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September 23, 1971

Arkansas Baptist State Convention

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Arkansas Baptist
NEWSMAGAZINE

September 23, 1971

The Attica crisis



ELM

Attica has me worried.

Mainly, I'm worried about my own reaction to what happened last week at the New York prison. When the news came that the prison rioting had been put down, even at the snuffing out of dozens of lives of prisoners and hostage guards, I was glad. As a law-and-order advocate, I jumped to this conclusion.

"Good!" I said within myself.

"They asked for it and now they've got what was coming to them!"

But I did not yet know the whole story. I did not know about the routine inhumanity perpetrated by the prison administration at Attica.

Governor Rockefeller sent condolences to the families of the guards slain. He had not one hint of sympathy for the families of prisoners killed. In the morgue, only the bodies of the dead guards bore human-name tags. The bodies of the others were identified by mere numerals. The second day after the killings, relatives of prisoners sought in-vain to ascertain from prison authorities whether or not their prison kin had been among the victims.

Attica is a grim place of "clanging steel and bare walls," reports newspaper columnist Tom Wicker, who describes the inhumanity of living conditions. "The observers were struck by the pathetic sight of shaving mirrors popping instantly from the window of each steel door. The windows are too small for the cells' occupants to see anywhere but straight ahead. Only the mirrors can show the prisoners what is happening in their 'home'."

Nobody but the police had guns. And the hostage guards who were killed were killed by gunshot, not by being stabbed and slashed by the rioting prisoners, as prison staffers had announced.

"Time and again," reports Wicker, members of the special observers' group that tried to negotiate a settlement at Attica heard the prisoners plead that they, too, were human beings and wanted above all to be treated as such."

Attica, reports Wicker, "like most prisons, is not a 'correctional facility' at all. The phrase is a gruesome euphemism. No 'corrections officer' there has any real training in correcting or teaching or counselling men. Rather, they are armed guards set to herd animals. . . All (prisoners) work for 30 cents a day, and one of their grievances claimed that they often were bilked of that."

Believing, as I do, that Christ died to save all of us sinners, both inside and outside prisons, I am persuaded that the Christian attitude must always be one of compassion.

Erwin L. McDonald

In this issue

- A gift to Southern Baptist College by a Harrisburg couple will help finance one of the projects for which the Ouachita-Southern Advancement Campaign is being conducted. Judge and Mrs. Maddox are featured on this week's cover. More information is found in a story on page 11.
- The recommendation of the "Committee of 25" is found on page 11. The recommendation comes after two years of study on requirements for membership by churches in the Arkansas Baptist State Convention. See also an editorial on the subject on page 3.
- Since the recommendations of the "Committee of 25" cite the "Baptist Faith and Message" statement adopted by the SBC in 1963, the entire statement, along with the report of the committee who wrote it, is carried this week. It begins on page 12.
- The co-chairmen for the Advance division of the Ouachita-Southern Advancement Campaign are listed on page 15. A list of the churches in this category is included.
- The Executive Board of the Baptist General Convention of Texas will recommend to the Convention that the nine hospitals they operate be allowed to accept federal capital grants and long term, low interest loans. A Baptist Press story gives the facts on page 24.

Arkansas Baptist

NEWSMAGAZINE

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 MRS. WILLIAM L. KENNEDY Managing Editor
 MRS. HARRY GIBERSON Secretary to Editor
 MRS. WELDON TAYLOR Bookkeeper
 MISS LINDA FLESHER Mail Clerk

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

The Maddox gift and the Ouachita-Southern Campaign

The announcement by Judge and Mrs. Edward Maddox, of Harrisburg, of their gift of \$50,000 for Southern Baptist College, reported elsewhere in this issue, is most propitious, coming, as it does, so soon after announcement of Mrs. L. V. ("Scottie") Evans' gift to Ouachita University. (See our issue of Sept. 9.)

Judge and Mrs. Maddox have long been liberal supporters of Baptist higher education in Arkansas. Both Southern College, which Judge Maddox currently serves as board member, and Ouachita, which he formerly served in similar capacity, have been recipients of liberal gifts from the Maddoxes across the years. It is significant that Judge Maddox is serving as chairman of Region III of the Ouachita-Southern Advancement Campaign and was presiding at the meeting of his region when the announcement of his and Mrs. Maddox's gift was made.

The Ouachita-Southern campaign continues to gain momentum. One of the most thrilling aspects of it, as President H. E. Williams of Southern College said at the Region III meeting, is the way it has brought unity and a spirit of optimistic goodwill to Arkansas Baptists.

There have been many campaigns across the nation to raise funds for Christian higher educational institutions. Sad to note, many such campaigns have fallen far short of their goals. But Arkansas has one thing going for it in the current campaign none of the other states have had—that is the channeling of the campaign 100 percent through the local churches. This, we believe, assures not only the pledging of the

total goal of \$4 million—\$3 million for Ouachita and \$1 million for Southern—but the payment of the goal.

Campaign Director Alvin ("Bo") Huffman Jr. and his associates have been realistic in working out suggested goals for the churches of the Arkansas Baptist State Convention. In fact, they have been so realistic that there is no margin for failure. For the goal to be reached, each and every church must accept its own suggested goal, or other churches will have to exceed their goals to make up for the ones falling short.

The campaign is being conducted in complete harmony with our cherished Baptist tenet of local church autonomy. The proposed goals for the churches are just suggestions. Each church will determine for itself how much it will pledge, how its pledge will be paid, and over what period of time.

As set up by the Arkansas Baptist State Convention last year, the campaign is for three years, 1971-1973. It will be completed in this period. And it is being recommended that all churches that can do so plan to pay their pledges over a three-year span. Already many churches have indicated they will pay their pledges in three years. But others are setting up theirs to be paid in five years, and, a few, even longer. This is strictly up to the local church.

Director Huffman reports many churches have indicated their pledges already. In every instance, more has been pledged than the recommended goal, the pledges ranging from 5 percent to 125 percent above the suggested goals.

The Committee of 25 recommendation

Elsewhere in this issue is the official recommendation of the Committee of 25 of the Arkansas Baptist State Convention to be made to the annual meeting of the State Convention here at Second Church Nov. 16-18.

With the adoption by the Convention of this recommendation, the requirements for membership in the Arkansas Baptist State Convention will be clearly stated in the Convention's constitution. For the Committee's proposal would define in definite and clear language what is meant by the term "regular Baptist churches" as stated in the constitution.

The recommendation that "regular Baptist

churches" be defined as those which "in doctrine and in practice adhere to the principles and the spirit of 'The Baptist Faith and Message' which was adopted by the 1963 session of the Southern Baptist Convention" is a logical next step after the State Convention's action last year adopting the SBC Statement as its doctrinal guideline.

The Committee of 25 report comes in the fullness of time, with the finest spirit of good fellowship among Arkansas Baptists within the memories of many. Surely it is a positive, Christian approach to the solution of fellowship problems that have grieved us in recent years.

reproducing the historic statement in full in this issue. We recommend that each Arkansas Baptist study the statement carefully, reading the specific Bible references, and then file this copy of the paper for future reference.

(more editorials on page 4)

'Faith and Message' reprinted

The recommendation of the Committee of 25 again spotlights "The Baptist Faith and Message" statement adopted by the Southern Baptist Convention in 1963. Because of this, we are

CP giving continues good

Cooperative Program receipts for the month of August from churches of the Arkansas Baptist State Convention totaled \$229,348.21, an increase of \$17,955.60 over the total for August a year ago, according to figures released by Roy F. Lewis, secretary of Stewardship-Cooperative Program, of the State Convention.

The total Cooperative Program receipts for the first eight months of 1971 is \$1,811,722.03. This corresponds with a total of \$1,659,733.63 for the first

eight months last year, or an increase of \$151,988.40.

At the end of August, the Convention was within \$23,063.39 of its total budget at this stage.

Said Mr. Lewis: "August is traditionally a poor month in Cooperative Program giving. So, the fact that we did not reach our complete budget in August is no cause for great alarm. Our receipts to date this year are still 9.16 percent ahead of the same period for last year, and that is reason enough for an optimistic spirit of thanksgiving."

I must say it!

I nominate the pastor



Dr. Ashcraft

Who is the most important man in the community?

I would like to nominate the pastor. Pastors are great fellows because they tell us about God, encourage us to be Christians, insist that we live for God, help us keep our families together, advise us spiritually and morally, listen to our problems and complaints, keep a straight face when we present our alibies for unexcused absences at

church, pray for us to find the will of God for our lives, visit us when we are ill, officiate in the tender occasions of our lives such as baptism, wedding and funeral, and all the sorrows as well as the joys in between, bless us when we attempt to do the right thing, reprove us when we go wrong, love us when we are unlovely and often unlovable, encourage our kids to be loyal to Christ, visit our relatives in other cities, live as a human being among us and compliment us when we do well.

They are great fellows because they perform many ministries so sacred and personal that God only can be their counsellor. They live their lives in two extremes, one in the Holy of Holies, the other in the stream of raw human problems. They stand before God as well as before the people with the Word of God in their

hand as well as in their heart Sunday after Sunday through the years.

They have the highest call and are required to spend more years in training their many professions. Many have served their country in time of war with distinction, have held positions in secular society above the average norm of their fellows, and are considered the number one citizen in many communities. Their responsibilities as a citizen are more than average because of the good things they stand for.

They listen to God for a message to the people while they stay alert to world conditions and warn us of impending dangers. There are not as many of these holy men anymore. Fewer are entering the ministry and more are leaving it. We must give more consideration to these men in the form of more acceptable salaries, better living quarters, more staff, more time off and longer vacations.

What would happen if one of the most meaningful times of our life occurred and there was no man of God to officiate? When it comes to the real meaningful times in our lives there can be no substitute for the services of a God-called, ordained man.

Who is the most important man in the community? I nominate the pastor.

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

News about missionaries

Dr. and Mrs. W. Maxfield Garrott, missionaries who have completed a short furlough, were scheduled to depart Aug. 20 for Japan (address: Shimo-Itozu, 1 chome, Kokura-ku, Kitakyushu 803, Japan). An Arkansan, Garrott was born in Batesville and lived in several other towns while growing up. Mrs. Garrott is the former Dorothy Carver of Louisville, Ky. He was appointed by the Foreign Mission Board in 1934 and she, in 1935.

Rev. and Mrs. Ronnie G. Winstead, missionary appointees to Taiwan, are attending the 14-week orientation

program which began Sept. 6 at Callaway Gardens (address: P. O. Box 535, Pine Mountain, Ga. 31822). Born in Leachville, Ark., Winstead moved with his family to Essex, Mo., during boyhood. Mrs. Winstead, the former Ina Jones of Missouri, was born in Hayti and later lived in East Prairie and Essex. Before their appointment by the Foreign Mission Board in August, Winstead taught high school in Essex and was pastor of Westside Church in nearby Dexter.

Rev. and Mrs. Fred L. Williams, missionary associates for Brazil, will

attend the 14-week orientation program beginning Sept. 6 at Callaway Gardens (address: P. O. Box 535, Pine Mountain, Ga. 31822). Williams, a native of Arkansas, was born in Ft. Smith and grew up in that area. Mrs. Williams is the former Geraldine (Gerry) Washington of Claremore, Okla. At the time they were employed by the Foreign Mission Board in August, he was pastor of Bethel Church, Owasso, Okla., and she was a kindergarten teacher and supervisor in the Owasso school system.

The Hartsell article

A carbon of the following letter to Dr. Robert L. Hartsell has been received by the editor of the Arkansas Baptist Newsmagazine. It is published here because of its general interest.—ELM

I read with great appreciation your article in September 2 issue of the *Arkansas Baptist*. I found it most interesting and informative and congratulate you on such a thorough research.

Early this year, before the St. Louis Convention, I had lunch with Dr. Carl Bates at which time he shared with several of us the fact that he had done some research with regard to presidential addresses and had discovered the unique action of Louie D. Newton.

Dr. Newton decided against a presidential address because he learned that the forces of J. Frank Norris were going to use his presidential address as a foundation for attack on Southern Baptists. Dr. Newton pulled off a very shrewd maneuver when he avoided a presidential address and thus emptied the Norris crowd of their opportunity for criticism.

As I understand it this event with Dr. Newton came before 1950 and thus would not be a part of your discussion in the *Arkansas Baptist* but I thought you might be interested in that little fact of history. I think Dr. Bates will find your article very interesting since he has sought to have a better understanding of presidential addresses in Southern Baptist history.

The conclusion to which you come, in my opinion, is a very accurate one. The presidential addresses are very representative of the pattern and the issues that Southern Baptists have faced throughout their history.

Thank you again for a service to all of us.—R. G. Puckett, Editor, *The Maryland Baptist*, Lutherville, Md. 21093.

Hobbs back at work after enforced rest

A report has gone out that I had a second heart attack. This was in error I am glad to say. In mid-July I had the 24-hour flu bug with symptoms very much like when I had a heart attack. I have not at any time had any chest pains. The doctor said that if I had to have an attack the one I had was the best kind. It was a small blood clot in a small blood vessel on the outside of the heart.

Last week my doctor said that my cardiogram was as near perfect as one could be, and that my blood pressure

Woman's viewpoint

Astrological thoughts

By Iris O'Neal Bowen



Mrs. Bowen

Buying, selling, entertaining, going places, taking jobs; nothing is unimportant enough to escape the influence of a person's horoscope.

Now, me, I am a Taurus and sometimes I happen onto my horoscope. It could be for tomorrow, so I read it to learn what to be set for. Or, as is often the case at the beauty salon, I have access to the advice I needed six months ago! Soon I find I should have bought that piece of property I didn't even know was available, or I should have stayed home that day, quietly knitting—avoiding friends, enemies and decisions—since that was a bad day for Taurus to go venturing.

So I try to think back six months, which is impossible, since one night's sleep wipes my brain clear. Chances are I didn't stay home that day, six months ago, but, then, again, I didn't buy that piece of property, either. So perhaps I balanced out all right, in spite of my ignorance.

Then I begin to wonder about all the other horoscopic days I am failing to seek Jeanne Dixon's advice about. No wonder things often go awry at this house!

Seriously, I believe the following of astrology is a form of idol worship. Here we have people by the thousands, trusting in the positions of their particular set of stars, rather than seeking the will of God in their lives!

Paul, in his letter to the church at Colosse, warns against some of the false teachings that abounded, and one of these was the system of astrology! In chapter 2, verse 8, Paul says, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

The Gnostics were teaching that Christ was not enough—that men were under the influence of the stars and planets, and they needed a special knowledge that Jesus could not give to be freed from these powers.

And Paul was saying, "Don't let them make you slaves to these false beliefs—you need nothing but Christ, who, after all, created the stars!"

was 110 over 70. My heart beat was rhythmic and strong. He said that I was in better physical condition now than before I had the heart attack, and if I would lose ten more pounds he wouldn't have a thing to worry about. So I am working on that.

I returned to the pulpit on Sept. 12. I am getting back in the full swing of things. Already I have checked the galley proof on two books, prepared and recorded nine Baptist Hour sermons, and am about halfway through writing another *Life and Work* book.

The only thing my doctor tells me to do is to pace myself, avoid pressure situations, and not to work under pressure. Of course those are difficult things to do, but, I am going to try to follow his advice.—H. H. Hobbs, Pastor, First Baptist Church, Oklahoma City, Okla.

Orchid from Hawaii

Thank you for your fine quality *Baptist Newsmagazine*. I have been helped by your reporting over the past ten years. I started reading you at Golden Gate Seminary and rated you the best state paper then—still do!—Larry S. Thomas, Associate Director, Cooperative Church Development Division, Hawaii Baptist Convention, 1225 Nehoa Street, Honolulu, Hawaii 96822

From Kansas plains

Enclosed please find a check for one year's subscription to the *Arkansas Baptist*. We have really missed getting it for the past several weeks and we are anxious to again read it each week. Your excellent coverage of the work there helps us "keep up" with the advance of the Lord's work in that our native state to say nothing of the spiritual enrichment it affords.—Russell K. Hunt, 1315 E. Loula St., Olathe, Kans. 66061.

Prejudice

To hate a brother is not right
Because his color is not white
And prejudice of race or creed
Like cancer on our souls may feed
Till we are dead in sin.

Now, unto God we humbly pray
To take this leprosy away
For only he can make the cure
That leaves our souls so clean and pure
And spotless all within.

—Carl Ferrell

'Gramma makes the best cookies!'

By Nancy W. Olson

Kevin and I sat in silence at the funeral parlor. Before us, the remains of his beloved "Gramma" lay in state.

As her youngest grandchild, Kevin once enjoyed a reserved seat on Gramma's lap and shared free access to her cookie jar before she'd been hospitalized with the painful, final illness.

It was a quiet interval between visitors, and I wondered how I'd handle the flood of questions which must have been forming in my curious preschooler's head.

At last the dam broke, and his first query was predictable. "How can Gramma be in heaven when she's right there?" Kevin asked, pointing a chubby finger at the casket.

"Only Gramma's body is there," I said. "That's the part of her that hurt and was so sick and made her stop doing all the things she liked to do. The part that thought and prayed and loved us . . . that part of Gramma is in heaven."

"The part that knew stories and nursery rhymes and games and how to make good cookies?"

"Yes."

"That's the best part, I guess," Kevin said thoughtfully. "What's Gramma doing in heaven?"

"Now that she's not sick anymore, I suppose she can do her favorite things . . . like spreading happiness."

"She made me happy with cookies," Kevin replied.

Gramma loved to bake cookies. There were always big jars full ready for the grandchildren, and at Christmas she turned out such a variety of artistic sweets that one of each kind would fill a large, wooden rosemaled tray.

I can picture her just last December, so painfully weak she could hardly stand, her nonetheless radiantly happy face wreathed in steam from the hot oven as she baked pan after pan of intricately decorated cookies. Already she suspected the seriousness of her illness, but somehow, hospitality and giving pleasure to others served as her source of strength.

Kevin brought me back to the present. "Can anyone in heaven eat cookies?"

"No. They never get hungry or thirsty or tired or sick."

"That's nice, but it's too bad they can't taste Gramma's cookies anyway."

"She'll find other ways to spread happiness," I assured him, wondering if he really understood.

It is a lot to ask of a little fellow, that he comprehend what we adults perceive only dimly, but can a child be blamed for not giving up easily? That night, he ended his prayers with, "I know You're not hungry, but my Gramma makes the best cookies! Amen."

News about missionaries

Rev. and Mrs. Edward L. Smith, missionary appointees to Botswana, are attending the 14-week orientation program which began Sept. 6 at Callaway Gardens (address: P. O. Box 535, Pine Mountain, Ga. 31822). Both Mr. and Mrs. Smith are Arkansans. He is a native of DeQueen, and she is the former Charlene Clements of El Dorado. At the time of their appointment by the Foreign Mission Board last April, he was pastor of First Church, Alma, Ark.

Rev. and Mrs. Wayne E. Maness, missionary appointees to the Philippines, are attending the 14-week orientation program which began Sept. 6 at Callaway Gardens (address: P. O. Box 535, Pine Mountain, Ga. 31822). Born in Kansas City, Mo., Maness also lived in Tarkio, Mo., and Wichita, Kan., while growing up. Mrs. Maness is the former Jeanne Swope of Plattsburg, Mo.

At the time of their appointment by the Foreign Mission Board last April, he was pastor of First Church in Dell, Ark.

Mr. and Mrs. R. D. Humphrey, missionary associates for Zambia, are attending the 14-week orientation program which began Sept. 6 at Callaway Gardens (address: P. O. Box 535, Pine Mountain, Ga. 31822). Mr. and Mrs. Humphrey are natives of Little Rock, Ark.; she is the former Betty Hutchins. Before they were employed by the Foreign Mission Board in July, they lived in Houston, Tex.

Miss Shirley Jackson, missionary to Brazil, was scheduled to arrive Aug. 27 for a short furlough in the States (address: 4 Elm St., Natchez, Miss. 39120). Born in Bentonville, Ark., Miss Jackson grew up near Natchez. She was appointed by the Foreign Mission Board in 1956.

Revivals

First, Hoxie, Aug. 16-22; Rick Ingle, Denton, Tex., evangelist; 34 professions of faith, 30 rededications. James H. Fitsgerald is pastor.

First, Mulberry, Aug. 30-Sept. 5; Neal Prock, evangelist, Bobby Smith, song leader; 28 professions of faith, three by letter. Wendell Morse is pastor.

Park Place, Hot Springs, Aug. 15-22; Bill Shaw, Dallas, evangelist, music by David and Carol Tyson; 30 professions of faith, 5 by letter. O. Damon Shook is pastor.

First, Des Arc, Sept. 5-12; Jack Parchman, evangelist, Herbert "Red" Johnson, singer; 45 professions of faith, 55 rededications, one by letter. Billy G. West is pastor.

Beirne, First, Aug. 9-15; Clarence Shell, evangelist, David Perry, song leader; 2 professions of faith, 2 by letter, 20 rededications. Victor Rettman is pastor.

Hurricane Lake, Benton, Aug. 16-22; Clarence Shell, evangelist, Herbert "Red" Johnson, singer; 11 professions of faith, 3 by letter, 30 rededications. Floyd LaSage is pastor.

Calvary, Mena, Aug. 23-29; Clarence Shell, evangelist, Herbert "Red" Johnson, song leader; 19 professions of faith, 2 by letter, 12 rededications. Leonard Liles is pastor.

Fifteen added to Ouachita faculty

Ouachita University trustees recently announced the addition of 15 new faculty members to the teaching staff of the university.

The new faculty members and the departments in which they are teaching are: Jerry Don Allen, mathematics; Russell Arnold, psychology; Billy Crumpler, English; Doug Dickens, religion; Mrs. Marilyn R. Edwards, art; William Elder, religion; Ron Griffin, speech;

Miss Patsy Hill, speech; George Jones, physical education; Captain Don R. Jordan, military science; Captain Robert E. McCloskey, military science; Staff Sergeant James C. Maynor, military science; Ron J. Newsome, physical education; Gregory UMBER, music; and Miss Tona Wright, physical education.

Graduate assistants teaching on one-year appointments include Mrs. Glenda Aldridge, music, Mrs. Evelyn Good, education; Mrs. Marjorie Halbert, music; Richard Laber, music; Grandy Royston, biology; A. William Terry, history; and Mrs. Lynelle Watts, education.

Paul the "babblers"

By Herschel H. Hobbs

"What will this babblers say? . . . He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection"—Acts 17:18.

These were the comments about Paul made by the Epicurean and Stoic philosophers. Their philosophies were the dominant ones in Athens at the time. Zeno (360-260 B.C.) was the founder of the Stoics. He taught in the Greek Porch (stoa) hence Stoics. His philosophy basically was pantheistic. The Logos or reason created the universe and was identical with all creation. He taught self-mastery. One should not give in to his emotions, hence, Stoicism. Virtue was achieved by living in keeping with the laws of nature. In each person was a spark of the Logos which at death went back to the world soul. Thus they believed in soul immortality, but not in a bodily resurrection.

Epicurus (340-272 B.C.) founded the philosophy which bore his name. He did not believe that the gods were concerned with the affairs of men. Thus his was an extreme form of deism or practical atheism. The Stoics called him an atheist. He denied a future life, saying that when a man died he returned to atoms. The great aim in life was to avoid pain, which meant that one should do only that which brought pleasure, largely ethical and aesthetic pleasure. Later the Romans reduced this to "eat, drink, and be merry, for tomorrow we die" (see I. Cor. 15:32).

So in Epicureanism the gospel confronted sensualism; in Stoicism it confronted self-righteousness and intellectual pride. One has called the Stoic the Pharisee and the Epicurean the Sadducee of philosophy. It is easy to see why both would look with scorn upon Paul. They despised Jews and especially rabbis.

Probably the Epicureans called Paul a "blabber." This word renders a Greek work meaning "seed picker" (*spermologos*, from *sperma*, seed, and *lego*, to collect). Plutarch used it of crows picking up grain in the fields. Eustathius: of a man picking up food scraps in the marketplace, so a scavenger. It thus came to mean mere rhetoricians and plagiarists who picked up scraps of wisdom from others. At any rate it was a term of contempt. To them Paul was like a sparrow hopping about picking up seeds or various ideas in the marketplace.

Probably the Stoics said that he seemed (note caution) to be one setting forth "strange gods" (*zenon* Haimonion) or "foreign divinities." *Daimonion* was used by Greeks of deity whether good or bad. In the New Testament it is also used for demons, though that is not the exact sense here. They had heard him speak of "Jesus, and the resurrection" (*anastasis*). "Jesus" is masculine; *anastasis* is feminine. In the Oriental mystery cults it was common for a goddess to have a god consort (cf. Isis and Serapis, Cybele and Attis; Smith, *Broadman Bible Commentary*, Vol. 10, p. 103). As "foreign divinities" this seems to be the idea. They understood Paul to preach about Anastasis, a goddess, and Jesus, her god consort.

So they invited Paul to appear before them to tell them more about them. They had itching ears for any new teaching (vv. 19-21). Did the Stoics entertain the idea of placing two more statues in Athens? At least, these two groups asked for it. And as always with Paul in difficult situations, they got a sermon (vv. 22-31). We shall treat this sermon in the next "Baptist Beliefs."

Deaths

Bob Earnheart, 64, Batesville, died Sept. 8. He was a member of First Church, and was owner and operator of a cleaning firm.

Mrs. Florence Bookings Gibson, 85, Monticello, died Sept. 8. She was a retired textile worker and a member of Second Church.

Floyd Cottingham, 61, Prescott, died Sept. 8. He was a deacon in First Church.

Archie Alexander, 65, Pine Bluff, died Sept. 10. He was assistant cashier of National Bank of Commerce, and a member of First Church.

Mrs. Stella Meers O'Neal, 81, North Little Rock, died Sept. 13. She was a member of Gravel Ridge Church and the mother of Mrs. Iris Bowen, women's columnist for the *Arkansas*

Baptist Newsmagazine, and wife of W. B. O'Neal, retired preacher and poet.

Robert Marlan Manning, 38, Conway, died Sept. 15. He was a member of Second Church.

Martin Gaines McMurray, 59, Little Rock, died Sept. 14. He was a tractor salesman and a member of Pulaski Heights Church.

Maurice W. Barnett, 53, Marianna, died Sept. 14. He was a member of First Church.

Hudson Rodgers, 63, Hamburg, a former Ashley County clerk, died Sept. 15. He was a deacon in First Church.

Mrs. Beulah Hesterly Stephenson, Conway, died Sept. 15. She was a member of First Church.

Amboy Pastor honored on 20th anniversary

Amboy Church, North Little Rock, recently honored its pastor, Arnold Teel, with an appreciation dinner and a love offering. The occasion was Mr. Teel's 20th anniversary as pastor of the church.

Mr. Teel came to the Amboy pastorate Aug. 25, 1951.



Mr. Teel



Mr. Rusert

Bernard Rusert licensed to preach

Park Hill Church, Arkadelphia, has licensed Bernard Rusert to the ministry.

He is a 1969 graduate of Oden High School and is now attending Henderson College, Arkadelphia.

He is the son of Mr. and Mrs. Paul Rusert, Oden. He is married to the former Glenda Reed of Story, who is also a student at Henderson.

Mr. Rusert is available for any opportunity to preach, including pastoring and supply.—Don H. Tallison

Eubanks called as Conway First interim

First Church, Conway, has called S. W. Eubanks, Van Buren, to serve as an interim pastor.

Dr. Eubanks is a native of Missouri. He graduated from William Jewell College, University of Missouri, and Southern Seminary, Louisville, Ky.

Dr. Eubanks has held pastorates in Missouri, Kentucky, and Arkansas. He has engaged in college teaching and administration at William Jewell College, Carson-Newman College, Ouachita University, and Southern Baptist College. Presently, he is serving as president of the board of trustees of Midwestern Seminary, Kansas City, Mo.

Mrs. Eubanks, the former Margaret Ruth Kime, is a native of Little Rock.

Mrs. Lorine Meredith Cobb Guenter, 65, North Little Rock, died Sept. 16. She was a member of First Church.

Mrs. Diana Bledsoe heads Baptist Conference of Deaf



ABCD officers: (left) Mrs. Bledsoe, Mr. Bledsoe, Mr. Marsden, Mr. Parrish, Mr. Landon, Mrs. Smith, Mr. Crow, Mr. Eckstein, Mr. Wilson.

The Arkansas Baptist Conference of the Deaf met at Spring Lake Baptist Assembly, Lonsdale, Aug. 27-29, with 45 deaf registered from El Dorado, Lake City, Texarkana, Hot Springs, Little Rock, North Little Rock, Jacksonville, and Marianna. The preacher for the conference was Jack Earwood, assistant pastor of the Deaf Mission of First Church, Dallas, Tex.

An interpreters' conference was formed with eight interpreters present from Little Rock, El Dorado, Hot Springs,

and Marianna. The conference will meet next June 23-25 at Spring Lake Assembly. There are now 17 interpreters in Arkansas churches.

ABCD officers elected for 1972 are: Mrs. Diana Bledsoe, Jacksonville, president; Paul Bledsoe, Jacksonville, president-elect; Robert T. Marsden, Little Rock, first vice president; Bob Parrish, Little Rock, second vice president; C. F. Landon, Little Rock, secretary; Mrs. Arthur Smith, Little Rock, treasurer; Arthur Crow, Little

Rock, parliamentarian; Mrs. John Carter, Lake City, William Eckstein, Little Rock, and Charles Wilson, El Dorado, trustees.

This Ministry to the Deaf is supported by the Cooperative Program and the Dixie Jackson State Mission Offering.—C. F. Landon

Literacy workshop set for Sept. 27-29

A literacy workshop will be conducted at Pulaski Heights Methodist Church, Little Rock, Sept. 27, 28, 29, under the sponsorship of the Greater Little Rock Literacy Council.

Two identical classes will be taught each morning and each night with Mrs. John H. Harp and Mrs. Harriett DeLano as teachers. The night sessions, from 7 to 9 p.m., will be a repeat of the morning sessions, which will be from 9:30 a.m. to 12:30 noon.

Persons satisfactorily completing the workshop courses will become certified tutors, qualified to teach reading by the Laubach, "Each-one-teach-one" method, said Mrs. Harp.

There are now approximately 40 persons in the Little Rock area who have indicated they wish to learn how to read better and are waiting to be assigned to tutors, Mrs. Harp said.

Persons wishing to attend the workshop with a view to qualifying to teach the Laubach materials may pre-register for the workshop by calling the Little Rock Contact number, 666-0234. Persons desiring to learn to read better should call the same number.

Literacy workshops may be arranged through the Greater Little Rock Literacy Council for other sections of the state, Mrs. Harp said. Persons interested in having such workshops should contact Mrs. DeLano, 819 W. 24th Street, North Little Rock, telephone 374-1365.

STATE YOUTH CONVENTION

When?	March 31, 1972, 10:00 a.m. - 7:45 p.m.
Where?	Convention Auditorium, Hot Springs
Seating capacity?	Over 4,000
Speaker?	Dr. William Pinson, Southwestern Seminary
Music?	Ouachita Singers and brass section of Band, presenting contemporary music
Rap sessions?	Three rap sessions 9:00 - 9:45 a.m. and three from 1:45 - 2:30. These will be for a select group of senior high students recommended by pastors. Limit of 50 per rap session
Razorbacks?	Two Razorbacks will give their Christian testimonies
Theme and Theme song	Here Is My Life
Theme interpretation?	Dramatic presentation by youth of First Churches, Hot Springs and Searcy
Drama?	Second Church, Little Rock, youth will present drama at evening session
Other features?	State Bible Drill and State Speakers' Tournament

Ken Taylor tells of Bible translation

Kenneth N. Taylor, founder of Tyndale House Publishers and translator of *The Living Bible*, will be a special guest on the "MasterControl" program for the weekend of Oct. 3.

Dr. Taylor will tell about his life-work of paraphrasing the entire Bible, which he began by putting a few verses of scripture into everyday language for the benefit of his children.

"MasterControl", now carried by more than 550 stations, is the SBC Radio-Television Commission's most widely heard radio production.

Pastor can be key to church's giving

At an associational conference I had publicly complimented a church for its recent increase in Cooperative Program gifts. After the meeting a member of the church spoke to me about the matter.

Referring to the low point in mission giving from which the church had risen, the lady said, "We're not proud of that record, but our mission gifts have increased because we now have a Southern Baptist pastor."

Two significant facts stand out in the lady's evaluation of her church. First is the strategic role of pastoral leadership. The attitude of the pastor will usually shape the position of the church in its denominational relationships, and his doctrinal convictions will usually form the theological stance of the church as a whole.

If a church believes and practices New Testament stewardship, it will indicate that the pastor has been proclaiming, faithfully and consistently, the Lordship of Christ in material possessions. If the church generously contributes to the financial support of world missions, it will be because the pastor has a missionary vision and has shared it with his people.

Conversely, if a church is not stewardship conscious and mission minded, it will reflect either improper or inadequate leadership on the part of the pastor, or a former pastor.

The second significant thing in the lady's statement is her reference to her "Southern Baptist" pastor. She was, of course, referring to the denominational loyalty of her present pastor, as contrasted to the "independent attitude" of the former pastor.

I am not disposed to criticize Baptist ministers whose convictions or denominational loyalties may differ from mine, nor those who seem to feel more comfortable serving the Lord in some other fellowship. However, I do feel strongly and unapologetically that Southern Baptist churches should be pastored by Southern Baptist men.

Pulpit committees would do well to consider more than a man's ability in the pulpit. Two emotion-laden, pulpit-pounding sermons on Sunday will not compensate for poor leadership during the week. A church has the right to expect its leaders to be sympathetic to those causes which have made the church great and which have proven useful in Kingdom's work.

After all, if a preacher's theology is not correct on missions and stewardship, how can he be trusted with other things?—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Your state convention at work

Daniel to attend State Convention

When the Arkansas Baptist State Convention meets at Second Church, Little Rock Nov. 16, an Annuity Board representative will be on hand to confer with members and non-members of the Southern Baptist Protection Program.

L. T. Daniel will attend the three-day meeting. He is senior vice president at the Annuity Board and directs work in

the Development division.

During 1971, SBPP members have received for the first time a personalized estimate of their retirement benefits. Daniel will be available to discuss the statements with members, answer their questions and advise them how they may have a larger retirement benefit by upgrading their present program.

Information concerning the Board's group life and health insurance programs will also be available.

ARKANSAS BAPTIST SUNDAY SCHOOL CONVENTION

September 27-28, 1971

First Baptist Church
Little Rock

Monday, September 27

Afternoon

2:00 GENERAL SESSION

Message - Lawson Hatfield

3:00 AGE GROUP CONFERENCES - "Organized for Outreach"

Associational - James Chatham

General Officers - Chester Vaughn

Adult - Ann McCoy

Youth - Dennis Conniff, III

Older Children - Kenneth P. Jones

Middle Children - Mary Emma Humphrey

Younger Children - Daryl Heath

Older Preschoolers - Helen Young

Middle and Younger Preschoolers - Pat Ratton

4:00 Adjourn

Evening

7:00 GENERAL SESSION

Message - Dr. James E. Coggin

8:00 AGE GROUP CONFERENCES - "Using the Organization in Outreach"

9:00 Adjourn

Tuesday, September 28

Morning

9:15 GENERAL SESSION

Message - Dr. James E. Coggin

11:00 AGE GROUP CONFERENCES - "Outreach Projects & Personal Witnessing"

12:00 Adjourn

Afternoon

1:30 GENERAL SESSION

Message - "Witness Involvement Now"

2:30 AGE GROUP CONFERENCES - "Teaching for Outreach"

4:00 Adjourn

Evening

7:00 AGE GROUP CONFERENCES - "Training and Performance in Outreach"

8:00 GENERAL SESSION

Message - Dr. James E. Coggin

HEAR

BAPTIST

MEN'S

MEETINGS



Roy F. Lewis
Stewardship-Cooperative Program Secretary
Arkansas Baptist State Convention

Oct. 4	North Central	Mountain View	First
Oct. 5	North West	Rogers	Immanuel
Oct. 7	South West	Hope	First
Oct. 18	West Central	Booneville	First
Oct. 19	South East	Monticello	First
Oct. 21	Central	Little Rock	Calvary
Oct. 25	North East	Jonesboro	Walnut Street
Oct. 28	East Central	Wynne	Wynne Baptist

TIME — 7 P.M.

ATTEND THE MEETING OF YOUR CHOICE

MISSIONS IN MEN — MAKES MEN IN MISSIONS

Harrisburg leaders give \$50,000 to Southern Baptist College

By the Editor



HAPPY OCCASION. — President H. E. Williams, left, of Southern Baptist College, poses with \$50,000 donors Judge and Mrs. Edward Maddox.

WALNUT RIDGE. — Judge and Mrs. Edward Maddox, of Harrisburg, have made a gift of \$50,000 to Southern Baptist College here to apply on construction of a new Auditorium-Fine Arts building.

H. E. Williams, president of the Baptist junior college, made the announcement of the gift Tuesday night at a Ouachita University-Southern Baptist College fund raising dinner on the Southern campus.

Mr. Maddox is an attorney, a former circuit judge, and a rice grower. He said that he and Mrs. Maddox were making the contribution in memory of his father, H. P. Maddox, an attorney and lifelong resident of the Harrisburg area, who died recently.

This is the second substantial gift to be made by the Maddoxes to Southern Baptist College this year. Last spring they gave funds for the construction of a bell tower on the campus in memory of Mr. Maddox's mother, Addie Mae Maddox.

The proposed Auditorium-Fine Arts building is the first of several campus improvements planned at Southern Baptist College from the college's share in a \$4 million campaign just being launched by the Arkansas Baptist State Convention for Ouachita University and

Southern. The junior college is to receive \$1 million.

President Williams said that the Maddox gift would make it possible to begin construction of the Auditorium-Fine Arts building during the current school year.

Judge Maddox is currently serving as chairman of Region III of the Ouachita-Southern College campaign. The dinner at which the Maddox gift was announced was the first of its kind and marked the actual beginning of the fund drive.

Alvin (Bo) Huffman Jr., director of the campaign, said that the funds are being raised through the churches of the Arkansas Baptist State Convention. Both Mr. and Mrs. Maddox are active members of First Church, Harrisburg. Mr. Maddox is currently a member of the board of Southern Baptist College and is a former member of the board of Ouachita University.

Mr. Huffman said the Maddoxes had been "substantial supporters of our Arkansas Baptist higher educational institutions across the years."

The Maddox gift is the second large gift to be received in the Baptist campaign. Earlier this month, Mrs. L. V. "Scottie" Evans, Dermott churchwoman, gave \$250,000 to Ouachita University.

Illinois board recommends budget, salary increases

SPRINGFIELD, Ill. (BP)—The 72-member Board of Directors for the Illinois Baptist State Association recommended adoption of a \$1.3 million Cooperative Program goal for 1973, and a \$1.2 million state budget.

The new budget would include cost of living increases of up to six percent for state Baptist employees, providing the wage/price freeze is lifted by Jan. 1.

Both the Cooperative Program goal of \$1.3 million and the \$1.2 million state budget will go to the State Association annual meeting in November for final adoption.

For the first time, the 72-member board met in the new Baptist building in the state capital city. The meeting was held just one week after the offices were moved here from Carbondale, in Southern Illinois.

In another major action, the board voted to establish a Church Staff Information Service, despite some opposition from a few board members who said they felt this was a step toward centralization and that pastors and other staff members might be "place" by impersonal methods.

Robert Ross, chairman of the special ministries subcommittee making the proposal, pointed out that it will be an information service only, sharing biographical information with churches without comment or interpretation.

Recommendation of Committee of 25

Following is the official report of the Arkansas Baptist State Convention's Committee of 25, which will be made, as a recommendation, to the annual meeting of the Convention, at Second Church, Little Rock, Nov. 16-18. The recommendation released by Wilson Deese, West Helena, chairman of the Committee of 25, following a meeting of the committee in Little Rock.—ELM

We, your Committee of Twenty-Five, report as follows:

1. We recommend that all duly elected messengers from regular Baptist Churches who have registered shall be seated; and that they, together with all late registrants who meet these qualifications shall constitute the convention for the 1971 session of the Arkansas Baptist Convention.

2. We recommend also that the term "regular Baptist" as used in Article III, Section 1 of the Constitution of this Convention be defined and interpreted by this 1971 session of the Arkansas Baptist State Convention as "those Baptist Churches which in doctrine and in practice adhere to the principles and the spirit of 'The Baptist Faith and Message' which was adopted by the 1963 session of the Southern Baptist Convention, and adopted by the 1970 session of the Arkansas Baptist State Convention as its doctrinal guideline."

3. We recommend further that the Constitution of the Arkansas Baptist State Convention be revised by adding to Article II the following sentence: " 'The Baptist Faith and Message' as adopted by the Southern Baptist Convention on May 9, 1963 shall be the doctrinal guideline for this Convention."

4. We recommend finally that the Constitution of the Arkansas Baptist State Convention be revised by adding to Article III, Section I this sentence: "Regular Baptist churches are those Baptist churches which in doctrine and in practice adhere to the principles and the spirit of 'The Baptist Faith and Message' as adopted by the 1963 session of the Southern Baptist Convention."

Report of Committee on Baptist Faith and Message

The 1962 session of the Southern Baptist Convention, meeting in San Francisco, California, adopted the following motion.

"Since the report of the Committee on Statement of Baptist Faith and Message was adopted in 1925, there have been various statements from time to time which have been made, but no overall statement which might be helpful at this time as suggested in Section 2 of that report, or introductory statement which might be used as an interpretation of the 1925 Statement.

"We recommend, therefore, that the president of this Convention be requested to call a meeting of the men now serving as presidents of the various state Conventions that would qualify as a member of the Southern Baptist Convention committee under Bylaw 18 to present to the Convention in Kansas City some similar statement which shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention. It is understood that any group or individuals may approach this committee to be of service. The expenses of this committee shall be borne by the Convention Operating Budget."

Your committee thus constituted begs leave to present its report as follows:

Throughout its work your committee has been conscious of the contribution made by the statement of "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1925. It quotes with approval its

affirmation that "Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith."

Furthermore, it concurs in the introductory "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life." It is, therefore, quoted in full as part of this report to the Convention.

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Saviour and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The 1925 Statement recommended "the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs . . ." Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the "certain needs" of our generation. At times it has reproduced sections of the Statement without change. In other instances it has substituted words for clarity or added sentences for emphasis. At certain points it has combined articles, with minor changes in wording, to endeavor to relate certain doctrines to each other. In still others—e.g., "God" and "Salvation"—it has sought to bring together certain truths contained throughout the 1925 Statement in order to relate them more clearly and concisely. In no case has it sought to delete from or to add to the basic contents of the 1925 Statement.

Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is "the same yesterday, and to-day, and for ever." Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures.

A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each new generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

Herschel H. Hobbs,
Chairman
Howard M. Reeves
Ed. J. Packwood
C. Z. Holland
W. B. Timberlake
C. V. Koons
Malcolm B. Knight
Dick H. Hall, Jr.
Charles R. Walker
Walter R. Davis
Garth Pybas
V. C. Kruschwitz

Luther B. Hall
Robert Woodward
Douglas Hudgins
Paul Weber, Jr.
R. A. Long
Nane Starnes
C. Hoge Hockensmith
Hugh R. Bumpas
David G. Anderson
E. Warron Rust
James H. Landes
R. P. Downey

The Baptist

1 The Scriptures

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Psalm 19:7-10; 119:11, 89, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36; Matt. 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16 ff.; 17:11; Rom. 15:4; 16:25-26; 2 Tim. 3:15-17; Heb. 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21

2 God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11 ff.; 20:1 ff.; Lev. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Psalm 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9 ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Eph. 4:6; Col. 1:15; 1 Tim. 1:17; Heb. 1:16; 12:9; 1 Peter 1:17; 1 John 5:7

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ he was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Gen. 18:1 ff.; Psalm 2:7 ff.; 110:1 ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16; 27; 17:5; 27; 28:1-6, 19; Mark 1:1; 3:11; Luke

faith and Message

1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11, 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8, 24-28; 2 Cor. 5:19-21; Gal. 4:4-5; Eph. 1:20; 3:11; 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16

C. God the Holy Spirit

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fulness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Gen. 1:2; Judg. 14:6; Job 26:13; Psalm 51:11; 139:7 ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10, 12; Luke 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11, 14-16, 26-27; 1 Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; 2 Tim. 1:14; 3:16; Heb. 9:8, 14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Rev. 1:10; 22:17

3 Man

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

Gen. 1:26-30; 2:5, 7, 18-22; 3; 9:6; Psalm 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29; 1 Cor. 1:21-31; 15:19, 21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11

4 Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of

heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

B. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

C. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22 to 28:6; Luke 1:68-69; 2:28-32; John 1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3 ff.; 5:8-10; 6:1-23; 8:1-18; 29-39; 10:9-10, 13; 13:11-14; 1 Cor. 1:18, 30; 6:19-20; 15:10; 2 Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1 ff. 1 Thess. 5:23-24; 2 Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12:8, 14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6 to 2:11; Rev. 3:20; 21:1 to 22:5.

5 God's purpose of grace

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

Gen. 12:1-3; Ex. 19:5-8; 1 Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31 ff.; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; 1 Cor. 1:1-2; 15:24-28; Eph. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; 2 Thess. 2:13-14; 2 Tim. 1:12; 2:10, 19; Heb. 11:39-12:2; 1 Peter 1:2-5, 13; 2:4-10; 1 John 1:7-9; 2:19; 3:2

6 The church

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

This church is an autonomous body, operating through democratic processes under the Lord-

ship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the 'body of Christ which includes all of the redeemed of all the ages.

Matt. 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; 1 Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Eph. 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; 1 Tim. 3:1-15; 4:14; 1 Peter 5:1-4; Rev. 2-3; 21:2-3

7 Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matt. 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; 1 Cor. 10:16, 21; 11:23-29; Col. 2:12

8 The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

Ex. 20:8-11; Matt. 12:1-12; 28:1 ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; 1 Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10

9 The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; 1 Peter 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21-22

10 Last things

God, in His own time and in His own way, will bring the world to its appropriate end.

According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:5; 15:24-28, 35-58; 2 Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:1 ff.; 2 Thess. 1:7 ff.; 2; 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; 2 Peter 3:7 ff.; 1 John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1 to 22:13

11 Evangelism and missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; 1 Thess. 1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39 to 12:2; 1 Peter 2:4-10; Rev. 22:17

12 Education

The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deut. 4:1,5,9,14; 6:1-10; 31:12-13; Neh. 8:1-8; Job 28:28; Psalm 19:7 ff.; 119:11; Prov. 3:13 ff.; 4:1-10; 8:1-7, 11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24 ff.; 28:19-20; Luke 2:40; 1 Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3, 8-9; 1 Tim. 1:3-7; 2 Tim. 2:15; 3:14-17; Heb. 5:12 to 6:3; James 1:5; 3:17

13 Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:10-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12; 16:1-4; 2 Cor. 8-9; 12:15; Phil. 4:10-19; 1 Peter 1:18-19

14 Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Ex. 17:12; 18:17 ff.; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1 ff.; Acts 1:13-14; 2:1 ff.; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8-9; Gal 1:6-10; Eph. 4:1-16; Phil. 1:15-18

15 The Christian and the social order

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Psalm 101:5; Mic. 6:8; Zech. 8:16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3 ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12:14; 1 Cor. 5:9-10; 6:1-7; 7:20-24; 10:23 to 11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Philemon; James 1:27; 2:8

16 Peace and war

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.

Isa. 2:4; Matt. 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2

17 Religious liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Gen. 1:27; 2:7; Matt. 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19

About people



Mr. McGregor

Donald T. McGregor, associate editor of *Baptist Standard*, Dallas, Tex., has been named editor of the *California Southern Baptist*, official organ of the Southern Baptist General Convention of California, effective Oct. 11. He succeeds J. Terry Young, who resigned last June to accept a teaching position at New Orleans Seminary.

Mr. McGregor, 47, a native of Arkansas and son of Rev. and Mrs. M. T. McGregor of Texarkana, has been a member of the *Baptist Standard* staff for the past 15 years. He has also been a reporter and columnist for daily newspapers in Dallas and in Midland, Tex., a continuity director for a Midland radio station, and a magazine editor for a Dallas insurance company.

Roy W. Hinchey has been named secretary of the newly created Church-Minister Relation Service of the Georgia Baptist Convention. He will aid churches seeking pastors and ministers "desiring new places of service," by sharing information from the state office. The position was created by the convention at its meeting in 1970. Hinchey, a native of Tennessee, had been pastor of Jefferson Avenue Church, East Point, Ga., for the past 17 years.

Advance division co-chairmen named for Advancement Campaign

Co-chairmen for the advance division of the Ouachita-Southern Advancement Campaign have been announced by Alvin (Bo) Huffman Jr., director of the campaign. The men are assisting the campaign steering committee in structuring local church campaigns in the 122 churches of the advance division, Mr. Huffman said. The co-chairmen are:

Millard Bennett, pastor, Beech Street Church, Texarkana; Dan B. Blake, pastor, First Church, Arkadelphia; D. B. Bledsoe, pastor, Forrest Park Church, Pine Bluff; Tal Bonham, pastor, South Side Church, Pine Bluff; C. Phelan Boone, pastor, Calvary Church, Texarkana;

Alvis B. Carpenter, pastor, First Church, Blytheville; Jeff P. Cheatham, pastor, First Church, Dermott; W. Lloyd Cloud, pastor, First Church, Hot Springs; L. H. Coleman, pastor, Immanuel Church, Pine Bluff; Padgett C. Cope, pastor, Calvary Church, Little Rock; Wilson Deese, pastor, West Helena Church, West Helena;

Don Harbuck, pastor, First Church, El Dorado; Wilbur Herring, pastor, Central Church, Jonesboro; Harold Hicks, pastor, Pulaski Heights Church, Little Rock; Roy B. Hilton, pastor, Immanuel Church, El Dorado; Thomas A. Hinson, pastor, First Church, West Memphis; Loyd Hunnicutt, pastor, Central Church, Magnolia; Johnny Jackson, pastor, Forest Highlands Church, Little Rock; Thomas B. Keys, layman, Second Church, Little Rock; William L. Kreis, pastor, Calvary Church, North Little Rock;

John Maddox, pastor, First Church, Camden; John McClanahan, pastor, First Church, Pine Bluff; Dillard S. Miller, pastor, First Church, Mena; Don Moore, pastor, Grand Avenue Church, Ft. Smith; Bruce Murphy, pastor, Second Church, El Dorado; Dean Newberry, pastor, First Church, Rogers; Clifford Palmer, pastor, First Church, Springdale; Clayton D. Peoples, pastor, Bluff Avenue Church, Ft. Smith; Leslie Riherd, pastor, First Church, Newport;

Bernes Selph, pastor, First Church, Benton; Homer Shirley, pastor, First Church, Crossett; Rheubin L. South, pastor, Park Hill Church, North Little Rock; Alfred Sparkman, pastor, Levy Church, North Little Rock; Kenneth Threet, pastor, First Church, Piggott; Jim E. Tillman, pastor, First Church, Walnut Ridge; Gerald Trussell, pastor, First Church, Hope;

W. O. Vaught Jr., pastor, Immanuel Church, Little Rock; James A. Walker, pastor, First Church, Warren; Emil Williams, pastor, First Church, Jones-

boro; Walter Yeldell, pastor, Second Church, Hot Springs.

Advance division churches

The following churches are in the advance division: Alma, First; Amboy, North Little Rock; Arkadelphia, First; Arkadelphia, Second; Ashdown, First; Augusta, First; Baptist Tabernacle, Little Rock; Baring Cross, North Little Rock; Batesville, First; Beech Street, Texarkana; Benton, First; Bentonville, First; Bluff Avenue, Ft. Smith; Blytheville, First; Booneville, First; Brinkley, First;

Cabot, First; Calvary, Batesville; Calvary, Ft. Smith; Calvary, Little Rock; Calvary, North Little Rock; Calvary, Texarkana; Calvary, West Memphis; Camden, First; Central, Hot Springs; Central, Jonesboro; Central, Magnolia, Central, North Little Rock;

Clarksville, First; Conway, First, Conway, Second; Crossett, First; Cullendale, First; Dermott, First; DeQueen, First; DeWitt, First; Dumas, First; East Main, El Dorado; El Dorado, First; El Dorado, Second; Elmdale, Springdale; Fayetteville, First;

Fordyce, First; Forest Highlands, Little Rock; Forrest City, First; Forrest Park, Pine Bluff; Ft. Smith, First; Gaines Street, Little Rock; Geyer Springs, Little Rock; Grand Avenue, Ft. Smith; Greenwood, First;

Hamburg, First; Harrison, First; Heber Springs, First; Hebron, Little Rock; Helena, First; Hope, First; Hot Springs, First; Hot Springs, Second; Immanuel, El Dorado; Immanuel, Ft. Smith; Immanuel; Little Rock; Immanuel, Pine Bluff; Ingram Boulevard, West Memphis; Jacksonville, First;

Jonesboro, First; Levy, North Little Rock; Life Line, Little Rock; Little Rock, First; Little Rock, Second; Malvern, Third; Marianna, First; Markham Street, Little Rock; Marshall Road, Jacksonville; Matthew Memorial, Pine Bluff; McGehee, First;

Mena, First; Monticello, First; Morrilton, First; Mountain Home, First; Nashville, First; Nettleton, First; Newport, First; North Little Rock, First; Osceola, First; Paragould, First; Paris, First; Park Hill, North Little Rock; Park Place, Hot Springs;

Piggott, First; Pike Avenue, North Little Rock; Pine Bluff, First; Pine Bluff, Second; Pulaski Heights, Little Rock; Rogers, First; Rosedale, Little Rock; Searcy, First; Sheridan, First; Sherwood, First; Siloam Springs, First; South Highland, Little Rock; Smackover, First; South Side, Ft. Smith;

South Side, Pine Bluff; Springdale, First; Star City, First; Stuttgart, First;

Sylvan Hills, First; Temple, Crossett; Trinity, Ft. Smith; Trumann, First; University, Fayetteville; Van Buren, First; Walnut Ridge, First; Walnut Street, Jonesboro; Warren, First; West Batesville, Batesville; West Helena, First; West Memphis, First; West Side, El Dorado; Windsor Park, Ft. Smith; Wynne, First.

Contemporary crises addressed by Hobbs

The "Jesus Movement" sweeping the nation's youth population will be discussed by Herschel H. Hobbs in the opening message of the October "Baptist Hour" radio series.

Scheduled for Oct. 3, the sermon will be titled, "Who Is Jesus?"

Continuing his theme of Christian revival in today's world, Dr. Hobbs will discuss modern youth's quest for reality in "How May I Relate to God?", the Oct. 10 sermon. The sermon for Oct. 17 will answer the question "Where Can I Find Fulfillment?"

In his last two October messages, the "Baptist Hour" preacher will speak on Christianity as it relates to drug experimentation and addiction among today's young people. The sermons will be titled "A 'Jesus Kick' or a Life-Commitment?" (Oct. 24) and "A 'Trip' or 'The Way'?" (Oct. 31).

The Commission's Bible study booklet "Beyond the Threshold" will be offered free to "Baptist Hour" listeners on each of the October broadcasts. It will be the first on-the-air offer of the booklet, which has previously been sent only to persons writing in for spiritual help.

Ruschlikon Seminary enrolls 48 students

The Baptist Theological Seminary, Ruschlikon, Switzerland, began its 1971 fall semester Aug. 31 with 48 students from 17 countries.

New students went through a full day of orientation. Some of these had just finished an eight-week intensive course in English, as all courses in the international seminary are taught in English.

Students, staff, and faculty gathered for a get-acquainted dinner in the evening before classes began. Claus Meister, faculty chairman, read a cable from President-elect C. Penrose St. Amant extending his wishes for a good seminary year.

Countries represented in the student body are Cameroons, with one student; Canada, one; Denmark, seven; Finland, six; Germany, four; Hungary, one; Italy, four; Netherlands, one; New Zealand, two; Norway, five; Scotland, one; Spain, one; Sweden, five; Switzerland, two; USA, five; Wales, one; Yugoslavia, one.

Fifteen of the students are women.

CONGRATULATIONS TO

U of A



Gail Haskett
N. Y.



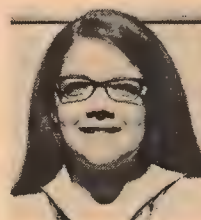
Aulois Guist
N. Y.



Danny Jackson
Children's Home



Mike Hill
Utah



Teresa Fahr
Georgia



Anita Kirk
Illinois

SBC



Ron Sisk
US-2 N. Y.



Brenda Sinkhorn
Utah-Idaho



Norma Allison
G. A.



Gail McCullough
G. A.



Margaret Passmore
G. A.



Sandra Gray
Children's Home

ASU



David Humble
Migrant Team



David Walker
Migrant Team



Freddie Smith
Florida



Janet Hubbard
G. A.



Diane Carter
Migrant Team



Steve Sigsby
Work Project



Sharon Pegg
Migrant Team



Mike McCulley
Migrant Team



Ikey Distretti
Kansas-Neb.



Glenda Monk
Northern Plains



Sarah Shumpert
Virginia



Brendene Jeans
Canada

OBU



Cathy Dianne Coker
Indiana



Linda Crismon Lee
Hawaii



James W. Golden
Wisconsin



Tommie Shaddox
G. A.



Ailton Damota
Puerto Rico



Wm. Alvin Hatton Jr.
N. Y.

A&M



Lucinda Ann Ritchie
Indiana



Olan Warren Reeves
Northwest



Thelma Jean York
Georgia



Alice Todd
Children's Home



C. W. Martin
Migrant Team



Lonella Rollins
Kan.-Neb.

2 SUMMER MISSIONARIES

ASU - Beebe



Cindy England
G. A.



Charles Wright
Work Project

AC



Joe Rhodes
Migrant Team



Becky Hutchison
Jamaica

HSC



Alana Fletcher
Migrant Team



Dana Bunn
Minnesota



Cheryl Sorrells
Illinois



Joe McCarty
Missouri



Charles Young
Penn.



Teresa Young
Penn.



Mary Gates
Migrant Team



Henry Robinson
Bahamas

SSC



Randy Harbour
Migrant Team



Martha Blanchard
California



Joe F. Bradley
Maryland



Bill Briant
Migrant Team

SCA



Newman Burch
Georgia



Lou Ann Clinton
Northwest



Glenda D. Graham
Illinois



Jimmi Lea Miller
N. Y.



Jerry W. Millsaps
Indiana



Ann Clark Priddy
Georgia



Beverly S. Pettus
Wisconsin

STUDENTS SERVING

AM&N	14
ASU	12
SBC	8
U of A	7
HSC	6
OBU	6
SCA	6
AC	2
A&M	2
ASU - Beebe	2
Hendrix	2
SSC	2
UALR	2
Tech	1
Total	72

CAMPUS GIFTS

U of A	\$2,302.47
ASU	2,122.00
OBU	1,000.00
SSC	907.42
HSC	900.00
TECH	800.00
SCA	661.00
SBC	600.00
A&M	462.17
LITTLE ROCK	205.75
ASU BEEBE	57.00
WESTARK	50.00
AC	21.00
C of O	12.00
Total	\$9,380.81

NOT PICTURED

AM&N

- Joe Ann Alexander - California
- Mary Louise Batten - California
- Gail Delois Butler - California
- Sharon Kaye Goodrum - Louisiana
- Joyce Jeanette Hill - California
- Bettye Jean Jackson - Arkansas
- Sandra Kay Jarrett - Louisiana
- J. C. Kimble - Missouri
- Wilma Sue Price - Washington, D. C.
- Gracie Lee Reed - Michigan
- Margaret Thomas - Louisiana
- Elizabeth Bridgett Threadgill - Missouri
- Suzanne Elizabeth Wyldmon - Michigan

Southeast Asia missions revamp work in 'revival'

By Jesse C. Fletcher

Baptist Press Richmond Bureau Chief

RICHMOND (BP)—A spirit of revival is sweeping Southern Baptist missions in four Southeast Asia countries, changing mission patterns and missionary attitudes, according to reports of mission meetings from the four countries.

Reports from Indonesia, Malaysia, Vietnam and Thailand indicate that realignment of mission priorities quickly followed confession and reconciliation among the missionaries themselves.

The renewal, which also enveloped the missionaries children, began in a prayer retreat on West Java earlier this year but reached its peak during the four meetings this summer. Each was marked by confession of sin, tears of joy, spontaneous praise and fervent testimony.

R. Keith Parks, Southern Baptist Foreign Mission Board secretary for Southeast Asia, and R. Cal Guy, professor of missions at Southwestern Seminary, Ft. Worth, Tex., attended all four meetings. They insisted that the common denominator was the work of the Holy Spirit.

"It was a movement, a sweeping work by God's own Spirit," said Guy.

Re-examination of traditional subsidy programs, new emphasis on partnership with national Christians, increased efforts of letting church life develop according to indigenous culture, and decreased emphasis on institutionalism were the most obvious trends manifested at the annual mission meetings.

Seminary may close

One of the most significant recommendations emerged from Indonesia in a proposal to close their seminary in Semarang, Java, in favor of the development of training national leaders.

1,032 professions reported at Gulfport Baptist crusade

GULFPORT, MISS. (BP)—An eight-day evangelistic crusade here resulted in a total of 1,032 professions of faith, with Baptist leaders here calling it "the greatest Christian happening on the Gulf Coast" in recent history.

The interdenominational crusade, led by Evangelist James Robison of Ft. Worth, was sponsored by 72 Gulf Coast churches.

Crusade Chairman John Taylor, pastor of First Church here, said the meeting involved more churches and surpassed

William M. McElrath, mission press representative in Indonesia, said, "Difficult decisions about evangelistic strategy grew out of a deepening awareness of divine leadership."

Charles H. Morris, press representative in Malaysia, said, "What missionaries had tried to wring out by effort was brought in by the Holy Spirit at the annual Malaysia mission meeting."

New policy role

The mission in Thailand voted to reduce its policy-making role in favor of a joint relationship between nationals and missionaries. Missionary Press Representative Ronald C. Hill reported that the near unanimous acceptance of this new departure is indicative of the spirit of unity and mutual trust in the group.

Mrs. Betty Merrill, missionary reporter from Vietnam, said, "The missionaries instructed their executive committee to begin moving toward a complete study of the present structures and methods in Vietnam and to report recommended changes for quicker, more effective evangelization of the country."

The drama of the missionary children's involvement in the renewal was repeated in all four missions. The same type of spontaneous revival affecting their missionary parents and others prevailed in the missionary kid's own gathering. Several young people made professions of faith in Christ and many others rededicated themselves to God's service.

Guy and W. Bryant Hicks, missions professor at Southern Seminary, Louisville, Ky., originally went to Indonesia to share in a survey among nationals as requested by the missionaries.

attendance of any similar evangelistic meeting in the area "for as long as anyone here can remember."

Taylor said the attendance was even more remarkable in the light of rainy weather that caused services to be moved from the Joseph W. Milner Stadium to an indoor auditorium for two successive nights.

More than 6,000 persons attended the final service. Total decisions were reported at 1,600, including the 1,032 professions of faith.

Vietnamese missionaries win some to Christ

By Betty Merrell

Military and civilian Americans teaching Vietnamese to speak English at Trinity Baptist Church in Saigon are leading some of them to accept Christ as Savior. Six of them have been baptized into Christian fellowship this year at Trinity.

As a Vietnamese-speaking missionary, it has been my privilege to serve as "middleman" in these conversion experiences.

As the students begin to grasp the significance of Christianity, their teachers talk to them individually, explaining further. When the students arrive at the "I want to become a Christian" point, the teachers ask me to explain in Vietnamese the same things they have been talking about in English, just to be sure the students understand.

The first two students to make professions of faith were very "Westernized," and the whole procedure of accepting them as members went as usual. The second two students who came, however, were very "Eastern," very determined to maintain the Oriental tradition of their country, even though they wanted to follow Jesus Christ.

Thus, I passed on the word to the pastor: these students ask that they not shake hands, since that is contrary to the Eastern custom of greeting.

The pastor explained to the congregation and requested that members simply come by and speak to the two new Christians, perhaps placing the hands together at the waist in the traditional Oriental bow instead of shaking hands.

Wycliffe announces two more translations

SANTA ANA, Calif. (EP)—Translations of the New Testament into two dialects of the Mexican Zapotec Indians have been completed by the Wycliffe Bible Translators. They will be dedicated in public ceremonies in the Mexican state of Oaxaca.

Robert and Kathryn Earl of St. Paul, Minn., translated the New Testament into the Rincon dialect, assisted by Agustin, a Rincon Zapotec pastor and evangelist. About 14,000 members of the Rincon Zapotec nation live in Southern Mexico.

The Villa Alta Zapotec New Testament translation was done by Inez Butler and Ramona Millar. It will be introduced to the 20,000-member tribe in Yatzachi el Bajo. There are now versions of the Scriptures in eight dialects of the Zapotec group.



Just a pencil

By Mabel-Ruth Jackson

"WHAT is that stick of wood and what are you doing with it?" a man from the eighteenth century might ask if he could return to earth.

"Why, it's just an ordinary lead pencil," you probably would answer. "I'm writing with it."

Those persons in the eighteenth century who could write used goose quill pens. They dipped these into pokeberry juice for ink. George Washington wrote in this way, for there were no steel pens or lead pencils.

Perhaps you look at your pencil and wonder how it is made. How did that long sliver of black lead get inside the wood? You might think incorrectly that a hole was bored through the cylinder of wood and the lead slid in.

Two long, slender pieces of wood are cut exactly alike. They are rounded on one side and flat on the other side. Grooves are cut down the flat surfaces. A mineral from Ceylon called graphite, or black lead, is pulverized and worked into a dough with clay and a little water. This is rolled into a strip and baked. When it is hard, it is placed into the groove of one piece of wood. Then the two identical pieces of wood are glued together, and the results is a lead pencil.

A boy named Joe Dixon was born in Marblehead, Massachusetts in 1799. When he was thirteen years of age, a chemist friend, Francis Peabody, told him about some pencils that were being shipped in from Europe. They were of poor quality and cost twenty-five cents each. That was a great deal of money in those days.

Mr. Peabody noticed Joe's interest. With the help of a carpenter friend, the chemist made a pencil. Joe followed the process with eager eyes. When the pencil was finished, the boy sharpened one end and wrote with it.

How Joe himself would have liked to experiment making the pencils. But he had no money, and he must find work. For a number of years as he worked at various jobs, he was always trying to find better ways to do things. He made a machine that cut designs on rollers and printed them on cotton cloth.

When he was twenty-three years of age, Dixon married. Soon after that he started experimenting with

machines for manufacturing lead pencils. He made three. One machine cut small cedar slabs into the right length. A second made grooves in half a dozen slabs at the same time. A third pressed the clay and graphite dough through a tiny tube.

By 1830 Joe Dixon was selling pencils for ten cents each, but it seemed as though few people felt any need for them. Then during the War between the States, soldiers wanting to write home had no goose quills and pokeberry juice. Pencils began to be in demand.

Joe now invented another machine. It could turn out in a minute enough pieces of grooved wood for 132 pencils. By 1872 he was making eighty-six thousand pencils a day. He could afford to sell them for five cents each.

Joseph Dixon invented other things: a formula for stove polish, the formula for a material now known as babbitt metal, a method of printing bank notes to make counterfeiting difficult, and others. The "writing stick" which we call a lead pencil is the most universally used of all his inventions.

Ancient Writing

By Thelma C. Carter

HAVE you ever wondered how people wrote in ancient times? History tells that the people of Egypt began writing by drawing little pictures. When they wanted to write about water, they drew a picture with wavy lines. If they wished to write about a boat, they drew a picture of a boat.

For the sun, they drew a circle, and they made the moon in a crescent shape. When writing about animals or flowers, they drew tiny pictures of them.

In time, people began making fewer marks to describe what they meant. For instance, a bird came to be represented by two little marks that resembled wings. A man was drawn with two marks to signify the legs of a man walking.

Later, people made up little signs to tell their stories or to write their letters. Finally the signs stood for syllables instead of whole words.

Papyrus was used in making a kind of paper. This reedlike plant grew in marshes near rivers. The stems of the reeds were cut into long strips. These strips were laid lengthwise, side by side, with the edges overlapping. Other strips were placed over them. The strips then were dampened, pressed with heavy weights, and dried in the sun. Thus a sheet something like paper was formed.

To write on these sheets, the Egyptians used a mixture like ink. They made it by thickening water with vegetable gum and a little soot from pots blackened over a fire. A sharp, pointed reed served as a pen.

On many cave walls, as well as on ancient buildings in the Holy Land, these ancient writing signs and pictures remain today.

The bookshelf

Adam Among the Television Trees, by Mollenkott, Word, 1971, \$4.95

This is an anthology of verse by contemporary Christian poets. The breadth of subject matter found here



CHRISTIAN LIFE COMMISSION, SBC

- The state of America's economy is just plain lousy. Look at the dimensions of the problem: (1) 5 million workers are unemployed. (2) Hundreds of thousands have exhausted their unemployment compensation. (3) The cost of living is going up at an annual rate of about 5.5 percent. (4) In three years, a half-million American jobs have been lost because of outmoded foreign trade policies. (5) The number of people who live in poverty has grown to over 25 million. (6) The unemployment rate among young returning GIs is over 13 percent. (7) The unemployment rate among blacks is 10 percent, among teen-agers it is 17 percent.

(AFL-CIO *American Federationist*, August, 1971)

- Detroit has given authorization for construction of only one new gasoline service station since a strict regulatory ordinance was passed last February 23. The ordinance requires anyone wishing to build a station within 400 feet of any residential property to obtain the consent of 60 percent of the persons owning residential property within 500 feet of the proposed station. Community groups had complained that neighborhoods, especially those near well-traveled streets, were littered with stations abandoned by gas companies anxious to build new stations at major intersections. A city-sponsored survey last December of a 20-square-mile area, in the heavily residential northwest part of the city, found 256 operating stations, 22 vacant stations and 66 that had been converted to other businesses.

(*Arkansas Gazette*, Sunday, Aug. 15, 1971)

demonstrates that the province of poetry is life, all of life.

* * *

When Love Prevails: A Pastor Speaks to a Church in Crisis, by J. Herbert Gilmore Jr., Eerdmans, 1971, \$3.95

Dr. Gilmore was pastor of First Church, Birmingham, Ala., when the church split over not admitting Negroes to its membership. He is currently pastor of the newly formed Baptist Church of the Covenant, in Birmingham. This is a collection of the sermons Dr. Gilmore preached to First Church, Birmingham, congregation during the time of intense

racial crisis that culminated in his resigning and the leaving of about 300 members to form the new church.

* * *

The Jesus Bag, by William H. Grier and Price M. Cobbs, McGraw-Hill, 1971, \$6.95

The authors, whose *Black Rage*, delineating the brutalization of blacks, was a best-seller, offer in *The Jesus Bag* a prescription for healing the racial war in America. America must turn to a new ethic and discover the moral riches residing in black Americans, they contend.

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*Service with a Christian Distinction
Coast to Coast*

God gives meaning to life

By Vester E. Wolber
Ouachita Baptist University

Life makes sense, if God is at the head of the column, and life has meaning if God is in one's daily experience; but in a permissive society which has edged God away from the center of its thought patterns there will be many people who exist in an intellectual fog and experience a meaningless existence.

The 73rd Psalm is classed as wisdom literature, one in which the author, having struggled for meaning in his own existence, writes out of the depth of his religious experience. His conclusion is stated first, then in the rest of the poem he tells how he arrived at that conclusion and explains its implications.

Envy of the arrogant (1-3, 16-17)

Out of his religious struggle to find life's true values, the psalmist concluded that God is good to the upright, the pure in heart. Jesus went beyond the writer of this verse when he taught that God is good even to evil men (Matthew 5:45); but the psalmist had been trying to find out if there was any advantage, whatsoever, in seeking to know God and follow his moral precepts.

1. The writer had observed that, contrary to popular belief in his day, some wicked men do prosper. Here he took up one of the choice themes in Job in which book the friends of Job championed the popular view that God does reward the upright man with health, wealth, and happiness. Job and the writer of this psalm had observed that the traditional view could not be substantiated in life.

2. He envied the wicked when he noted that the ones whom he had in mind had good health, great wealth, community recognition, and a measure of happiness—all this despite their violence, malice, and blasphemy (13-15). When he compared the lot of the wicked with his own plight, he almost concluded, "All in vain have I kept my heart clean and washed my hands in innocence."

3. His envy almost threw him, for his feet "almost stumbled." Had he kept on thinking these dark thoughts they would have destroyed him, but he was pulled back from the brink of disaster by the knowledge that his apostasy would influence and harm others (v. 15).

4. He could not think through the problem and find the answer until he went into the sanctuary, the temple. It would not be accurate to say that he did not find the answer through intellectual inquiry, because he did: the

significant truth is that he could not think through the problem until he began to think under God's guidance. In a religious atmosphere he gained spiritual insight which enabled him to distinguish between true and secondary values. Spiritual insight enables one, in a measure, to look at life's values through God's eyes.

Spiritual insight (21-26)

After looking at life with the aid of his new spiritual insight, the psalmist discovered three facts which dissolved his envy of the wicked.

1. He saw that their prosperity was insecure. God had set them in slippery places and might bring about their downfall in a moment (18-20). Jesus took up this theme when he warned against laying up treasures on earth where natural forces may destroy them and thieves may steal them (Matthew 6:19).

The force of the psalmist's insight is far more cogent today than it was in his day since we know full well that personal life continues beyond death, and material wealth can't be carried along.

2. The second benefit of the godly life is for more important: he discovered a nearness to God, a personal communion with God which the wicked man has no capacity for. While the New Testament teaches that one does not and cannot attain good standing with God through his own righteousness, it also teaches that the man who continues to walk in moral evil cannot be in fellowship with God (1 John 1:5-10).

As the writer reviewed his life while he was on the brink of apostasy, he saw that he had been embittered, stupid, and ignorant like a beast (21-22).

"I am continually with thee; thou dost hold my hand," he said in fervent adoration. The greatest gift which God has to offer is himself in happy nearness. We have every reason to be grateful to Old Testament saints who, despite their lack of solid information concerning life after death, exemplified a faith that bears fruit in this life in terms of life lived in the presence of God. If the eternal order in God's place is to be worthwhile, there ought to be some foregleams of its glory for the man who lives before God's face in this order.

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International

Sept. 26, 1971

Psalms 73:1-3, 16-17, 21-26

Ephesians 1:9-10

3. Even so, the psalmist did hold onto a general hope for a continued personal existence with God: "Thou dost guide me with thy counsel, and afterwards thou wilt receive me to glory." He went on to say that God was his portion for ever.

The Christian ought to have a stronger faith in the life beyond than the Old Testament writers had, because Jesus has come back from beyond the grave and we have fellowship with him. It is still true, however, that the most solid evidence for believing in eternal life is a continuing experience with the risen Christ now.

The mystery of divine purpose (Eph. 1:9-10)

The opening paragraphs of the Ephesian letter set out God's provisions for human redemption through the sacrificial work of Christ. The two verses contained in this study indicate that:

1. God has revealed the mystery of his purpose.
2. That purpose has been made known to us through the redemptive work of Christ.
3. God has given us the necessary wisdom and insight to comprehend the mystery of his purpose.
4. The ultimate purpose of God is to gather together and unite under the headship of Christ all things in heaven and on earth.


Conclusion

Paul said that the believer who stands open-faced before God and seeks the face of God will be changed into his likeness (II Cor. 3:18). That person, as he turns about to face the world, carries with him a portion of wisdom and insight which enable him to discover meaning and purpose in all things.

Church unit featured

October *Contempo* features the news of the organization and development of the Baring Cross Church, North Little Rock, Baptist Young Women.

Mrs. Angus L. Emerson is president of the Baptist Young Women organization at Baring Cross.



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Christians and alcoholics

By L. H. Coleman, Th.D.
Pastor, Immanuel Church, Pine Bluff

Last week we had a special lesson. However, would you please spend some time reviewing last week's lesson on "Should A Christian Drink?" In my opinion, we should deal with this question. Perhaps we have no greater moral or social problem in America which is greater than our drinking problem. Does your church have a church covenant? Most of our covenants read:

"... to abstain from the sale of, and use of, intoxicating drinks as a beverage."

The Christian position on the sale or use of alcohol as a beverage definitely should be one of total abstinence. If we do not have something to say on this subject, then we as Christians do not have anything to say on any subject.

The greatest cause of break-up of homes in our nation is alcoholic beverage consumption. It is also our greatest cause of traffic accidents, lost man hours of production and a great contributor to moral decay. Everything the church stands for, the liquor business diametrically opposes. My position must be total abstinence from the sale of or the personal use of beverage alcohol.

Today's lesson deals with our attitude toward the alcoholic. We should deal with these individuals with love, concern, and kindness; but we should teach our young people that if they never take the first drink they will never become alcoholics.

Bearing one another's burdens (Gal. 6:1-5)

In this passage there are several key thoughts:

1. We are to help restore a brother in the spirit of meekness.
2. We are not to yield to temptation.
3. We are to bear our own burdens but also to help the other person bear his burdens.

The alcoholic is a sick person and alcoholism, according to medical science, is a disease. These people should be helped. Christ loves them; we also should love them. Theirs is a heavy burden. Should we help them bear this burden? We should help them in many ways.

We should pray for them. We should provide helpful literature. We should help to give them a Christian atmosphere. We should practice the Golden Rule in dealing with them. We should point them to God and encourage them to ask God to help

them conquer the problem. We should recommend helpful organizations such as Alcoholics Anonymous.

Of course the church can and will help them in the greatest possible way. Christian fellowship is a great help to all those with problems.

Please note that we are to help others in the spirit of meekness. We are not to feel superior. We are not to believe we are immune to the temptation and will never face the same problem. But for the grace of God all of us would be the worst kind of sinners.

The word "burdens" refers to whatever oppresses us spiritually, threatens to induce us to sin or keep us in the throes of evil. The Christian must help and support a fellow human being. Can we engage in any greater spiritual exercise? By helping others we can help them find Christ as Saviour and Lord.

Being kind to others (Eph. 4:32)

Our first passage emphasized meekness; this passage emphasizes kindness. We as Christians must not succumb to the attitude of contempt and ridicule for the alcoholic. The temptation is strong to feel that the alcoholic is a bum who forced himself into his present predicament and to leave him alone or let him work out of his plight the best way possible. Instead we are to be tenderhearted, forgiving, and helpful.

The word "tenderhearted" could better be translated "kind hearted." Away with all tartness of speech and touchiness of temper! We are commanded to be kind and kind hearted. Hardhearted or cold-blooded believers are a scandal to the Prince of Peace.

We should be forgiving because Christ has been forgiving with us. The cross of Jesus is the sole medium of genuine forgiveness. Pardons pass through Immanuel's hands. We can never be Christ-like without having a forgiving spirit. (Please read Mt. 6:14-15).

Being unselfish (Rom. 15:1-7)

This passage deals with the responsibility of those within the Christian fellowship to one another and especially the duty of the stronger toward the weaker brother in Christ. As

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Life & Work

Sept. 26, 1971

Galatians 6:1-10; Ephesians 4:32;

Romans 15:1-7

this passage relates to our subject we who are not caught in the throes of alcoholism are to help our weaker brother, the alcoholic. We must give consideration to those who are victims of Satan's snares.

The real essence of the impact of these verses in Romans 15 is the fact that Jesus is our pattern, example, inspiration, helper and dynamic. He sought not to please himself. Never did he walk the selfish route. Christ came not to be ministered unto but to minister and give his life as a ransom for our sins. The happy Christian, therefore, is the one who loses his life in service to others and lifts up the fallen.

Conclusion

Yes, alcoholism is a disease. Alcohol is one of the group of drugs classed as narcotics, whose dominant action is a depression of function of all forms of living tissue.

Is it not amazing that we try hard to eradicate other diseases yet advertise alcoholic beverages to the tune of more than \$650 million each year, encouraging more people to fall victim to the disease?

To prevent the spread of diseases such as polio, tuberculosis, and cancer, Americans raise millions of dollars each year in fund drives for treatment, laboratory equipment, and research; yet, to prevent alcoholism we protect the saloon, advertise its products and increase the sales.

Let us be kind-hearted to the alcoholic and at the same time work incessantly against the use of alcohol as a beverage.



Observe
COOPERATIVE PROGRAM
Month

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- "Baptist Faith and Message" p. 12; "Baptist beliefs," Paul's language difficulties p. 7.
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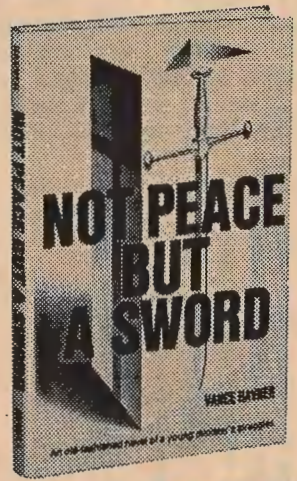
Filipino to be missionary to USA

Juan Pamplona, church pastor and leader in the Convention of Philippine Baptist Churches, will arrive in the United States about Oct. 1 for a six-month period as guest missionary to American Baptist churches.

In making the announcement, the overseas division of the American Baptist Foreign Mission Society emphasized that Pamplona will do more than bring reports of the results of American Baptist mission work in his home islands.

"He will be ministering to American Baptist churches from the vantage of the special insights he brings from his own land into ours," the announcement said.

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AT BAPTIST BOOK STORES

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A smile or two

Editor's note: The subject this week is sleep.

Self-deception

Pat and Mike were taking a stroll in a cemetery when they espied this inscription on a tombstone: "Not dead but sleeping." Said Pat to Mike: "He's foolin' nobody but hisself!"

A drama critic was criticized for falling asleep during a performance. "Sleep itself is a criticism," replied the critic.

Poor old Adam

While Adam slept, from him his Eve arose: Strange his first sleep should be his last repose. — Anonymous

A time for all things

The first art of being a parent consists in sleeping when the baby is not looking.

You've got to try

A man complained to the hotel desk clerk that the place was so noisy he had not been able to sleep. "I didn't close my eyes all night," he said.

"But that's the first thing you've got to do!" insisted the clerk.

Many who call themselves dreamers are just sleepers.

Paid demonstrator

The store manager was perplexed as to what to do with one of his employees. Regardless of the department he put the fellow in, the clerk dozed all day. Finally he put him in sleepwear, with this sign added: "Our pajamas are so sleep-inducing that even the man who sells them can't stay awake."

Attendance report

September 12, 1971

Church	Sunday School	Training Union	Ch. Adns.
Banner, Mt. Zion	27	14	
Berryville			
First	138	45	
Freeman Heights	125	32	1
Rock Springs	110	65	
Blytheville, Calvary	211	108	7
Booneville, First	256	200	
Camden, First	467	84	
Cherokee Village Mission	105	27	4
Crossett			
First	436	158	10
Mt. Olive	266	151	
Dumas, First	240	65	
El Dorado			
Caledonia	41	24	2
Ebenezer	167	55	
Forrest City, First	533	125	
Ft. Smith			
First	1213	437	5
Grand Avenue	717	255	1
Moffett Mission	57		
Haven Heights	257	134	1
Gentry, First	163	88	3
Grandview	81	46	
Greenwood, First	301	124	4
Hampton, First	165	65	1
Harrison, Eagle Heights	242	87	5
Helena, First	270	78	1
Hope, First	385	132	
Hot Springs, Lakeshore Heights	105	33	
Jacksonville			
First	380	78	
Marshall Road	337	136	6
Jonesboro			
Central	481	140	7
Nettleton	275	120	
Lake Village, Parkway	51	74	10
Lavaca, First	286	129	
Lincoln, First	174	59	
Little Rock			
Geyer Springs	625	220	1
Life Line	618	180	3
Luxora, First	80	30	
Magnolia, Central	609	209	
Marked Tree, First	155	48	1
Melbourne			
Belview	142	86	
First	118	35	1
Horseshoe Bend Mission	19	2	
Monticello			
Northside	101	63	
Second	209	73	2
Murfreesboro, Mt. Moriah	56	26	
North Little Rock			
Baring Cross	548	167	3
Calvary	373	132	
Gravel Ridge	177	110	4
Levy	434	85	1
Park Hill	916	213	4
Sixteenth Street	54	38	
Sylvan Hills	284	185	
Paris, First	368	79	
Pine Bluff			
Centennial	202	83	
East Side	193	114	4
First	661	122	5
Green Meadows	83	42	
Second	149	65	
Springdale			
Berry Street	111	43	
First	596	232	3
Van Buren, First	380	128	1
Chapel	55		
Vandervoort, First	45	29	
Warren, Immanuel	248	92	3
West Memphis			
Calvary	196	88	
Vanderbilt Avenue	104	76	4

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Southern Baptist datelines

SBC stewardship leader robbed and wounded

LOS ANGELES (BP)—Michael L. Speer, director of Cooperative Program promotion for the Southern Baptist Convention Stewardship Commission in Nashville, was robbed and shot by two men who stopped him on the street three blocks from his motel here.

His injury was not considered serious. A small calibre bullet entered behind the left ear, passed through his mouth and jaw and came out his right cheek.

Speer was in California to speak at one of three state stewardship conferences scheduled here, in San Diego and in Fresno.

Richard Kay, staff member for the Southern Baptist General Convention of California, who also spoke at the conferences, said Speer told him the incident happened like this:

Speer decided to go for a walk before retiring for the night, on Monday, Sept. 6. Three blocks from the hotel, near Los Angeles' Convention Center, two gunmen held him up, took about \$10 cash, his billfold, credit cards, identification and motel room key.

Speer offered no resistance. As the two blacks turned to run, one of them, almost as an afterthought, fired, Speer told Kay.

The former Kentucky state stewardship secretary ran for nearly two blocks before he found help. A bartender called for an ambulance. He never lost consciousness.

After emergency treatment at Los Angeles County Hospital, Speer borrowed a dime from a nurse to call Kay in Fresno and tell him he could not speak at the conference and to call his wife in Nashville.

Both Kay and Speer's physician called his escape from death "a miracle." The physician, a Baptist deacon, said that if the bullet had hit one-quarter inch to one side, it would have severed a major artery. If it had passed one inch to the other side, it would have hit the brain.

Speer told his wife there was little pain and that the physicians said he was doing fine. He flew to Nashville two nights after the incident to enter a Nashville hospital.

Kay said Los Angeles police had no leads on who might have committed the robbery and fired the shot. Speer said it was dark and he could not recognize the men.

Polly wants a press card

RICHMOND (BP)—Arthur Haylock, Baptist mission press representative in the Dominican Republic, wrote to the Southern Baptist Foreign Mission Board here requesting a new press card.

He said the family parrot had chewed up his original press card.

Texas Baptist board approves federal aid for nine hospitals

DALLAS (BP)—The Executive Board of the Baptist General Convention of Texas has approved recommendations that the convention's nine hospitals be allowed to accept federal capital grants and long-term, low-interest federal loans.

The recommendations, which grew out of a year's study by a special hospital committee, must be approved by the convention's annual session in Houston, Oct. 26-28.

The 192-member board also approved a record Cooperative Program budget of \$15,250,000. It killed two other recommendations of the hospital study committee and referred to the annual session a request for independent status by trustees of Memorial Baptist Hospital System, Houston.

The board defeated a request that the nine hospitals be allowed to add non-Baptist as trustees. It also narrowly set aside a request that the board assume authority to release a Baptist hospital in case of financial emergency. Normally, an institution must be released at the annual session.

Medicare is concern

The loans and grants would be sought only in cases where they would prevent hospitals from losing money for complying with federally-required programs, such as Medicare and Medicaid, the committee said.

Considerable debate centered around the claim of the committee that Baptist hospitals in effect subsidize the government by failing to accept grants and loans which would equalize their losses.

A minority report by Pastor James Semple of First Church, Paris, Tex., recommended that funds from released hospitals be used to provide mobile health clinics and religious ministries in non-Baptist hospitals.

But W. A. Criswell, pastor of First Church, Dallas, and former president of the Southern Baptist Convention, asked the board, "are you trying to tell me you are going to substitute for Baylor Hospital in ministry in a truck?"

Criswell urged the board to accept the hospital study committee report, saying "it's a new day, and if we don't change with it in our method of approach and appeal, I think we're going to die."

The board took time out to help dedicate a new disaster mobile relief unit that will be used by a trained Texas Baptist task force of workers to assist victims of hurricanes, floods, tornadoes and other disasters.

The mobile unit is a large truck and trailer rebuilt to contain communications equipment, emergency supplies of food, water and clothing, facilities for generating electric power, bunks, medicine, operating room facilities and a motorized trail bike.

Charles McLaughlin of Dallas, chairman of the Texas Baptist disaster relief committee, presented copies of the unit's manual of operations to representatives of Civil Defense, the Red Cross, the Salvation Army and the Southern Baptist Home Mission Board, Atlanta. Texas Baptists cooperate with these agencies in aiding disaster relief victims.

Baptists said 'no'

Previous Texas Baptist annual conventions have ruled decisively against allowing institutions to receive federal money, because of fear it would lead to government control.

The hospital study committee's report noted, however, that the health care field has changed "markedly" with the "intrusion" of the federal government. It said hospitals now "are virtually dominated in their practices by federal regulations."

The board passed on the Houston hospital's request to the annual convention without recommendation. Members decided more information was needed on the hospital's request but that it should not be delayed from being presented to the annual session.

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