, Greensboro, N.C.; Bud Lovell—minister of music, Cliff Temple Church, Dallas, Tex.; Richard Tate—activities director, First Church, Ada, Okla.; Dolores Lambert—drama director, First Church, Chattanooga, Tenn.;

John Hendrix—consultant, adult section, Church Training Department, Baptist Sunday School Board, Nashville, Tenn.; Bob Payne—chairman of the department of speech and theatre, East Central State College, Ada, Okla.; Barry Seward—assistant administrator, Swope Ridge Nursing Home, Kansas City, Mo.

Phil Briggs, professor of religious education, Southwestern Seminary, Ft. Worth, Tex.; and Larry Yarborough—consultant, youth section, Church Training Department, Baptist Sunday School Board, Nashville, Tenn.

For more information, write to Larry Haslam, Church Recreation Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

An era ends with the last ship

The last of the famous "John Williams" line of missionary ships of the London Missionary Society has been paid off, according to a story in the Dec. 30, 1971, issue of the "Baptist Times," weekly newspaper published in London.

The first ship in the line was commissioned in 1844 in memory of John Williams, a missionary who was martyred in the South Sea Islands in 1839.

The last of the line, "John Williams VII," which has just been paid off, was built at Lowestoft, a port on the eastern coast of England, especially for the London Missionary Society (now the Congregational Council for World Mission). It was commissioned by Princess Margaret at Tower Pier, London, in 1962.

Bernard Thorogood, general secretary of the Congregational Council for World Missions (CCWM), giving news of the paying-off, said that the use of a ship especially to convey missionaries and supplies over the vast areas of the South Pacific has become too costly.

The new boy

By Richard R. Nosek

Just before Miss Grey's Bible Class began, Joey Walton had overheard Danny Wilson and Irene Fuller talking. From their conversation, Joey had heard them say they were going to accept Jesus Christ as their personal Saviour!

So when Miss Grey had given the invitation after the Bible Class, Joey had raised his hand to show he was just as smart as Danny and Irene. But when they saw Joey's hand, Danny and Irene put their hands down before Miss Grey could see them.

The other children had guessed what had happened. Girls had giggled; boys had big grins on their faces. A boy sitting behind Joey whispered, "Why didn't you let Danny and Irene, who are the smartest kids here and in school, raise their hands first, Joey? You don't think the two smartest kids are going to follow someone who is as dumb as you are?"

After the other children had gone home, Miss Grey led Joey, who had been the only one, to Christ! When they got to their feet, Joey asked, "If I am a new person in Christ, does that mean I won't be at the bottom of my class in school? Will I be a better baseball player instead of a poor one?"

"Pray about this to the Lord, Joey. He will help you," said Linda Grey.

Joey shook his head. "He won't! Once I had asked God to help me with my studies; I had also asked Him to help me become a better baseball player. Nothing happened!"

"But, Joey, you had asked this before

you were saved," said Linda. Opening her Bible, she showed him John 1, 12. "Joey, please read this aloud!"

Joey read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name!"

"You see, Joey, when you had prayed before you were not saved; you were a stranger to God. But now you are a son of God!" Linda explained.

Joey's blue eyes brightened. "Let's pray, Miss Grey!"

Linda prayed first; then Joey prayed, "God, My Father, I'm so sick of everyone calling me dumb. They laugh when I play ball. Someone asked the captain of the first team why I am allowed to be a sub on the second team. He said, 'Just for laughs!'"

"Lord, I don't want to be the smartest in class. I just don't want to be at the bottom of my class. It is mighty lonesome there! Lord, please help me so I can be a better ballplayer. I'm not asking to be a regular on the first team. If I could be a regular on the second team that would be just fine! Lord, this is an emergency! It is urgent! Please answer your son's prayer soon. In Jesus' Name. Amen!"

As Joey walked home he wondered how the Lord would answer his prayer. So deep in thought was he that Joey walked right out of town. As he returned, Joey read the familiar highway sign, "You are now entering Coal Hill, Arkansas!"

Joey smiled as he remembered what his father once had told him, "Joey, if you don't watch where you are going you will walk across Arkansas and into Oklahoma!"

Suddenly Joey saw a big collie running toward him. He recognized him as Laddie. This dog was owned by the Stewarts, who were teachers in his school.

Joey caught the dog's loose chain and led him back. Just as he turned the corner, he saw Mr. and Mrs. Stewart approaching him.

Running toward him came Bill Stewart. "Joey, you found Laddie for us!"

Joey saw Ruth Stewart smile at him. She hadn't smiled at him very often when he had been in her fifth grade class last year.

"Come inside," she invited him. "We must reward you for bringing Laddie home. We will start it off with ice cream and cake!"

Joey was embarrassed because the Stewarts treated him like a hero. This was new to him!

After Joey had eaten, Bill Stewart said, "We think highly of Laddie. He is a prize-winning dog!" Bill Stewart pointed to the cups on a shelf Laddie had won.

After a pause Bill Stewart asked,

"Would five dollars reward be enough?" Shaking his head, Joey said, "I don't want money as a reward!"

Husband and wife exchanged puzzled looks. "What do you want?" asked Bill.

Joey hesitated; then he said, "You may not want to give me what I ask?"

Ruth said kindly, "Joey, we don't know if we can unless you tell us."

Joey took a deep breath. "Mrs. Stewart, you had me in the fifth grade and you know what a poor student I am. And, Mr. Stewart, you are the coach of our baseball teams. You know how poorly I play baseball. What I want for a reward is this: Mrs. Stewart, would you help me with my studies after school? Mr. Stewart, would you help me to become a better baseball player?"

The response from the Stewarts was quick and enthusiastic. Ruth kissed him while Bill shook Joey's hand warmly.

"Of course we will help you, Joey. You come to our home every day after school," said Bill Stewart.

Ruth smiled. "You will have supper with us every day. Tell your mother about this so she won't worry where you are."

For months Joey went to the Stewarts' home. At first progress was slow but the Stewarts had a great deal of patience. And it wasn't long before Joey, and every one else, saw the progress Joey was making in school and on the baseball field.

Joey became a regular and a star on the second team. And one day Joey heard the captain of the first team ask Coach Stewart, "Coach, could Joey Walton play with us on the first team? We need him!"

Joey became a regular on the first team outfield!

Because he had gone to the Stewarts' home after school, Joey was not able to attend Miss Grey's Bible Class. And one day he met her on the street.

"Joey, the children have told me how well you are doing in your studies and playing ball. God certainly did answer your prayer, didn't He?" asked Miss Grey.

"Our prayer, Miss Grey! You prayed, too," he reminded her.

Linda Grey smiled; then she said, "Joey could you come to our next Bible class and tell the children about this answer to prayer?"

"Be glad to, Miss Gray," said Joey happily.

On the appointed day, Joey stood before the children in the Bible Class. Most of them were the same ones who had attended Miss Grey's Bible Class

when he had accepted Jesus Christ as his Saviour six months ago!

Slowly Joey began, "You all know I was pretty dumb and a poor baseball player!"

The children nodded, but Irene Fuller said quickly, "But now you are one of the smartest in our class. Joey, we all are very proud of you!"

Danny Wilson said, "Joey you are a great baseball player. All of Coal Hill is still talking about those two great catches you made yesterday. Your hit won the game!"

Joey blushed. "Most of you were here when I had accepted Jesus Christ. After you had gone home, Miss Grey and I had prayed to the Lord to help me become a good student and improve as a ball player."

"How did God answer your prayer, Joey?" asked Danny Wilson.

Joey smiled at him. "While I was walking home from the Bible Class, I was so deep in thought I had walked clear out of Coal Hill. As I was returning to town, I saw Laddie, the Stewarts' prize-winning collie, running toward me. I caught his chain and led him back. The Stewarts were so grateful they gave me ice cream and cake. Then Coach Stewart offered me five dollars reward. Instead I asked them to repay in another way. I asked Mrs. Stewart if she would help me with my studies after school. And if Mr. Stewart would help me improve as a baseball player. They agreed. That was the answer to my prayer," said Joey.

Danny put up his hand. "Joey!"

"Yes, Danny!" said Joey.

"Did Laddie ever run away from the Stewarts before?" asked Danny.

"No, Danny! This is what puzzled the Stewarts; they just could not understand why Laddie had run away. But Miss Grey and I know why. It was the Lord who had a hand in this," replied Joey.

After Joey had finished and sat down, Miss Grey took his place in front of the children. "You have just heard what God has done for Joey. God changed Joey from a failure in school and on the ball field into a success. All of you have been coming to my Bible Class for months but not one of you, except Joey Walton, is saved. Would any of you want to accept Jesus Christ as your personal Saviour now? If so, please raise your hand!"

Joey Walton saw every child raise his or her hand. He saw Linda Grey smile; then she wiped tears of joy from her eyes!

Mr. Nosek is a free-lance writer whose family resides in Pine Bluff.

Students celebrate life at Glorieta Assembly

GLORIETA, N.M. — In a first-of-its-kind meeting, more than 1,100 high school students gathered at Glorieta Assembly Dec. 26-30 for the 1971 Winter Youth Celebration. Sponsored by the church training department of the Southern Baptist Sunday School Board, the celebration utilized the music, language and style of youth today. The first evening—and those services to follow—presented a variety of worship forms that packed standing-room-only crowds into the small heated auditorium.

Gene Cotton, folk singer from Nashville, Tenn., performed and shared his testimony on Sunday evening.

On Monday, a multi-media worship service carried out the celebration theme, showing both the problems and the joys of life.

"Being Me, A Worship Service for Today" climaxed Tuesday's emphasis on individual life celebration. Responsive readings, meditations, solos and hymns—a mixture of the traditional and the newly written—created an informal worship experience.

Creative activities during the week gave opportunities for individual and group expression. Artistic endeavors; hymn music, prose and poetry writing; dramatics; and film and slide making were among the experimental vehicles for expression of individual creativity.

These creations were used extensively in a midnight celebration service on Wednesday, following a decision service.

Thursday morning, the world premier of the musical "Celebrate Life!"

concluded the celebration. Buryl Red and Ragan Courtney, New York-based composers of this story of the life of Christ, had spent the week directing rehearsals and the premier performance.

One conference leader, Ed Seabough, associate secretary for the department of missionary personnel, Southern Baptist Home Mission Board, Atlanta, noted that the students were "a serious group." "They dived in with all their gusto, spontaneity, and creativity," he said.

Seabough said he felt it was "no sacrifice in any way" for the students to attend the celebration during their Christmas vacation. He defined their motivation as an interest in being a better Christian and a desire to have a good time. "And there's really nothing wrong with that!" he added.

When asked about the interest in religion among young people today, Seabough acknowledge "a spiritual awakening." "We cannot deny the working of the Holy Spirit," he said. He also noted that "Because in pop culture the 'in' thing is to be interested in all world religions, it has caused young people to discuss religion publicly and to not be ashamed of being a Christian. This has also brought in some of the previously 'fringe' Christians."

Additionally, he said, "The breaking down of old forms and structures and the trying of new things has caused excitement in the Christian faith."

According to Bob Taylor, director of the celebration and church training youth consultant for the Sunday School Board, plans are now for the celebration to be a continuing event in future years.

Attend

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Denver

March 27-30, 1972

(East) †

Richmond

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Silk Secrets

By Elizabeth Phillips

Two Persian monks trudged wearily on their way. They had walked all the way from Constantinople to China. Under secret orders from the Roman emperor, they were now making the return journey. In their hands they carried a simple, small piece of hollow bamboo.

Had the knowledge of their mission become known, the men would have faced instant death. They had been sent to China to steal some eggs, eggs of the valued silk moth. The eggs were hidden in the hollow bamboo.

Upon the return of the two, the emperor was delighted. The little nest of eggs concealed in the bamboo represented a rich gold mine. Even Rome in all her glory could not produce silk. Perhaps that is the reason the emperor had gone to such extreme measures to learn the secret.

The making of silk is one of the oldest industries in existence today. For nearly five thousand years, the people of China have been making silk. They discovered that the silkworm, which really is the larva of a moth, could be kept alive in captivity. The larvae were kept clean and fed on mulberry leaves.

The Chinese made the silkworms their prisoners. They not only guarded their prisoners but their secret of silkmaking as well. As is true with most secrets, slowly the news became known. The people of China could not forever keep their treasured secret.

Of all the industries in our own country, the making of silk is not one of them. Even though mulberry trees grow in abundance and silkworms thrive, labor is too scarce and too costly. Even today, experimenters in California are trying to produce raw silk.

Take a closer look at the moth and its egg—that is, if you can see them. Forty thousand eggs are needed to weigh one ounce. The eggs are kept clean until the mulberry trees are in leaf. After hatching out in the sun or in an incubator, the tiny larvae begin to eat and grow almost immediately.

As they form into the caterpillar stage, they continue to eat for several days. Then comes the beginning of the end. A sticky substance inside the body of the caterpillar is to become silk. This the marvelous product which caused the Persian monks to make their long, tiresome journey.

When the silkworm begins its intriguing chore, it works without stopping for three days. Slowly, its head goes round and round, never stopping. All the while, the silk never fails. It comes in a tiny stream from the lower lip. The hairlike thread is one long, continuous filament.

Little by little, the silkworm builds its lovely castle. The cocoon is woven so perfectly that the worm is completely encased.

The work is over. Possibly the silkworm's life is over as well. Only the most perfect cocoons are saved for the purpose of reproducing.

TALL WAVES

By Thelma C. Carter



A storm at sea is unforgettable. When you are near the coastline of a stormy sea, you can see the waves grow in height and force according to the strength of the storm winds that produce them.

We are told that hurricane winds, traveling at seventy-five miles an hour, can cause ocean waves to rise to a height of seventy feet. Imagine ocean waves rising as tall as a six-story building.

Oceanographers, men who make maps of oceans, tell us that most ocean waves, calm or stormy, are caused by the pressure of winds. However, there are other causes. Great tidal waves are brought about by volcanoes which erupt within the oceans or by the sudden sinking of the ocean floor caused by an earthquake. Great waves also are set in motion by glaciers sliding down mountain slopes and pushing icebergs out to sea.

We learn that a single wave may travel several thousand miles. Waves starting in Alaska have caused destruction in Hawaii.

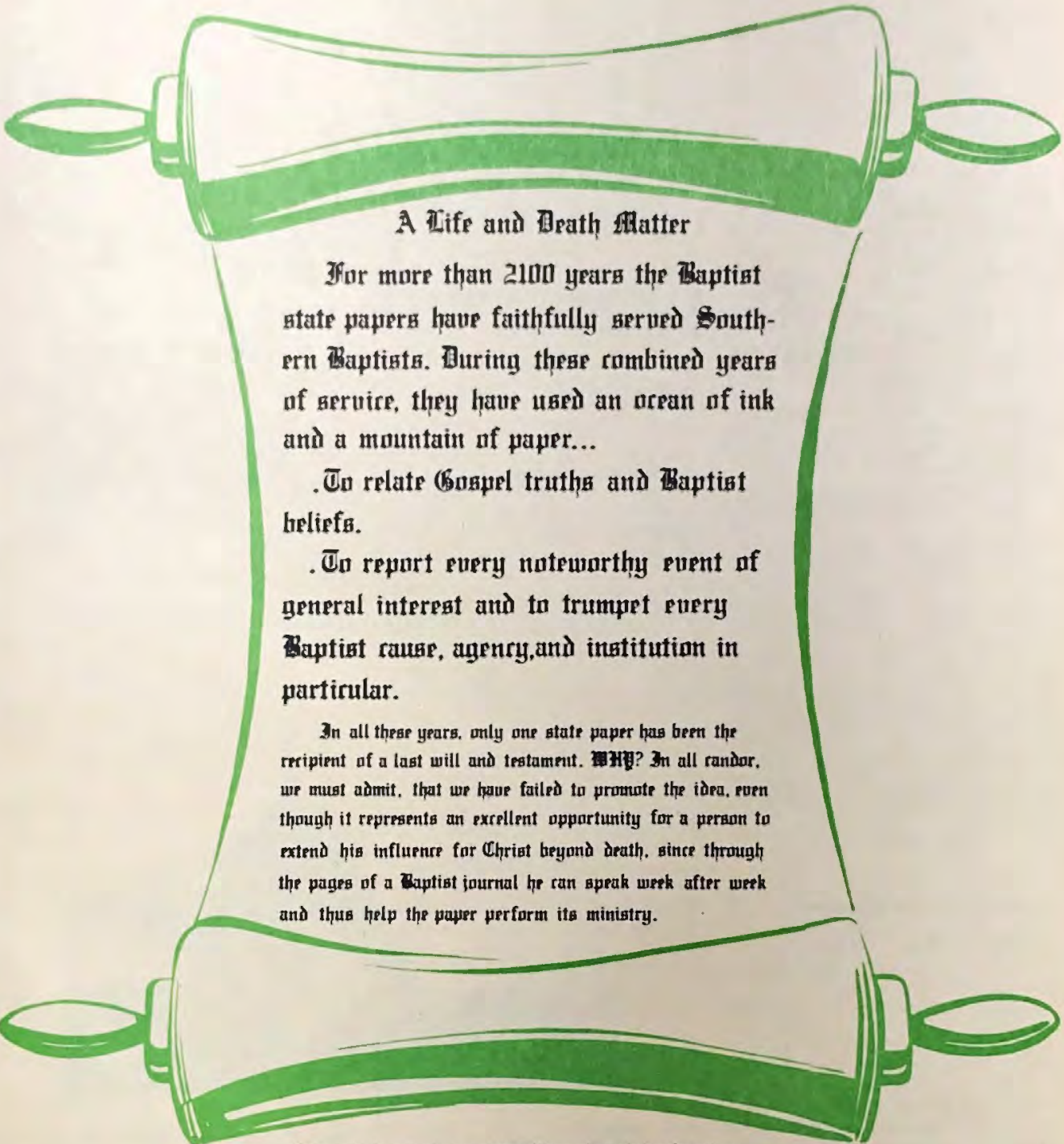
The force of stormy ocean waves is beyond measure. Weathermen may warn people of a stormy sea, but they cannot predict what an angry ocean may do when it sweeps over the land.

Frequently in this wondrous world of ours, hurricane winds and waves strike villages and cities. This is especially true in the warm tropical islands.

(Sunday School Board Syndicate, All Rights Reserved)

Raising silkworms is not especially difficult. Any boy or girl who has a mulberry tree in the backyard, and can get the eggs, can start his own business. One thing more—it takes time and patience.

When next you wear a silk dress or a silk shirt, enjoy it and wear it with pride. The birth of your garment meant the death of many silkworms.



A Life and Death Matter

For more than 2100 years the Baptist state papers have faithfully served Southern Baptists. During these combined years of service, they have used an ocean of ink and a mountain of paper...

. To relate Gospel truths and Baptist beliefs.

. To report every noteworthy event of general interest and to trumpet every Baptist cause, agency, and institution in particular.

In all these years, only one state paper has been the recipient of a last will and testament. **WHY?** In all candor, we must admit, that we have failed to promote the idea, even though it represents an excellent opportunity for a person to extend his influence for Christ beyond death, since through the pages of a Baptist journal he can speak week after week and thus help the paper perform its ministry.

If interested, contact your state Editor or Foundation Secretary.

(Sponsored by the Southern Baptist Press Association.)

The bookshelf

Barnabas: Restless Fighter, by John Warren Steen, Broadman, \$1.50

Mr. Steen, editor of adult materials for the Sunday School Department of the Baptist Sunday School Board, Nashville, uses the vehicle of fiction to present Barnabas of the Bible, in Barnabas' search for and discovery of faith as he met Saul of Tarsus.

How to Talk to God When You Aren't Feeling Religious, by Charles Merrill Smith, Word, 1971, \$4.95

Says Bill Moyers of this book: "There is joy in this book, and humor, irony, and power. . . Anyone who believes faith is living will find this book a refreshing oasis. . ." Author Smith is widely known for his book *How to Become a Bishop Without Being Religious*.

Luke for the Space Age Church, by Elmer L. Gray, Broadman, \$1.50

Dr. Gray, dean of Golden Gate Seminary, Mill Valley, Calif., sets forth incidents in the life of Jesus as guides for meeting contemporary situations.

The Christian Way of Death, by Gladys Hunt, Zondervan, 1971, \$3.50

Mrs. Hunt offers consolation for the bereaved and thoughtful preparation for those who yet face an encounter with death.

The Reputation of a Church, by G. Avery Lee, Broadman, \$1.50

Dr. Lee, pastor of St. Charles Avenue Baptist Church, New Orleans, draws examples from New Testament churches to illustrate various church problems, such as materialism, social conformity, spiritual apathy.

Following are recent paperbacks:

The Heart of the Yale Lectures, by Batsell Barrett Baxter, Baker, \$3.95

Hastings' Illustrations, by Robert J. Hastings, Broadman

Wisdom the Principal Thing, Studies in the Book of Proverbs, Kenneth L. Jensen, Pacific Meridian, \$2.95

New Welcome Speeches, by Amy Bolding, Baker, \$1.95

Live Your Life, How to Live Your Life More Fully, by Walter A. Heiby, Living Books, 95¢

The Top Ten of Robert G. Lee, Choice Sermons from a Lifetime of Preaching, by Robert G. Lee, Baker, \$2.95

Listening to the Church, by Virgil Wesley Sexton, Abingdon, \$2.75

Demons in the World Today, by Merrill F. Unger, Tyndale, \$1.95

Go Ye . . . and Teach, by Ralph

Cottrell, Baker, \$1.95

The Golden Ladder of Stewardship, by Leila T. Ammerman, Baker, \$1.50

Anecdotes and Illustrations, by Wilbur E. Nelson, Baker, \$1.95

201 Sermon Outlines, by George Brooks, Baker, \$1.50

What Did the Bible Mean? Compiled by Claude A. Frazier, Broadman

The Bible for Today's World, by W. A. Criswell, Zondervan, \$1.50

Better Living Through Christ, Studies in the Book of Hebrews, by John H. Schaal, Baker, \$1.95

Bangladesh will open to missionaries

SEATTLE (EP) — The new country of Bangladesh probably will open its doors to foreign missionaries within a few months, says a veteran missionary.

Dr. Fred D. Jarvis, who has just returned from visiting Pakistani refugee camps in India, said Pakistan's "nightmare" is a challenge Christians must meet.

481 decisions recorded during Ohio campaign

Evangelist Hyman Appelman, Kansas City, Mo., closed a meeting Sunday, Jan. 2, with First Church, Germantown, O., where C. Marvin Brads is pastor. During the meeting there were 481 recorded decisions for Christ, 98 on profession of faith and for baptism, 4 by letter, 2 surrendering to the ministry, the rest in total rededication for family altars, tithing, soul-winning.

Writes Pastor Brads: "The Appelman meetings involved every organization in our church, resulting not only in large numbers saved and added to the church, but also in kindling revival fires."

He said Bangladesh traditionally has been "a very neglected part of the world," having only a few foreign missionaries for every 750,000 people.

Aid furnished to suffering people during the recent war, he said, gave missionaries favor with the people.

Jarvis is founder and president of the New Life League headquartered in Chicago.

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What price discipleship?

By Vester E. Wolber
Ouachita Baptist University

International
Luke 9:1-6, 23-25,
57-62, 10: 1-12
January 23, 1972

This lesson centers on the seriousness of discipleship which goes beyond learning and fruits in abiding fellowship and determined followship. Full discipleship calls for a full commitment, regardless of cost; and a careful consideration of this demand serves to remind us of our faulty, if not limited, discipleship.

The mission of the twelve (9:1-6)

1. Why did Jesus send out the twelve? He sent them to preach the Gospel of the kingdom of God. He sent them to minister to the needs of the people. He sent them on a fact-finding mission.

2. What preparations were made for the success of their mission? Jesus gave them authority over evil spirits and gave them power to heal diseases.

3. What instructions were given them? They were to travel light and depend on the hospitality of those whom they served for food and lodging. This policy became the pattern which was followed by the early church (First and Second John) and in various forms has come down to the twentieth century. An early American Methodist elder in sending his "circuit riders" into the wilderness assured them that God would take care of his messengers even if he had to put his angels on half rations.

Jesus also instructed his disciples to shake the dust off their feet (a Jewish custom) as their testimony against any village which did not receive them. From this instruction it is seen that preaching is the declaration of an ultimatum.

The cross of self-denial (9:23-25)

1. After drawing from the disciples Peter's great confession that he was the Christ, and after informing them that he would suffer rejection and death to be followed by his resurrection; Jesus made his most serious demands upon his disciples. He made self-denial and daily cross-bearing conditions of discipleship and followship. To deny self is to dethrone self, to remove one's self from the central position in one's set of desires.

2. He laid out one of the paradoxes of the Christian life: one who tries to protect and preserve his life loses it; and one who gives his life—loses it for Christ's sake—finds and preserves it. And just here is the supreme issue of life: if one were to gain all things else and lose himself, his soul, he would lose all.

Here, then, is life's greatest question: what are you doing with you? In answering the question, it must be kept

in mind that you are all that you have; you are all that you will ever have; if you would preserve you self you must invest it.

Roadside counseling (9:57-62)

When the time drew near for his departure, Jesus set his face toward the holy city (9:51), and it was on this journey to Jerusalem that he conducted a series of counseling sessions.

1. In a spontaneous outburst of momentary enthusiasm, a man announced his readiness to follow Jesus wherever. The Lord's answer indicates that the enthusiastic volunteer had not counted the cost. Hardship, deprivation, and homeless nights may be the cost of following Christ. Foxes and birds have their homes, he said, but the Son of Man didn't have a bed.

This man was probably a "joiner", one who makes a warm and positive response to every new challenge. If he were with us today, he would join every new movement that gets under way for good and would volunteer for every task which needs to be done. Such people have real talent for volunteering but seem to burn up all their energies in volunteering and have nothing left for the follow-through.

2. In contrast with the first man who made a too quick decision, a second man with whom Jesus counseled was too slow to come to a decision. He was indecisive, hedgy: he thought of other obligations which needed to be met, and interposed these responsibilities ahead of the obligation to follow Jesus. He had family responsibilities: he must care for his aged father; but the Lord said that others who were themselves spiritually dead could assume that obligation.

The core of Jesus' answer is that one's first responsibility in life is to the Lord, and this obligation must be given priority over every other. The practical lesson is that a postponed decision for doing right is a policy decision for continuing to do wrong.

3. A third counselee made what appears to have been a clean decision but he was bit reluctant to put his decision into execution. His request that he be allowed to go bid farewell to his family suggests that he had not burned his bridges behind him. A reluctant bride may become a half-hearted wife,

forever remembering the man she might have had if she had not settled on the one she got; and a reluctant disciple needs to come to a firm decision before the world turns on its charm to woo him back.

In the New Testament age, a man could not hold a primitive plow in hard ground and plow a straight furrow while looking backward, and in any age one cannot live as a Christian while centering his attention on secular interests.

These counseling records speak to us loud and clear: if one would follow Christ he needs to sit down and count the cost of true discipleship, make a firm decision to meet these terms, and concentrate full attention on the task ahead. It costs—sometimes costs dearly—to be a true follower of Jesus; but one doesn't get off scott-free if he decides not to follow Christ—not in the long run.

Jesus People leaders carried cross

Two young Baptist evangelists from the United States, both considered leaders of the Jesus movement, have returned there following separate trips to Germany and the British Isles, where they carried crosses in an effort to bring the Jesus movement to Germany, England, Scotland, and Northern Ireland.

Both men are members of churches aligned with the Southern Baptist Convention. Arthur Blessitt, called the minister to Sunset Strip in Hollywood, California, and Sammy Tippit, who leads a ministry to street people in Chicago, described response to their efforts in the four countries as "fantastic," according to Baptist Press, news service of the Southern Baptist Convention.

Blessitt, who marched across the United States last year carrying a cross and who carried a cross on both sides of no-man's land in Belfast, Northern Ireland, marched across England, Scotland, and Northern Ireland during December carrying a cross and speaking in public rallies.

Using the same approach, Tippit and several of his co-workers marched across Germany, staging a prayer and fast vigil on Christmas Day at the Berlin Wall.

Tippit said he came to Germany hoping to bring the Jesus movement to that country, but that he found it was already there.

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God's love for the lost

By C. W. Brockwell Jr.
Minister of Education, Calvary Church, NLR

Life and Work

Jan. 23, 1972

Luke 15:1-32

God seems to express only two emotions toward man—joy and sorrow. They are in keeping with Jesus' revelation of God as a loving Father. Because he does love, then he either rejoices or is saddened by our response to his love.

The unit of study before us provides a close-up view of the loving Father. As we study the "Gospel for Sinners" we should be able to see more clearly God's love for all men and accept our responsibility for sharing the Gospel with all men.

The background for our first study is Luke 15:1-3. It is the setting for a drama which reaches its climax on th

The background for our first study is Luke 15:1-3. It is the setting for a drama which reaches its climax on the cross. The miracles or signs Jesus performed stirred humanity like nothing ever had. Most of the religious practice of the day had settled down to a cold observance of the law. People were so confused over what they could do and could not do that some had abandoned all hope. The resentment and bitterness of rebellion seethed in their hearts until their bodies were crippled with all manner of diseases.

Jesus' appearance was like a breath of fresh air in a stuffy room. He gave people hope. He told them and showed them of God's care for them. When they began to believe him, the very people who seemed to be serving God tried to defeat him. When the Gospel goes out, the hypocrites will always rise up to fight it. Many of the Scribes and Pharisees did not see the change in people because they were alarmed over the change in approach toward people. Jesus mixed with all man while they kept their theological distance.

At the beginning of Jesus' ministry, drastic action had to be taken to help the people get up out of their beds of despair. Often a man needs food, clothing or medicine before he will notice anything else. When the people saw Jesus cared about their bodies, they were able to accept his care for their spiritual life as well. So Jesus began to tell more and more stories so the people could get hold of something solid with which to face life. It was also important for them to do some thinking on their own and not have to lean so much on someone else.

The Good Shepherd and the lost sheep

Finley Graham, missionary to Lebanon, once asked a shepherd if he could really tell one sheep from

another. The shepherd said he could be blindfolded and run his hand over the face of each sheep and tell you its name.

The lonely shepherd has always been a hero to those who knew him. Weather-beaten, often scarred by skirmishes with wild animals, he was forever squinting into the sun to watch the last lamb enter the fold for the long night. If one were missing, he went to find it and returned either with the lamb or its body.

Jesus said God's love is like that. He rejoices over the 99 righteous but he never forgets the one lost to his care. Does a mother ever go to sleep before the last son or daughter is in bed? Is a teacher ever satisfied if even one of her pupils refuses to learn?

Now one person would not seem to be very important in a mass of humanity unless that one person were you. Suppose Jesus had not gone through Jericho? Would Zacchaeus ever have been changed? And suppose Jesus had stopped short of the cross? Would the thief on the cross be forever lost as well as us? Or what if no one had cared for you? How would you have found Christ?

Somewhere, there is another lost individual waiting on your witness.

The Desperate Woman and the lost coin

"Marge, this is Betty and I have lost my wedding ring. What am I going to do? Can you come over?"

Marge and Betty frantically searched the house but to no avail. Betty was in tears. They looked in the cabinets, under the sofa, and even searched the trash but no trace of it could be found. They were just about to take the sink drain pipes apart when Betty went to her purse for something and there it lay. You never heard such carrying on between two grown women in your life!

Jesus said God is like that. He uses every possible method to reach those who are lost to him. Some he blesses in an extraordinary way; others he tries to touch through extreme hardship. To some he will send a friend during a time of need and to others a pamphlet, book or radio message. In any case, God uses the most effective method if the person can be reached at all.

The Loving father and the prodigal son

Early in his two son's life, Sam put aside money for their use at some future date. By the time the two boys had

graduated from High School, the total amount in the trust fund ran into the thousands. Sam was sole owner of a growing manufacturing plant. Both boys worked after school and on weekends in the mill in order to learn the business.

One day John, the youngest, talked to his father about leaving. "Dad, I appreciate all you are doing to help me learn the business, but it just isn't my bag. I don't know what I want to do but I would like to go down to L.A. where some of my friends are and try something else. Could you advance me some money out of the trust fund to help me get started?" Reluctantly the father agreed and John left.

Now even though John had worked in the plant for some time, he did not possess any technical skills and soon drifted from one job to another. Eventually, he ended up in a hippie commune near San Francisco after being introduced to drugs by one of his "friends."

A classified ad in the paper by an anxious parent caught his eye one afternoon and he remembered his father's parting words. "Now son, if you don't find what you are looking for, come on back and we will work out something?"

You know the rest of the story.

Jesus said God is like that loving father. No one ever goes too far to escape his loving care and there is a way back for anyone who calls upon him. Pride and death are the only things that block the road to God.

Come on back while you can.
And if you never went astray,
welcome back those who do.

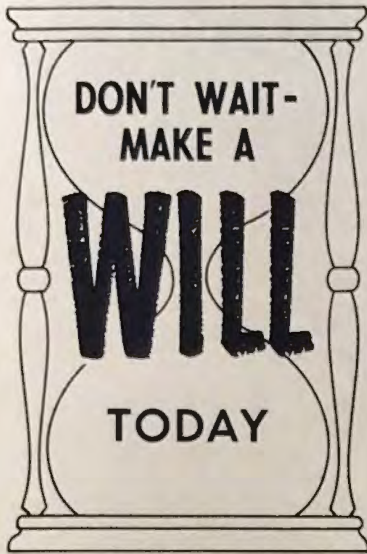
News about missionaries

Rev. and Mrs. Earl G. Goatcher, missionaries on furlough from Thailand, may now be addressed at Culberson City Hospital, Van Horn, Tex. 79855. Goatcher was born in Formosa, Ark., and lived in Missouri and Arkansas while growing up. Mrs. Goatcher, the former Joann Horton, was born in Carlsbad, Tex., but claims Odessa as her hometown. When they were appointed by the Foreign Mission Board in 1962, he was administrative resident at Arkansas Baptist Medical Center and interim pastor at Riverside Baptist Church, both in Little Rock.

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Index

- B**—Baptist education, the future of p. 14; Beebe, First, to dedicate new building p. 6; "Baptist beliefs," an appeal to Caesar p. 13.
- C**—Communication, more on (Consensus) p. 3; Consensus, reply to (L) p. 5; Carter, Mr. and Mrs. Noah, celebrate 50th anniversary p. 7.
- D**—Doctrine, need for (Doctrines of the faith) p. 11.
- E**—Editor of ABN, job description p. 3; Evangelism as critical issue p. 12.
- H**—Homecoming to Arkansas (One layman's opinion) p. 2.
- L**—Lurapkin, Doyle, to Barton Church p. 10.
- Mc**—McClanahan, John, attends Christian Life Commission meet (photo) p. 7.
- W**—Wood, Mr. and Mrs. Willie, celebrate 50th anniversary p. 7; Wigger family in missions p. 10; "Woman's viewpoint," what's under caps p. 8.
- Y**—Youth in action (IMSI) p. 4.



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The unseamly A smile or two

The journalism graduate got his first job as a cub reporter on a country weekly. The managing editor was very explicit that names must be obtained on all news items.

So he handed in this item: "Last night during a severe electrical storm, lightning killed three cows on a farm west of town. Their names were Bessie, Maggie, and Florence."

* * *

A minister, making a call, was sitting in the parlor with his hostess when her small son came running in carrying a dead rat.

"Don't worry, Mother, it's dead. We bashed him and beat him until—" and, noticing the minister for the first time, he added in a lowered voice, "until God called him home."

* * *

The first thing a child learns when he gets a drum is that he's never going to get another one.

* * *

Money may talk, but today's dollar doesn't have cents enough to say very much.

* * *

Seeing ourselves as others see us probably wouldn't do much good. We wouldn't believe it anyway.

* * *

The political speaker stepped to the rostrum. "I'm pleased to see this dense crowd here tonight," he began.

Then a voice from the rear of the auditorium echoed throughout the hall. "Don't be too pleased. We ain't all dense."

* * *

With air pollution being what it is, especially around our larger cities, one comic says he put air in his automobile tires recently and two of them died.

* * *

Man to Internal Revenue auditor: "Mind hurrying? My tranquilizer is starting to wear off."

* * *

Among the several good ways to achieve failure, never taking a chance is the most successful.

"I beg your pardon," said the man returning to his seat in the theatre, "but did I step on your toes when I left?"

"You sure did," came the reply.

"Good, I am in the right row."

* * *

A neighbor dropped in at the young newlywed's house and found the bride in tears.

"What's wrong, dear?" she asked.

"I made a cake for John," said the unhappy bride, "and put it in the refrigerator an hour ago—and there isn't a bit of frosting on it."

Attendance report

January 9, 1972

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	50	24	
Alicia	66	58	
Beirne, First	56	26	
Berryville			
First	186	48	2
Rock Springs	108	80	
Blytheville, Gosnell	220	94	2
Booneville			
First	249	200	
Glendale	73	28	1
Camden, First	426	66	
Cherokee Village	105	23	
Concord, Mt. Zion	33	20	
Crossett			
First	489	148	
Mt. Olive	277	171	
Dumas, First	255	65	
El Dorado			
Caledonia	37	22	
Ebenezer	141	65	
Farmington, First	92	42	
Forrest City, First	627	187	
Ft. Smith			
First	1318	468	18
Grand Avenue	720	288	2
Moffett Mission	42		
Haven Heights	266	139	5
Gentry, First	157	77	1
Grandview	68	44	
Greenwood, First	317	126	
Hampton, First	155	51	
Harrison			
Eagle Heights	236	89	
Northvale	142	74	3
Helena, First	261	68	2
Hope, First	454	168	1
Hot Springs, Lakeside	164	92	
Jacksonville			
Bayou Meto	148	77	
First	444	95	2
Marshall Road	368	152	2
Jonesboro, Nettleton	271	105	2
Lake City, Bethabara	119	103	3
Lake Village	60	37	
Lavaca, First	287	151	
Lepanto, First	276	166	1
Lincoln, First	171	47	1
Little Rock			
Crystal Hill	127	56	
Geyer Springs	758	298	4
Luxora, First	60	26	
Magnolia, Central	578	207	
Marked Tree	153	55	
Melbourne, Belview	131	82	
Monticello, North Side	101	60	
North Little Rock			
Baring Cross	560	231	5
Calvary	359	147	7
Gravel Ridge	196	126	1
Levy	450	85	3
Park Hill	807	143	5
Sixteenth Street	69	47	
Sylvan Hills First	285	132	
Paragould, East Side	231	99	
Paris, First	417	87	1
Pine Bluff			
Centennial	227	87	
East Side	184	116	1
First	720	133	
Green Meadows	77	39	
Second	142	49	2
Russellville, Second	238	102	
Springdale			
Elmdale	402	119	1
First	702	234	16
Oak Grove	68	38	
Van Buren, First	448	218	
Mission	61		
Vandervoort	51	28	
Walnut Ridge, First	317	90	2
Chapel	49	41	
Warren			
Immanuel	264	112	2
Southside Mission, First	82	54	10
West Memphis			
Calvary	227	132	2
Vanderbilt Avenue	101	70	

Israeli compiles 'Who's Who' of Old Testament persons

LONDON (EP) — Mrs. Joan Comay, wife of the Israeli ambassador to the Court of St. James, has put the finishing touches on an editorial project titled "Who's Who in the Old Testament."

Her work now lists alphabetically from Aaron to Zurishaddai the personages of the first testament of the Bible.

"The idea of the book is so simple that, like all simple ideas, it's incredible that it hadn't been thought of before," she said.

"After all, there is a Who's Who of Shakespeare and of Dickens."

A moment with Dr. Hargroves

Remember Jesus Christ

By V. Carney Hargroves
President, Baptist World Alliance

"Remember always, as the center of everything Jesus Christ . . . raised by God from the dead . . ." 2 Timothy 2:8 (Phillips).

One day on a church bulletin board I saw these words: "A man's real possession is his memory." Later I called the minister of the church to ask him about it. He said the full quotation, from an essay written over 100 years ago by a man named Smith, was "A man's real possession is his memory. In nothing else is he rich, in nothing else is he poor."

Sir James Barrie once said, "God gives us memory that we might have roses in December." Someone else put it, "Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, the council chamber of thought." A child said "my memory is the thing I forget with."

Since all of us at times have a tendency to remember the wrong things, the words of Paul are much in order—"Remember Jesus Christ as the center of everything." In the church in Philadelphia, of which I was the minister, there was a large rose window 20 feet in diameter. The colors, predominantly red and blue, were magnified when the sun shone brightly through them. At the center of the window there was a figure of Jesus Christ. Often we called attention to the symbolism of the Master being at the center of our lives and in the total life of the church and we urged that we never forget him.

Under many circumstances it is important for us to remember Jesus Christ. One of these is when we are tempted to do wrong—to neglect duty, to be unfaithful, to take what does not belong to us, to be immoral.

Temptation itself is not something of which we should be ashamed. The

shame comes when we fall before it. Jesus, too, was tempted and most severely in the desert, in the garden, perhaps many times between these events. He overcame them all by his dependence on God and by seeking to do his will. Remember Jesus Christ and his mastery of temptation.

Another circumstance is when we are hurt by our friends, neglected by them and misunderstood by them. This was the experience of Jesus. His friends denied him and deserted him. They were men he had trusted, men with whom he had traveled, with whom he had shared his resources and to whom he had given the best effort of his mind and heart.

The human reaction is to repudiate those who treat us badly whether they be friends or enemies. This Jesus did not do. Rather, he measured up to his own divinity in the fullest way. When hanging upon a cross and seeing before him those who had hurt him, he said "Father, forgive them."

Whatever the circumstance, a duty that demands faith, a danger that requires courage, a temptation that calls for strength, a hurt that asks for forgiveness—remember Jesus Christ. With Him at the center we shall have the faith, the courage, the strength, and the will to forgive.

Four Sudanese baptized, showing church growth

KHARTOUM, Sudan (EP) — Four Sudanese Christians were recently baptized here in the capital city of this predominantly Islamic Republic.

At the conclusion of the Sunday Arabic church services at Sudan Interior Mission headquarters, the believers walked to the Nile River, where Pastor Haruun, of the Dinka tribe, and Pastor Nagi, a Nuba, baptized a young couple and two women.

Reports from the south indicate slow but steady church growth despite intense hardship.

Billy Graham second on 'Most Admired' list

PRINCETON, N.J. (EP)—Evangelist Billy Graham placed second and Pope Paul eighth in the Gallup Poll's list of most admired men in 1971.

President Nixon was in first place for the third consecutive year. Graham, also second in 1970, was not far behind the Chief Executive.

Premier Golda Meir of Israel led the list of most admired women. Mrs. Mamie Eisenhower, first in 1970, was fifth this time. Mrs. Nixon ranked second for the second year.

New choices of most admired men included consumer advocate Ralph Nader, comedian Bob Hope and Alabama's Gov. George Wallace.

Women appearing for the first time were Martha Mitchell, wife of Attorney General John Mitchell, and Shirley Chisholm (D.-N.Y.).

The complete lists:

Men: President Nixon, Graham, Sen. Edward Kennedy, (D.-Mass.), former President Lyndon Johnson, Sen. Hubert Humphrey (D.-Minn.), Vice President Spiro Agnew, Nader, Pope Paul, Hope and Gov. Wallace.

Women: Mrs. Meir, Mrs. Nixon, Mrs. Joseph P. Kennedy, Premier Indira Gandhi of India, Mrs. Eisenhower, Mrs. Jacqueline Onassis, Mrs. Lady Bird Johnson, Mrs. Mitchell, Sen. Margaret Chase Smith (R.-Me.), and Mrs. Chisholm.

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