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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



June 15, 1972

One layman's opinion

Academic freedom and everyone's freedom



Dr. Grant

Academic freedom is not quite as American as apple pie.

To paraphrase Sir Winston Churchill, never has something so important been so misunderstood and so little appreciated by so many people. I have never heard any patriotic songs that pay tribute to academic freedom. Such phrases as "Let academic freedom ring!", or "Long may our land be bright in academic freedom's holy light,"

just don't come naturally to any of us.

Why is it that academic freedom is so little understood and appreciated? I think it is because the only time the general public hears about it is when some college professor breaks into the news headlines by claiming that academic freedom protects his right to read poetry in the nude before an English class, or to teach that God is dead, or to advocate free love for his students, or to advocate the overthrow of the government by force, or to propose or do any number of things that the great majority of Americans would label crackpot, wrong, or anti-social. None of these is really academic freedom in action, although it does quite often protect the right of a professor to teach something with which the majority of the public disagree.

What really is academic freedom? It is the right of a scholar to speak out responsibly on subjects on which he is professionally competent. It protects his right to speak or write without fear that he will be punished in some way for expressing these views. He is free to conduct research for new knowledge and to argue that "old truth" is not really true.

Why is academic freedom so important to us all? Perhaps the best way to answer this question is to recall that Hitler, Lenin, Stalin, Mao, and all other anti-freedom dictators probably feared academic freedom as much or more than any other freedom during their seizure of absolute power. When Hitler seized power in Germany, his first move was to take control of the universities and stifle academic freedom.

We can be thankful that Albert Einstein was not given academic freedom by Nazi Germany, but came to the United States of America, where he found academic freedom. Miracle drugs, organ transplants, and the many other discoveries in medical science are direct results of academic freedom in our medical schools. The "old truth" that the world is flat was slow in dying because academic freedom was severely restricted in the Middle Ages. New truth can only come from the healthy competition of opposing ideas. The truth of God in Christ has nothing to fear from academic freedom.

But academic freedom is not unlimited. No professor deserves the freedom to teach a way of life that would clearly destroy the very academic freedom he is using. No teacher has the right to disrupt a campus in such a way that the rights of others are infringed upon. And no teacher has a right to teach what is

clearly in conflict with the stated purposes of his university.

Academic freedom ought to be as American as apple pie. And it ought to be as Christian as Paul and Silas.

Daniel R. Grant

In this issue

- The Southern Baptist Convention is in the news this week. An overall view of the proceedings is featured in this week's editorial page. See page 3.
- The Convention has elected a layman as president. The story about Owen Cooper and other officers, is found on page 12. A photo of these men is featured on the cover this week.
- One of the most strongly-felt issues in recent years has been raised again at this year's meeting. The details on the action on the Broadman Commentary are found in a story on page 13.
- Seven Arkansans received degrees from Southern Baptist seminaries this spring. The story is found on page 5.
- Daniel Grant seeks to shed some light on the subject of academic freedom in his "One layman's opinion" this week.

Arkansas Baptist

NEWSMAGAZINE

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NO. 24

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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.

SBC '72 — an overall view



JES

The 115th session of the Southern Baptist Convention enjoyed a remarkable unity with the major emphasis on missions and evangelism. Although last year the convention experienced the greatest number of baptisms since 1959, it is anticipated that this year will be even better.

President Carl Bates presided over the approximately 13,000 messengers in an exceedingly fine manner, permitting equal expression of different viewpoints.

The messengers voted that a two-thirds majority of their number must decide when motions about SBC agencies will be considered.

After a flurry of debate from the floor they approved a new bylaw recommended by the SBC Executive Committee. This Bylaw 17 would refer motions by messengers about internal operations and programs of the SBC agencies to the elected board of that agency which would report at the next annual session for action — unless two-thirds of the messengers voted to consider them at the same convention.

Messengers defeated an amendment to the proposed bylaw by Doug Chatham of Milton, Fla., to change the two-thirds requirement to a simple majority. However, they approved a recommendation by the SBC Executive Committee that the two-thirds requirement will not go into effect until the end of the 1972 annual session.

The messengers refused by an overwhelming standing vote to order the withdrawal and rewriting of the 12-volume Broadman Commentary being produced by the Sunday School Board. No head count was taken but the ratio of voting appeared to be about four to one.

Former SBC President Hershel H. Hobbs, pastor of First Church, Oklahoma City, Okla. responded to Turner's chief argument in his rebuttal statement opposing the motion. Hobbs said commentary opponents, in anchoring their stand on the statement of the *Baptist Faith and Message*, had overlooked the preamble to the statement. "However, we must never forget that the 'preamble' is as much a part of the 'Baptist Faith and Message' as the various items treated in it," he said. Hobbs was chairman of the committee which drafted the statement adopted in 1963.

Messengers rejected a debate and voted to act immediately on Turner's motion after hearing only Turner and Hobbs. A lone messenger attempted to push through a point of order. But, Convention President Bates ruled that it was out of order.

Turner conceded "There is much good material in this set of commentaries." Adding, "We are not objecting to all of it."

In his original motion, Turner asked The Sunday School Board "to withdraw from further sales the en-

tire set, seek a new editor, and rewrite the commentary from the point of view that the Bible is 'true without any mixture of error.'"

Owen Cooper, a Yazoo City, Miss., industrialist, was elected president of the Southern Baptist Convention. Cooper became the first Baptist layman since 1959 to be elevated to the high position in the denomination when he defeated James Coggin, pastor of the Travis Avenue Church, Ft. Worth, Tex., in a run-off election.

The messengers selected Cooper, out-going chairman of the SBC Executive Committee, from among five nominees to serve for the one-year term. The last layman to head the 11.8 million member denomination was Brooks Hays, of Russellville, former Democratic Congressman, in 1959.

The messengers refused to move the denomination's Stewardship Commission to a position within the structure of the SBC Executive Committee. The recommendation by the Executive Committee would have reassigned the Stewardship's function effective Oct. 1, 1973, after a constitutionally-required second vote of the Convention in Portland, Ore. in June, 1973.

In other actions, messengers approved a recommendation to hold the 1977 annual meeting of the SBC in Memphis, Tenn., June 14-16.

End of WMU Convention Astronaut James Irwin told almost 6,000 Southern Baptist women and their guests that he was dropping out of the space program to give his total attention to God's work.

During a testimony, Irwin, a Southern Baptist layman, who was the pilot for the Apollo 15 moon trip, said his goal will be to tell men everywhere of his faith in Jesus Christ and that God was there on the moon.

In describing his flight, Irwin said the thing that thrilled him most was that he could feel God's presence. "We faced many unexpected challenges and problems. Each time I gave a quick silent prayer to God and the answer was there."

Irwin shared the podium at the opening session of the annual meeting of the Southern Baptist Woman's Auxiliary with W. A. Criswell, former president of the Southern Baptist Convention. In speaking on "Freedom's Holy Light," Criswell touched on freedom of the soul and the nation, but spent most of his time describing the threat of communism to freedom of the world.

Mrs. R. L. Mathis, of Waco, Tex., was re-elected to another term of the WMU, and Mrs. Roy Snider, of Camden, was renamed secretary.

During the Pastors' Conference Jess C. Moody, pastor, First Church, West Palm Beach, Fla., described the work of his congregation with the Jesus People while Vander Warner Jr., pastor, Grove Avenue Church, Richmond, Va., gave survival instructions for the seventies.

Vander Warner was elected president of the SBC Pastors' Conference.

I must say it!

The banks are winning



Dr. Ashcraft

For every dollar Southern Baptists invest in world missions they pay two dollars in interest on their church loans to the banks. Southern Baptists own church plants which approach the four billion dollar mark. Roughly speaking an equal amount goes for interest as goes on the principal. This means for every dollar we apply on the principal another dollar must go on interest.

In a capitalistic system this is not considered abnormal. However, when the interest figure is double that of the combined mission giving of a twelve million member denomination it is worthy of some consideration.

The Christian church has not always had ornate churches in which to operate. A worshipful structure has much to be said in its defense for it is used to reach people for Christ. However, I would pose the question, "Are buildings so important as to claim twice the financial consideration of the total world mission thrust of the largest evangelical denomination in America?"

To add to this staggering problem a great percentage (perhaps 90 percent) of the space in Baptist churches lies completely vacant but for two hours a

week. General Motors would go broke if they maintained four billion dollars worth of warehouses or show places for only two hours each week.

Such vast acreage of unused floor space is not justified in the light of the maximum use of the mission dollar. How have some churches faced up to the proper stewardship of their investment in fine facilities?

Some have offered nursery and baby-sitting services for working mothers. Some have allowed space for extension seminary classes. Some have allocated space for concern centers and daycare ministries. Others have used their facilities in operating elementary educational classes.

A few operate fully accredited high schools in their church plants. Some churches have so much going on all the time that the lights at the church are on every night and the parking lot is crowded every day. With the potential of a bus ministry there should be no empty pews in any Baptist church on earth.

When the banks get two dollars for every one we give to God we have no choice but to double the operation, fill all empty spaces and invite the bankers to church. The banks are winning two to one.

We can never stem the tide until a finer sense of the stewardship of facilities arises among us.

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

Book reviews

By E. A. Pipkins

True Spirituality

Author: Schaeffer, Francis A.
Publisher: Tyndale, 1971
Price: \$3.95 (180 pages)

Salvation is justification, (past and once for all) sanctification, (present and by degrees according to the power of sin in the Christian's life) and glorification, which is future. Salvation is not based on our faith but on the work of Christ. Faith is the instrument through which is received the gift of salvation.

Elements of true spirituality are: (1) An internal death to all things, both good and bad, in order that we should be alive to God. (2) Through the indwelling Holy Spirit the inward man produces fruit of the crucified, risen, and glorified, Lord. (3) An inward love to God enough to be content and to man enough not to envy. (4) To take to God the stresses of the external world.

This material was first presented in lecture form in 1964, and tapes of these lectures, it is thought, could be available from the L'Abri fellowship.

• • • •

Martin Buber

Author: Simon, Charlie May
Publisher: Dutton, 1969
Price: \$4.50 (180 pages)

A delightful little book written, it seems completely by resources, about a man of whom it is difficult to imagine as a small boy toiling over characters of the Hebrew Alphabet.

The contribution of this work is the historical context of this outstanding Jewish thinker and humanist. The I-Thou reader should also read this little book.

• • • •

The God Who Is There

Author: Schaeffer, Francis A.
Publisher: Inter-Varsity Press, 1968
Price: \$2.50; 178 pages (Paper)

Inter-Varsity Fellowship, always on the lookout for a champion of orthodoxy who can function among intellectuals, has found its most prolific standard-bearer in a former agnostic who now calls himself a convinced orthodox theologian.

According to the author, the intellectual and cultural climate is one of despair, the roots of which reach deeply in philosophy, art, music, and general culture. When theology departed from biblical Christianity, it joined this despair. Neither modern theology nor modern mysticism has been able to

speak to man in his dilemma which is an ambivalence of good and evil.

The scandal of the cross is not — as the new theology says — to believe that God is good in spite of all evidence to the contrary, but the true scandal is that the world in rebellion turns from the cross — not because it makes sense — but because they do not want to bow before "The God Who Is There." The personal intimate God. The first part of the gospel is not "accept Christ as Saviour," but "God is there." His being there. And, on an acceptance of the fact that man's dilemma is moral and not metaphysical.

No one can become a Christian unless he understands what Christianity is saying. He must have a proper understanding of truth. (Why not The Truth?). As a Christian, he must become a vital part of a church "where the Bible is believed". Not every church qualifies. Only a church that is true to the contents of the Bible.

The reader who is limited in some areas of thought and expression (and most of us are) will have the uncomfortable feeling that the author is destroying straw men, for the victories of logic seem so easily won. One should go somewhere else to start reading Schaeffer. He just can't get "there" from "here."

Judsonia First Church to mark centennial

Judsonia First Church will observe its one-hundredth anniversary, Sunday, June 25. Former members, relatives of former members, and friends are invited to visit the church on that date. Activities will include special recognitions during the morning worship, a "pot-luck" dinner furnished by the church, a fellowship hour, and the ceremony of Opening the Cornerstone at 2:30 p.m. A. E. Queen is chairman of centennial committee.

First Church was organized June 26, 1872, with 14 charter members who had come from the North, intent on establishing a Baptist University in the South. The University, known as Judson University, has been established and it became the first meeting place of the church.

Its first building was completed at a cost of less than \$700, about 2/3 of this amount being given as labor. It was dedicated in 1888 and served the church as a meeting place for over 50 years.

The old building was replaced by a new building which was destroyed by a tornado in 1952. The present building was dedicated on March 8, 1953.

The first Foreign missionaries sent from Arkansas, Rev. and Mrs. C. E. Smith, were from this church.

Wooten to W. Memphis



Wooten

John W. Wooten has been called by Vanderbilt Avenue Church, West Memphis, to serve as full time music minister. He is 19 and is a junior at Memphis State University. Wooten, who majors in voice and church music education, has extensive instrumental and choral experience with high school, college, and church organizations across the Mid-South. He is also a resident of Baptist Student Union at Memphis State and a member of Volunteer State Men's Choral.

Prayer calendar for

Superintendents of Missions
Troy Melton — June 27
White River Association



Bone



Finley



Triplett

Arkansans get seminary degrees

Seven Arkansans have received degrees from Southern Baptist seminaries in spring commencement exercises.

Thomas Glyn Finley of Fordyce was awarded the master of divinity degree by Southeastern Seminary, Wake Forest, N.C. He was one of 111 persons receiving degrees or certificates.

Francis M. Gilbreath, formerly of Newark, was graduated from Golden Gate Seminary, Mill Valley, Calif., with the master of religious education degree. Gilbreath, a graduate of Baylor University, plans to continue a career in journalism.

Freddy Delano Kerr, son of Ernest A. Kerr of Monette, was graduated from Golden Gate Seminary with the master of divinity degree. He is a graduate of Oklahoma Baptist University and associate pastor of Pacifica Church, Pacifica, Calif.

Revivals

Calvary, Crossett, May 1-7; Clarence Shell, evangelist, Eugene Burgess, music; 5 professions of faith, 3 for baptism, 2 by letter; 1 on statement. E. E. Fulton is pastor.

Bowman Church, Lake City, May 15-21; Johnny Green, evangelist, W. O. Qualls, music; 12 professions of faith, 1 by letter. J. L. Simpson is pastor.

First, Waldron, April 9-16; J. T. Elliff, evangelist, J. B. Barnes, music; 12 for baptism, 4 by letter, several dedications. Nelson Wilhelm is pastor.

Harvey's Chapel, Hot Springs, May 21-26; Wayne B. Davis, evangelist; 23 professions of faith, 16 for baptism, 46 rededications. Gene Ellis is interim pastor.

Glynn Paul Hamm, a native of Ft. Smith, received the doctor of sacred theology degree from Golden Gate. He is librarian at the Seminary and is a graduate of Ouachita University. He has pastored at Acorn, Ark.

Eugene Triplett has received the master of theology degree from New Orleans Seminary. He is a graduate of Ouachita University. Triplett has accepted the pastorate of First Southern Church, Sheridan. He formerly pastored Dalark Church and Mt. Bethel Church, both near Arkadelphia.

Larry Stephen Bone, a native of Batesville, was awarded the master of theology degree from New Orleans Seminary. He is a graduate of Ouachita University, and is youth director at First Church, Kenner, La. Bone is the son of Rev. and Mrs. R. A. Bone, Batesville.

Wilmar Church, April 9-16; Herb Shreve, evangelist, S. T. Roark, song leader; 36 professions of faith, 20 for baptism, 6 by letter.

First, Dierks, May 22-28; Bill Fleming, evangelist, Jim Cooper, music; 7 for baptism, 1 by letter, several rededications. Jim Cooper is pastor.

Rock Springs, Buckville, April 15-23; Edward Edmondson, evangelist; 5 professions of faith, 4 for baptism, several rededications. Ollis Noles is pastor.

First, Charleston, April 16-23; C. D. Peoples, evangelist, Paul Williams, song leader; 18 professions of faith, 9 for baptism, 6 by letter. Eugene Ryan is pastor.

Your superintendent of missions at work

Dardanelle-Russellville Association



Lindley

The Russellville Baptist Association was formed in 1800 and the Dardanelle Baptist Association in 1854. The two associations were consolidated in 1932 to make up the Dardanelle-Russellville Association.

The association is composed of 24

churches and one mission, located in Pope, Yell, and Johnson Counties, with a grand total membership of 4,533. The total value of all property owned by the churches is \$845,000.

Thomas E. Lindley began his seventh year as superintendent of missions on April 15, 1972, having come to the association from the pastorate of First Baptist Church, Augusta, where he had been pastor for almost 13 years.

In February, 1972, the Associational Executive Board voted to stop receiving help from the State Missions Department, and the association is now completely self-supporting. Mission giving was increased more than 20% in 1971, and receipts for the first quarter of this year indicate another large increase. With the prophets of doom predicting that the association would fold up within two years, the churches have continued to increase their mission giving since 1966. Today the associational budget is \$12,690.

Accomplishments and programs of the association include the following:

- In 1967 the Association purchased property at 14th and Commerce Streets in Russellville and erected a beautiful red brick 3-bedroom, 2-bath home which is occupied by the missionary, his wife and son. The missionary maintains an office in the home.

- The association promoted its first World Missions Conference in 1970 with 19 churches participating. Lindley attributes the increased Cooperative Program giving to the success of this effort. Another WMC is scheduled for April 5-12, 1973.

- The associational Brotherhood promotes an annual Man-Boy Night on the lake with an attendance of 100 men and boys. An evangelistic service is the highlight of this program which

precedes the annual encampment at Baptist Vista.

- Baptist Vista Encampment is the evangelistic spearhead for the association throughout the year. Missionary Lindley says, "Our observation is that the churches participating in Baptist Vista have revival and baptisms throughout the summer. Churches not involved in Baptist Vista have a long dry summer. Therefore, we urge all of our churches to promote the camp program, and many deacons throughout the association participate by paying the way of some unsaved boy or girl to the camp. We are hoping this June 26-30 to have 300 boys and girls in camp."

- Several churches have purchased buses and are using them to increase attendance. Others are contemplating the bus ministry.

- At least two churches plan to build new worship facilities, and six are planning for additional educational space.

Like many other associations, Dardanelle-Russellville has a problem of pastoral turnover. Last year 10 churches were without pastoral leadership at one time or another. Lindley attributes this, in part, to the low salaries paid by the churches. He believes that, with men dropping out of the ministry and some churches having to close their doors, now is the time for every church to give priority to raising the pastor's salary.

He says, "I have been a pastor in Arkansas for the past 30 years and do not recall that we have ever had any program to emphasize raising the salary of our pastors." He feels that the State Convention, the Southern Baptist Convention, and all Baptist leaders would do well to give attention to this matter of raising the salaries of the men who are down at the grass roots of the total program — where the action is — to prevent their having to quit and seek secular employment.

Missionary Lindley expresses the hope that all Arkansas Baptists will "roll up our sleeves and get busy witnessing, confronting men with Jesus, because it may be later than we think."

Walter L. Yeldell accepts church in Mississippi



Dr. Yeldell

Walter Yeldell, who has pastored Baptist churches in Arkansas for almost 30 years, has accepted the call of the North Greenwood Baptist Church in Greenwood, Miss.

Dr. Yeldell came to First Church, Clarksville, in 1947 from Southern Seminary. He went to First Church, West Memphis, in 1954 and from there to Second Church, Hot Springs in 1961.

In these eleven years at Second Church there has been a total of over 2,000 additions — 900 of these by baptism. The church has given \$293,360 to all mission causes and a total of \$1,788,463 in total receipts. The church has erected two new buildings, purchased two parking lots and has 14 buses for its church bus ministry.

In these years in Arkansas Dr. Yeldell has served on the Executive Board of the State Convention, as Chairman of the Southern Baptist College Board for six years, on the Ouachita University Board for seven years, on the Board of Trustees of Southern Seminary, and as President of Arkansas Baptist State Convention in 1964 and 1965. Ouachita University honored him with the Doctor of Divinity Degree in 1965. He is a 1940 graduate of Ouachita.

Piggott First Church has youth director



Miss Wiley

Rhonda Wiley has begun her work as Youth Director of First Baptist Church, Piggott. She is a 1971 graduate of Piggott High School and has been attending Ouachita University the past year.

Miss Wiley was converted at age eight and surrendered to special service at age eleven. She has attended Sunday School and Church Training all her life as well as numerous youth camps and assemblies. She attended the Baptist Youth World Conference in 1968 in Berne, Switzerland, and worked as a summer youth leader in Kaneohe, Hawaii, in 1970.

New subscribers

New budget after free trial:

Church

Second, Cabot

Pleasant Grove #3, Waldron

Pastor

Leonard Cundiff

Melvin McCann

Association

Caroline

Buckner

Stewardship of advice is often overlooked

Stewardship is a many-faceted doctrine with multiple applications to every area of human life. One aspect of stewardship which is seldom ever mentioned is a stewardship of influence, particularly the giving and receiving of advice.

Advice, when unsolicited, is often just a nice word for criticism. Hopefully it will be constructive criticism; any other kind is not worthy of the Christian.

The ability to offer criticism graciously and effectively is an art that few people have mastered. Rare, indeed, is the individual who can offer counsel and receive in return a genuine expression of appreciation. Such a one is a good steward of his influence.

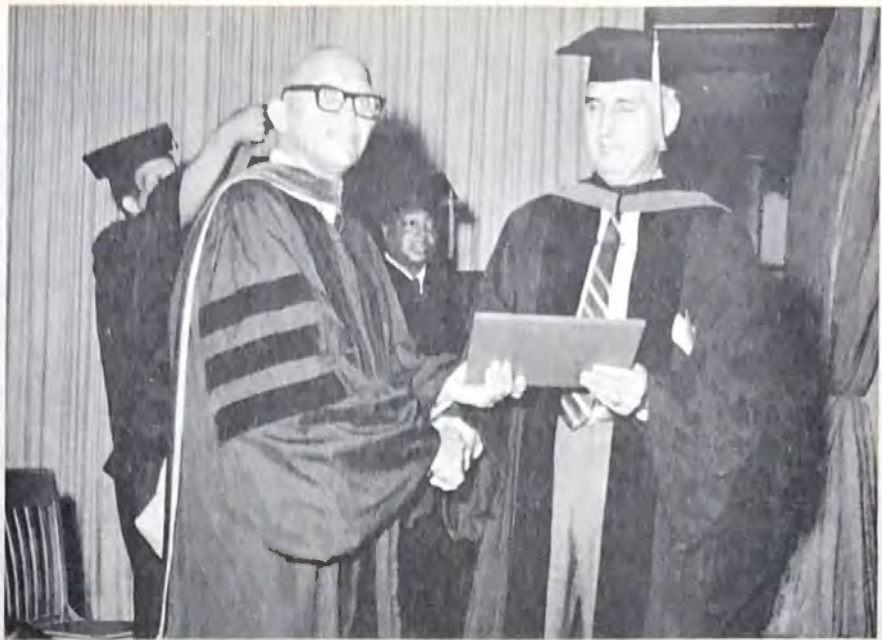
However, there is also stewardship involved on the part of the one receiving counsel. Most of us receive far more advice than we know what to do with - some of it good and some of it not so good. To reject all of it would be foolish; to accept all of it would be impossible. Stewardship in this respect is then learning how to separate the valid criticism from the invalid, and the good advice from the poor.

Recently an individual voiced to me some strong criticism of stewardship literature. Wanting sincerely to know what I might do to improve the material, I questioned the person, who then admitted that he had not actually read the literature he was criticizing; his objections were based entirely on guesswork, false assumptions, and a few observations that were more than two years old.

In another instance, an individual pointed out some limitations and weaknesses of stewardship material, and his evaluations were obviously based on personal experience and observation. However, he also suggested several ways in which the material could be strengthened. His criticism was valid, and his suggestions were practical.

My stewardship responsibility in the two cases is rather obvious. I gained nothing from the first individual, but the suggestions of the second can and will be implemented.

Any conscientious Christian, serving in any position of leadership in his church or denomination, should welcome good advice and constructive criticism. However, he must also learn to be a good steward of all the free advice offered, accepting and implementing that which is helpful, and quietly and tactfully discarding that which is useless. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program.



Dr. Ferguson (right) is presented a diploma by Dr. Oliver, president of the college.

Worker with National Baptists is awarded honorary degree

At the 88th annual Commencement exercises of Arkansas Baptist College, Little Rock, Robert U. Ferguson, Director of Work with National Baptists for the Arkansas Baptist State Convention, was honored by the conferring of the doctor of divinity degree. President J. C. Oliver said that, "Robert Ferguson is worthy of this action because he is seeking to bring Baptists in Arkansas to a point of cooperative work for Christ, and he has exhibited a sincere appreciation for all the Baptist people in Arkansas."

Ferguson said that he saw the honor bestowed upon him as a representative act of National Baptists in Arkansas. "In a

day when so many speak and act in anger and frustration, Arkansas Baptist College has demonstrated their charity and desire for a more noble form of human relationship. It is my sincere hope that we as Southern Baptists in Arkansas will continue to respond in kind until the Baptist people in our state set the pattern and pace for all human relationships."

Ferguson has prior degrees from Samford University in Birmingham and New Orleans Seminary. He came to Arkansas on May 15, 1970, from the pastorate of the Oakdale Church, Mobile, Ala.

Church Training Begin work on drill now



Davis

The new Bible Exploring Drill pamphlet for 1972-73 is now available and may be secured from the Church Training Department at the Baptist Building free of charge. This pamphlet contains the rules and scriptures for the Bible Exploring Drill which is for boys and girls in the older children's departments, for the 9-11 year olds or grades 4-6.

This drill is so named because the 40 memory verses are selected from the Bible verses listed and used in study materials, Exploring B and Exploring C. There are two types of drills — memory and Bible drill.

Church leaders and parents should begin working with this group of boys and girls immediately. The church drill should be held in February of 1973 but before the associational drill is held. The associational drill should be conducted as late as possible in March of 1973. The district drills will be conducted during the two weeks of April 2-6 and April 9-13, 1973. See your new 1973 Baptist Diary for dates and places of the district drills and tournaments. — Ralph W. Davis

Clear Creek News Staff changes announced

By Paul E. Wilhelm

Audra Martin, pastor of First Church, Gore, Okla., is the new pastor of the Kibler Church, near Alma. Martin was ordained in 1952 by Temple Church, Ft. Smith. In addition to the pastorates mentioned, Martin has served as pastor of Webb City Church, Ozark, Arkansas, and in Oklahoma with Bokoshe First, Ketchum First, Pecola First, and Bethel in Muskogee. Rev. and Mrs. Martin are both natives of Arkansas. They have one son, Bill, who is pastor of the Berean Church in Tulsa, Okla.

First Church, Ozark, has called Bob Apple of Ft. Smith as minister of music and youth. Mrs. Apple is also a native of Ft. Smith. Their work with First Church, Ozark began May 28. Apple has served as music director for Towson Avenue Church in Ft. Smith. He is a 1971 graduate of Southwestern Seminary in Ft. Worth, Tex. Roy Gean Law is pastor.



Kinney

James Kinney, pastor of First Church, Rattan, Okla., has accepted a call to become pastor of the Webb City Church, Ozark, and plans to move to the field May 2. Kinney has pastored in Tushka, Wayne, Stonewall, Frink, and McAlester,

Okla. He served one year with the Language Department of the Home Mission Board. He also served in Korea during 1951 with the Arkansas National Guard.

Kinney is a graduate of the College of the Ozarks, Clarksville, the University of Arkansas, Fayetteville, and Southwestern Seminary, Ft. Worth, Tex.

Mr. and Mrs. Kinney have two daughters, DeAnn, age 5; and Karen Kaye, one year.

Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

George Lloyd Williams, 70, pastor of Ozone Church, died recently of an apparent heart attack. He was a former pastor at Coal Hill and Lamar and at churches in Oklahoma.

Doctrines of the faith Work of the Spirit in the church

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The work of the Holy Spirit in the corporate life of the church is often overlooked. His work is often thought of only in relationship to individual believers. Of course, the church is made up of individual believers, and in one sense there can be no arbitrary distinction between the work of the Spirit in the believer and the work of the Spirit in the church. Nevertheless, there is a definite work of the Spirit in reference to believers as a group, that is, the corporate life of the church.

In the first place, it is the Holy Spirit who creates the fellowship of the church. In two places in the New Testament the "fellowship of the Spirit" is mentioned (II Cor. 13:14; Phil. 2:1). While this expression may mean "participation in the Holy Spirit", it may also mean "fellowship created by the Holy Spirit." Possibly both ideas are represented in the phrase. Whatever its exact meaning, it is beyond doubt that the New Testament views the church as a fellowship of redeemed people called into being by the Holy Spirit.

Second, the Holy Spirit inspires and guides the worship of the church. Worship is often considered to be merely an activity of the human spirit. It is that. Unfortunately, it all too frequently amounts to that only. The New Testament teaches us that true worship is primarily a spiritual activity (John 4:24). Paul explicitly states that a distinguishing mark of God's people is that they "worship by the Spirit of God" (Phil. 3:3). Specific acts of worship are attributed to the Holy Spirit. The Spirit inspires singing and praise (I Cor. 14:26; Eph. 5:18-20). Preaching and teaching are to be done in the power of the Spirit (I Cor. 2:4; Acts 4:31). Prayer is especially singled out as an activity of the Spirit (Rom. 8:26-27; Eph. 6:18).

This is an important truth to keep in mind when we try to "plan" our worship services. As W. T. Conner reminds us, "The church that makes out its program of worship without reference to the Holy Spirit forgets what worship is and what it is for." All too often form, ritual, and entertainment (in these days, especially entertainment), take the place of the spiritual in worship. None of these make worship, and are often even hindrances to true worship. To be acceptable to God, worship must rely upon the inspiration and power of the Spirit of God.

Third, the Spirit equips the church for its mission and ministry. He does this by giving the necessary "gifts" to the church. There are some 20 different gifts listed in three key passages in the New Testament (Rom. 12:6-8; I Cor. 12:4-11, 28-30; Eph. 4:7-12). The meaning of some of these is obscure, and consequently there has been much dispute as to their place and importance in the church today.

Here we need only emphasize that these gifts are bestowed by the Holy Spirit (I Cor. 12:11). They are not natural abilities. They are not given because of human merit or seeking. They are not given for the purpose of personal enjoyment. The gifts are given freely by the Spirit to whomsoever he wills, and they are meant to be used in the service of the whole church (I Cor. 12:7).

In summary, the church could not exist without the Holy Spirit. He calls it into being; he creates its fellowship and worship; he equips it for its ministry. Without the Spirit the church would never have been, and without him it would cease to exist tomorrow.

Mrs. J. A. Duckworth, 90, Little Rock, died June 8. She was a member of Pulaski Heights Church.

Dr. Floyd Spivi Dozier, 69, Marianna, died June 7. He was a deacon in First Church.

John L. Hill, 67, Lonoke died June 7. He was a deacon at Brownsville Church.

Woodrow Tomlin, 59, Blytheville, died June 5. He was a member of Calvary Church.

Mrs. Maude Welborn Stair, 63, Batesville, died June 5. She was a member of West Batesville Church.

Mrs. Nora Virginia Nolen, 86, died June 2. She was a member of Second Church.

Dr. Garland Doty Murphy, 90, El Dorado, died June 6. He was a deacon at First Church.

Mrs. Luvenia Johnston, 92, Conway, died June 6. She was a member of Pickles Gap Church.



Snider, (right) was presented a certificate of membership in the Council by Baylor President Abner V. McCall.

Arkansas Baptist on Baylor board

WACO, Tex. — Ted L. Snider, vice president and general manager of radio station KARK in Little Rock, has been

named to the Baylor University Council for Institutional Development.

Snider was one of 20 new council

members introduced during the council's annual spring meeting held recently on the Baylor campus.

The six-year-old council is composed of prominent men and women from across the United States who function in an advisory capacity, recommending special projects and programs for the development of the university.

Snider is second vice president of the board of directors of the Arkansas Broadcasters Association for 1972. He was president of the Associated Press Broadcasters of Arkansas last year. He is a member of the executive committee of National Broadcasting Company (NBC) affiliates.

Snider has been general manager of KARK AM & FM and the Arkansas Radio Network since 1966. He was named vice president of Mullins Broadcasting Co. in 1967.

He received the Baylor University Broadcaster of Distinction Award in 1969. He was president of the Baylor Parents League of Arkansas last year.

Snider and his wife, Jane, live at 1104 Biscayne Drive. He is a deacon and Sunday School teacher at Pulaski Heights Baptist Church. The Sniders are parents of two children, Cathy and Ted Jr. Cathy is a freshman at Baylor.

Woman's viewpoint

A Father's Day tribute

By Iris O'Neal Bowen



Mrs. Bowen

This last May 24, my father, "Preacher" W. B. O'Neal, reached the venerable old age of 88.

To celebrate such a note-worthy occasion, his home church, First Church of Gravel Ridge, asked him to preach that night at their mid-week prayer services. I made my way out to hear him once more, and as always, I was proud of him and moved by his step by step clarity as he progressed through his sermon.

I have been listening to Dad preach for quite a while now. He preached his first sermon well over 60 years ago. I wasn't around then, but it wasn't too long after his first sermon that he took unto himself a wife, and soon the O'Neal tribe was increasing.

Along with the other little O'Neals, I graduated from pallet to lap to rough bench to choir under his preaching. In one room school houses, under brush arbors, down by White River or at the "all day singings and dinner on the ground," his big bass voice has boomed out over his listeners and echoed across the mountains and valleys of Arkansas.

He has left the imprints of his high top shoes on many back-country roads and narrow roads. Several are the creeks and rivers that have been disturbed in order that new believers might follow Christ in baptism.

And not a few are those whom he has comforted with prayer and kind words as loved ones are laid to rest.

Not to be forgotten are the "preacher boys" of Arkansas who have surrendered to the call under his preaching, who have looked to him for help in their first churches, and have received his encouragement in seeking higher education.

On this Father's Day I would like to pay tribute to perhaps the oldest minister in the Arkansas Baptist State Convention, that great old pulpiter, Walter B. O'Neal.





Verne Carpenter presents a Bible to Charles Burgess in an award service in First Church Hamburg.

For Hamburg Sunday School

Attendance campaign is success

Upon a suggestion by Lawson Hatfield, director of the state Sunday School Department, Hamburg's First Church promoted an attendance campaign that gave new life to its Sunday School.

The campaign ran thirteen Sundays, and its purpose was to secure more regular participation in Bible study from a larger group of people.

On the fourteenth Sunday, Bibles were presented as awards to 205 individuals, 120 of whom did not miss a Sunday during the thirteen weeks. The others missed only one Sunday.

Verne E. Carpenter, minister of education and music, reports that the average attendance was up 46 and the

church's offerings increased \$2,672.10 over the same period a year ago. A follow-up report indicates that after the campaign the average attendance of the Sunday School leveled off at a higher percentage than prior to the campaign.

Klois Hargis, pastor of the church, initially invited the state Sunday School director to preach to the church on Bible teaching and outreach. This attendance campaign developed as a result.

A mimeographed outline of the attendance campaign is available on request.

Sunday School

Hints for selecting youth workers



Cooper

When your nominating committee comes to the Youth Departments, they must look for a special kind of worker. Leading in Youth Sunday School is an adventure. In our complex, contemporary world our youth need the best in Bible teaching. Youth want to learn.

The worker with youth will do two important things. He will become informed, and he will be creative in his leading. He will see the unlimited pos-

sibilities for Youth Sunday School work. Within the limits set by his situation, he will lead youth into the most creative experiences possible.

In a Sunday School that has departments, the following youth workers are suggested: Department Director, Department Outreach Leader, Department Teaching Leader, and Teacher(s).

In a class Sunday School the only officer selected by the nomination committee is the teacher(s).

In a large Sunday School that has multiple Youth Departments, it might be wise to select a Youth Division Director. His responsibility would be to coordinate all Youth Sunday School work.

Gift of stock boosts revolving loan fund



Fuller

Sherman R. Fuller, Harrison, has recently given 10 shares of Sears stock to the Small Church Revolving Loan Fund being raised by the Missions Department. The value of the stock makes it the largest single gift to date to the fund.

According to William F. "Doc" Puryear, Dumas layman and director of the campaign, steps are being taken to renew the drive for the \$100,000 goal with the added assistance of the superintendents of missions and key laymen in each association.

Fuller, a native of Plattsburg, Mo., was employed by Sears, Roebuck and Company in Chicago in 1913. He retired from their employment in 1949 when he moved to Harrison.

He became a Christian at the age of 13 years. Since that time he has served Baptist churches in practically all major offices. He is a deacon of the First Church, Harrison, and is currently a trustee and member of the church's Personnel Committee.

Fuller has served the State Convention as a member of the Board of the Baptist Foundation.

He attended William Jewell College, Liberty, Mo. In 1915 he married the late Myrtle Arnold. They have four children: Sherman, Jr., a retired Air Force officer in Honolulu; Francis of Tucson, Ariz.; Mary Helen of St. Louis, Mo.; and Robert of Harrison.

Write the Missions Department, 525 W. Capitol, Little Rock, for information concerning the Small Church Revolving Loan Fund. It is an opportunity for an "over and above" investment in future Baptist life in Arkansas. — R. H. Dorris, Missions Dept.

When looking for workers, the nominating committee should look first to the need and then to the person available. Pray for leadership. In almost every church, there is enough leadership for all the organization needed. — Don Cooper, Sunday School Department



Miss Wasson



Mrs. Margrett

Missionary Speakers for GA camp announced

Missionary guests at GA Camp at Paron, July 15-22, will be Mrs. Anne Margrett, Argentina, and Miss Lynda Wasson, Nigeria.

Mrs. Margrett is dean of women for the International Baptist Theological Seminary in Buenos Aires, Argentina. She has been helping young women of Argentina and nearby countries prepare for church-related work for over 35 years.

Miss Wasson of North Little Rock will be completing this month a two-year term as a Journeyman to Nigeria. In Nigeria she served as a physiotherapist for the Eku Baptist Hospital. Before going overseas Miss Wasson worked for two years on the staff of the Hot Springs Rehabilitation Center.

Members of Girls in Action, grades 4 through 6 will experience an adventure in missions at GA Camp. See that registrations are sent to the State WMU Office, Little Rock, NOW!

United Presbyterians adopt baptism stand

DENVER (EP) — The United Presbyterian Church will emphasize neither believer nor infant baptism as a result of revisions in a Book of Church Order approved here.

Despite vigorous attempts to defeat or amend the proposals, the denomination's General Assembly approved changing the wordings on baptism and on the nature of the ministry.

One result of the latter will give lay persons a greater role in administering Holy Communion.

On baptism, the new wording gives parents the freedom to decide if they want infants baptized.

Local congregations will decide at what age baptism is appropriate. Persons will receive a "commission" rather than "confirmation" in joining the Church.

The ministry is defined as belonging to all Christians, and the clergy is described as "enablers" of the ministry of the laity.



SBC '72

Crowd exiting Civic Center

Owen Cooper, first layman in 13 years, elected SBC President

PHILADELPHIA (BP) — Owen Cooper, an industrialist from Yazoo City, Miss., was elected president of the Southern Baptist Convention here, becoming the first layman to head the 11.8 million member denomination in 13 years.

Cooper, president of the Mississippi and Coastal Chemical Corps., a farmers' cooperative fertilizer group, defeated James Coggin of Fort Worth in a runoff election. Coggin is pastor of Travis Avenue Baptist Church, Fort Worth.

The messengers selected Cooper, outgoing chairman of the SBC Executive Committee, from among five nominees to serve for the one-year term.

Cooper will take over the denominational reins from Carl Bates, pastor of First Baptist Church in Charlotte, N.C., at the close of the annual meeting of the Convention Thursday.

In his first news conference, Cooper expressed his views on a wide range of topics ranging from abortion to the inspiration of the Bible.

He started out by predicting that laymen will be highly involved in the next upsurge of Christianity, and will become much more active in his own denomination.

"There is a growing awareness for the greater involvement of laymen in the denomination," he said. He cited

the efforts to involve laymen of the SBC Brotherhood Commission, the Home Mission Board, the Foreign Mission Board, and the Sunday School Board.

"My role is to support these efforts now underway among the agencies."

The possibility of a merger of the Southern Baptist Convention and the American Baptist Convention looked dim to the new president.

"I do not foresee the day when the two denominations will come together. But I don't have the longest range of vision into the future. I do see a time when we will be working together in more programs.

Asked about liberalism in the SBC, Cooper quipped that he would like to stand a Southern Baptist liberal beside some liberals of other denominations and see how liberal that Southern Baptist really looked.

"I do not think the Southern Baptist Convention is in any danger of being overcome by liberalism in the classic sense," he added.

He said he did not favor the withdrawal of the Broadman Bible Commentary. The previous day, the convention defeated a motion that would have recalled the 12-volume set because it was allegedly out of harmony with the views of most Baptists.

Cooper said he believed in the inspiration of the scriptures, but not the inspiration of any commentaries. Such commentaries should be read with an open mind, he said. "I'm not afraid of ideas different from mine."

Asked to state his stand on abortion, Cooper replied this way: "The population explosion is hanging over our heads a potential disaster far greater than all the atomic bombs put together. I believe the emphasis should be on prevention of conception."

Saying he was against abortion on demand, Cooper added he felt the New York abortion law is too liberal, allowing abortion up to 24 weeks after conception. He expressed "very grave doubts" about abortion when life in the fetus is clearly established.

He supported a resolution that was adopted by the Southern Baptist Convention last year in St. Louis which favored abortion in cases of "rape, incest, clear evidence of severe fetal deformity and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother."

Asked if he supported a resolution introduced the previous day on the Vietnam war, Cooper replied: "This convention is in order to speak on any subject it wants to. Whether I thought it should or not, they'd go ahead and do what they wanted anyway."

He took a firm stand on airline hijacking, saying "piracy has reared its ugly head" and "the only way to deal with piracy is to act firmly on it." He opposed in principle those countries which openly welcome skyjackers who endanger the lives of 375 people.

Cooper said he supported a motion made the previous day proposing that the SBC President serve a single one-year term and the vice president become president-elect. A president could serve two years with effectiveness under such a system, he said.

On the possibility of a denominational name change, Cooper said he believed the issue was dead for a reasonable length of time but that it could revive from time to time.

Cooper said he favored equal opportunities for blacks and followed that practice at his company. When blacks become more numerous as members of Southern Baptist churches, he said he felt attention should be given to creating employment for them in the denomination.

"They should be considered for any job without regard to bias or color," he said.

Cooper saw a need for more young people to participate in the activities of the denomination but was skeptical of a dramatic transition because of structure.

The cover



Newly elected officers of the Southern Baptist Convention are Owen Cooper, industrialist from Yazoo City, Miss., president; James Coggin, pastor, Travis Avenue Church, Ft. Worth, Tex., vice president; G. W. Bullard, Philadelphia, superintendent of missions, Delaware Valley Baptist Association, second vice president.

SBC refuses to recall Broadman Bible Commentary

PHILADELPHIA (BP) — Messengers to the Southern Baptist Convention refused by an overwhelming standing vote Tuesday afternoon to order the withdrawal and rewriting of the 12-volume Broadman Bible Commentary being produced by its Sunday School Board.

No headcount was taken but the ratio of the vote appeared to be about four to one.

Gwin Turner, a pastor from Los Angeles, Calif., in his motion to recall the commentary in its present form, argued that it "is out of harmony with the spirit and letter of the Statement of Baptist Faith and Message adopted by this Convention." The statement was approved in 1963.

Turner went on to enumerate areas in which he said commentary authors from Leviticus through Psalms had challenged the infallibility of the Scriptures.

Former SBC president Herschel H. Hobbs, pastor of First Baptist Church of Oklahoma City, responded to Turner's chief argument in his rebuttal statement opposing the motion. He was chairman of the committee which drafted the statement adopted in 1963.

Hobbs said commentary opponents, in anchoring their stand on the Statement of Faith and Message, had overlooked the preamble to the statement.

"However, we must never forget that the 'preamble' is as much a part of the 'Baptist Faith and Message' as the various items treated in it," he said.

Messengers rejected a debate and voted to act immediately on Turner's motion after hearing from only Turner and Hobbs. A lone messenger attempted to push through a point of order, but Convention President Carl E. Bates ruled that effort out of order.

Turner conceded "there is much good material in this set" of commentaries, adding, "We are not objecting to all of it."

While "not calling in question the motivations of the writers," Turner said, "The one issue is this. We charge that some writers of this commentary have attributed error to the Bible."

He promised to "give you enough instances today to substantiate my claims."

Turner then attacked portions of the commentary on Leviticus, Deuteronomy, Esther, Job, and Psalms, and named the author of each. He was ready to continue listing more evidence, he said, but the time allowed for stating his case expired.

In his original motion, Turner asked "the Sunday School Board to withdraw from further sale the entire set, seek a new editor, and rewrite the commentary from the point of view that the Bible is 'truth, without any mixture of error.'"

Hobbs responded that "no man alive today could write a commentary on the Bible with which all Southern Baptists would agree entirely."

"Had the 1963 Statement been presented without the preamble which safeguards the individual conscience the Convention most likely would not have adopted this statement of The Baptist Faith and Message. For without the preamble it becomes a creed. And Southern Baptists are not a creedal people," the former SBC president continued.

Hobbs said, "There is more to this (Turner) motion than a set of books. The motion strikes at the very heart of basic principles dear to every Baptist heart."

Later, in an interview, Hobbs said he felt the action of the convention was the most significant in the denomination's history. "If we had passed that motion, it would have cut the jugular vein of freedom of conscience in the

denomination and established a creed in the SBC," he said.

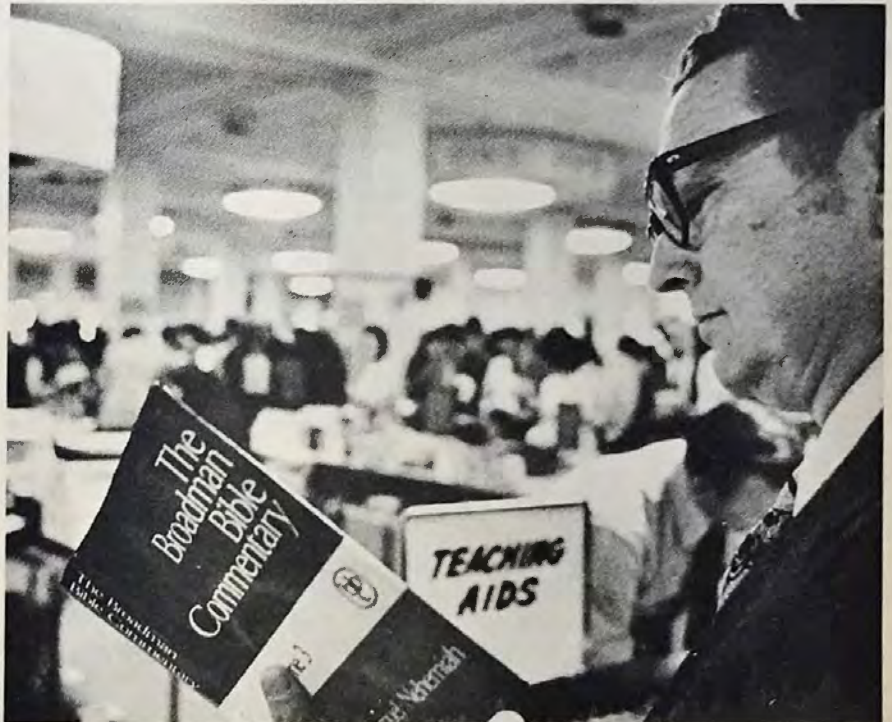
Following the action, Turner went to the news room of the convention for a lengthy interview with a number of reporters attending the session. Hobbs was not present, nor was any other convention official. Turner talked with newsmen nearly two hours.

Turner attributed the defeat of his motion to three factors: the location of the convention in Philadelphia, the opinion that the messengers were tired of fighting over the commentary question; and the remarks by Bates in his presidential address.

Turner said he would remain a Southern Baptist, and said he knew of no organized plans to revive the issue at the convention next year. He added that he did not feel the action this year negated the actions of the two previous conventions.

Turner predicted that the action this year would cause more distrust of denominational leadership, seminary professors, and the Baptist Sunday School Board among conservative Southern Baptists.

He said the Fellowship of Conservative Southern Baptists which backed his motion has nearly 3,000 members.



BROWSING: a messenger visits the Baptist Book Store and turns his attention to a volume of the BROADMAN BIBLE COMMENTARY.

Freedom's holy light

By W. A. Criswell

Immediate past president, SBC

In Christ and in Him alone is there freedom for the human soul, freedom for the nation, and freedom for the world.

Through the centuries the passion of men to be free has been an undying commitment. It was true of Israel in their bondage in Egypt. It was true of ancient Babylon in her revolt against Assyria. It was true in the days of Demosthenes when he turned words into liquid fire against Philip of Macedonia. It was true of Spartacus as he burned in passion against those who forced bloodshed upon the gladiators. It was true in the days of the French revolution with its watch word of "Liberty, Equality, and Fraternity." It was true in the days of Patrick Henry when in St. John's church he cried, "Give me liberty or give me death." It is true with our people in America today who sing with heart and soul:

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain-side
Let freedom ring!

It is our greatest national dedication to oppose any tyranny that would enslave us or the world.

Freedom of the soul

There is always the stark possibility that a people can win freedom and still be in slavery. Jesus said in John 8:32, "And ye shall know the truth and the truth shall make you free." And again in John 8:36 our Saviour added, "If the Son therefore shall make you free, ye shall be free indeed." It is only in Christ that we know true soul freedom, a freedom born of the grace and glory of God. It is possible for us to achieve freedom from want, but to be slaves to appetite, indulgence and excess. We can have freedom of speech, be slaves to profanity, lewd stories and evil thoughts. We can have freedom of the press and become slaves to pornography and immoral literature. We can win freedom of worship and become slaves to carnal entertainment.

The true freedom is to be found only in God. It is always inward and disassociated from outward conditions. We are free only as we are free in our spirits. It is possible for us to be free even though we are in stocks, chains and dungeons. The poet said:

Stone walls do not a prison make
Nor iron bars a cage.

The hymn writer said:

Our fathers chained in prisons dark,
Were still in heart and conscience free,
How sweet would be their children's fate
If we, like them, could die for Thee.

The true freedom is the freedom of Paul and Silas, who in the dungeon at midnight sang praises unto God. The true freedom is that of John Bunyon who in Bedford Jail followed the pilgrimage of Christian from Earth to Heaven. What is exile to the Apostle John on the lonely isle of Patmos if Christ is there? What is loss of property to the Christians in Hebrews 10:34 if only Jesus is near? What is it for a Stephen or a Paul or an Antipas to die a martyr's death if only they are welcomed into glory by the Lord? The true freedom is found in being a slave of Christ. This is the introductory word by the Apostle Paul in Romans 1:1, Philippians 1:1 and Titus 1:1. He is ever Paul the slave of the Lord, a willingly yielded bondman.

The only way to be really free is to be a slave. I am a

free man when I sit down at the piano. There is no law, there is no convention to compel me to do anything, I am absolutely free. But if I am to become an accomplished musician I am a slave to the keyboard and to the instrument. I am a free man with a brush and a palette in my hand. But if I am to be an artist of consequence I must be a slave to my work. I am a free man in any athletic contest, but if I win the race or make the goal I must be a slave in my dedication to the sport. Any man is a free man in any area of his respective calling, but if he achieves success in what he does it is only through profound dedication to the work. Our souls are like that. Our spirits are like that. If we are to achieve true individual freedom, we have no other choice but to offer up ourselves as slaves to the mind, to the spirit and to the will of God.

Freedom of the nation

Freedom's holy light will shine over our nation only so long as our people look to God in fear, reverence and holy worship. When we turn aside from our faith in God we inevitably turn to the false mirage found in humanism and secularism. When men turn aside from belief in God they inevitably turn for security and hope to the most powerful thing they know — the state. This in years past has given rise to Fascism, Nazism, Communism and the ideology of the totalitarian state. We see nations and populations who have forsaken the God of our fathers and who now are at the mercy of endless tyranny and slavery.

The oppressive state always assumes the prerogatives of God. It was true in the days of the three Hebrew children who were thrown into the fiery furnace. It was true in the days of the Roman Empire when Ignatius was thrown to the lions in the Roman Coliseum and when Polycarp was burned at the stake in Smyrna. It was true in the days of William Tell, when in 1307 in the little village of Altdorf he refused to bow down before Gessler's hat placed on a pole. It is true today in the martyrs of the Christian faith found in Red China, Soviet Russia and under other oppressive governments.

Is there any limit to the power of the state? Is there any redress for the people? Is there any refuge from the oppression of government? Yes, there is and it is found only in God. The men who framed the government of our United States wanted a basis for the rights of men, a safeguard for human liberties, a bulwark against tyranny and a guarantee for human freedom. They first looked to pain and found there that the rights and liberties of the people were vested in a monarchy; but, said our forefathers, if a monarchy can grant rights and liberties to a people, the same monarchy can take them away. They looked next to England and found there that the rights and liberties of the people were guaranteed by a parliament; but, said our forefathers, if a parliament can grant rights and liberties, that same parliament can take them away. They looked next to France and found there the rights and liberties of the people were vested in the will of a majority; but, said our forefathers, if a majority can grant rights and liberties, that same majority can take them away and oppress a minority. It was then that the men who framed the future of the American government turned to Almighty God and found in Him the basis and guarantee for the rights of men and the heavenly gift of human freedom. They declared that we are endowed by our Creator with these inalienable freedoms. As long as God is the chief cornerstone of our nation, freedom's holy light will shine brightly in our land. We shall enjoy these liberties; but, if we no longer have faith in God, we shall become a nation

of slaves.

God of our fathers, known of old
Lord of our far-flung battle line
Beneath whose awful hand we hold
Dominion over palm and pine.
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

If, drunk with sight of power, we lose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the law.
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

It is still true today as it was true centuries ago when the psalmist said, "Blessed is the nation whose God is the Lord." (Psalm 33:12)

What makes a nation great? Not its fruitful acres, but the men who till them. Not the great forests, but the men who use them. Not the rich mines, but the men who work them. Not the great railroads and airlines, but the men who build them. As Lymon Abbott said: "America was a great land when Columbus discovered it; Americans have made of it a great nation." Our people under God have indeed made of this America a glorious nation. Stretching from sea to sea, wide as the continent is wide, it is filled with the favor and blessing of God. From ocean to ocean it is a land of charm, beauty and wealth. Its mighty forests, its snow-covered mountains, its broad prairies, its teeming cities, its winding rivers, all speak of the benedictory remembrance of our Father in Heaven.

O beautiful for spacious skies, for amber waves of grain,
For purple mountain majesties above the fruited plain!
America! America! God shed His grace on thee,
And crown thy good with brotherhood from sea to shining sea.

Freedom for the world

If freedom's holy light burns in all the nations of the world it must be in the name of the true God and our Saviour, the Lord Jesus Christ. There is no hope in any other.

Christian civilization faces the greatest threat it has ever known in 2,000 years. It is the threat of atheistic communism, the ultimate consummation of materialism and secularism. For the first time in the history of humanity nations are openly, stately and publicly atheistic. No ancient Greek would make a major decision without first consulting the oracle at Delphi. No ancient Roman would go to war without first propitiating the gods. But these modern leaders bow at no altar and worship no deity. They have given themselves to the doctrine of infidelity and they are fast plunging the entire earth into global darkness, tyranny and despair.

The whole world is divided into two great camps — the East and West, the slave and the free. Behind these two camps and two great ideas in mortal combat — Christianity and Communism. Behind these two ideas rise the shadows of two great personalities — Jesus the Christ and Karl Marx. Both come to the world with a philosophy of life and a program of human welfare. Both demand total allegiance. History has reached a point where the world must choose.

Both Christianity and Communism are religions. One believes in God and preaches the worth of the human soul and the dignity of the individual man. The other believes in atheism and preaches the authority of an all powerful state and the slavery of the human soul. For the Christians, our Messiah is Jesus the Christ. Our great Apostle to the Gentiles is Paul. Our holy book is the Bible. Our shrine is the empty tomb. For the Communists, their Messiah is Karl Marx. Their Apostle is Lenin. Their holy book is Das Kapital. And their shrine is the tomb of Lenin. For the Kingdom of God they substitute the dictatorship of the proletariat. For



W. A. Criswell delivering WMU keynote address.

spiritual values they substitute economic materialism.

They defy their leaders. Karl Marx, a wretch who let his six children starve to death, is to them the means of revelation of world truth. They read him with the same reverence that the Christian reads his Bible. Nicolai Lenin they adore with open and reverential worship. He is the revolutionary who plunged the vast state of Russia into blood, murder and tragic revolution. The Communists have a doctrine of God; namely, that He does not exist. They have a doctrine of conversion. It is brain-washing, a diabolical process that is debased and inhuman. They have a doctrine of discipleship. In Russia they study Marx and Lenin from morning to evening. In Red China they endlessly memorize and repeat the sayings of Mao Tze Tung. They have a doctrine of evangelism. They imbue their disciples with a willingness to go and to do whatever, wherever the revolution dictates. They seek universality for their appeal. They make promises to the despairing poor and they win to their sterile fellowship many of the rich and idealistic intellectuals. This was an astonishing discovery by Karl Marx; namely, that the professor in the university could be made a stooge for materialistic collectivism. They have achieved world-wide success. They now control a third part of the earth and have plunged over a billion people into slavery.

Christianity and Communism are in mortal combat. One or the other will survive. Christianity believes one thing about the matter of the universe; Communism another. Christianity believes one thing about the nature of man; Communism another. Christianity believes one thing about the nature of the state; Communism another. Christianity believes God only is Almighty; Communism believes the state only is almighty. Christianity believes the family is the

central core of society; Communism believes that the communist cell is the unit of society and government. Christianity believes in the law of love, uniting all mankind; Communism believes in class warfare and dividing men into bitter, chaotic enemies. In the name of brotherhood and social justice Communism calls for treachery and subversion. In the name of peace they call for war. In the name of love they call for hate. In the name of freedom they call for a police state. In the name of Eutopia they call for slavery.

To achieve their world-wide goals the Communists war day and night against God and religion. Karl Marx said, "Communism begins where atheism begins." When Karl Marx was asked his objective in life he said, "It is to dethrone God and destroy capitalism." In Russia one time I saw a cartoon wherein was depicted an earth strewn with destroyed churches. A ladder was leaned against a cloud in the sky. On the cloud at a banquet table sat God the Father, God the Son, and God the Holy Ghost. At the top of the ladder was a Russian Communist with a raised hammer in his hand. The caption below read: "As we have destroyed God in the earth we shall now destroy Him in Heaven."

For the achievement of their purposes the Communists blot out human liberty. They create a faceless humanity wherein everyone becomes a slave of the state. Living people are to them like so much raw material to be hammered, twisted, beaten, until the image of God has been erased in the faceless image of mass man. To the state belongs all property, all life, all families, all children, all education, all art, all music and all thought. Their plan of conquest is by intrigue, betrayal, treason, infiltration, then finally by the brute force of war, merciless and cruel.

The two religions of Christianity and Communism are irrevocably eternally incompatible and irreconcilable. There is no middle ground between them. The world is not big enough for both.

What of the future of the light of freedom in the earth? Are the Communists infallible and omnipotent? Their present successes sometimes seem to argue so, but they shall surely and certainly fail in their world conquest. They shall fail because of two reasons: one — their leader is not as our leader. They worship a fallible man, but we follow the Lord from Heaven. In the Red Square in Moscow before the Kremlin wall is the tomb of Nicolai Lenin. Uncounted thousands pass by to look upon his dead face year after year. In 1924 when Lenin died the Grand Council of the Socialist Soviet Republics send this word of tribute around the world:

No man ever wrought as Lenin.
He was the greatest leader among men;
He was the greatest teacher of all time;
He was the author of a new social order;
He was the saviour of the world.

But unknown to the Grand Council of the Soviet Republics, they spelled their defeat in the tense of the verb they used:

Lenin was the greatest leader among men,

He was the greatest teacher of all times,
He was the author of the new social order,
He was the saviour of the world—

But he is dead. He is so certainly dead that the thousands and thousands look upon his still, silent face every year. But our Lord Jesus Christ is alive! The angels said: "Behold the place where He lay, He goes before you into Galilee." Our living Lord goes before us into Judea, into Samaria, into Corinth, into Athens, into Rome, into London, into New York, into Philadelphia and up to the city of God, the new Jerusalem. He cannot fail, He will not fail. All authority is given unto Him in Heaven and in earth.

The light of the freedom of the Christian faith will win because of the devotion of our people. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Revelation 12:11)

This is not the first time that Christian faith has been faced by a mortal foe. Christianity was born in blood. It has lived in the catacombs. It has known the fire and fury of bitter persecution. The sign of the Christian faith is a rugged cross.

It is my persuasion that there are uncounted thousands and millions who in the name of Christ would lay down their very lives. Our missionaries on the foreign field are holding high the banner of the cross. They are preaching the gospel of the unsearchable riches of God in Christ Jesus. Wherever they go the light and the hope of freedom and blessing and salvation burns brightly and brilliantly.

This hope and this light calls for a dedication on our part that is unwearied and complete. Christianity will never be heroic if I am a coward. Christianity will never be gigantic if I am a pigmy. Christianity will never be universal if I am not evangelistic. Christianity will never be redemptive if I am unregenerate. Christianity will never win the heart of the world if it has not won mine. Christianity will never baptize the earth if it does not baptize me.

The Son of God goes forth to war, a kingly crown
to gain;
His blood-red banner streams afar; Who follows in
His train?
Who best can drink His cup of woe, triumphant
over pain;
Who patient, bears his cross below, he follows in
His train.

A noble army, men and boys, the matron and the
maid,
Around the Saviour's throne rejoice, in robes of
light arrayed;
They climbed the steep ascent of heav'n through
peril, toil and pain;
O God, to us may grace be giv'n to follow in their
train!

Committee will study upgrading annuity pay

PHILADELPHIA, June 7 — Messengers to the Southern Baptist Convention voted last Wednesday to ask the Annuity Board to appoint a commission to recommend a way to upgrade benefits for a group of retired ministers.

Harvey T. Whaley of Charleston, S.C., said his motion calling for the commission study concerns those "who retired in previous years under totally inadequate retirement plans."

The Annuity Board also was asked to continue to investigate the possibility of

finding a hospitalization insurance company other than Blue Cross-Blue Shield, which now writes coverage for several thousand pastors and church staff employees.

But the messengers approved an amendment deleting statements which called Blue Cross-Blue Shield "negligent, abusive, and careless."

Ray O. Jones, Knoxville, Tenn., pastor, offered the motion to look for another insurer. He said there is "widespread discontent about the rising costs" of hospitalization insurance the organization provides. "Benefits are not

consistent with rising costs," he contended.

Darold H. Morgan, Dallas, president of the Annuity Board, said he was "totally in sympathy with the intent of Whaley's motion. He said the Annuity Board wants retirement benefits to be the highest possible.

The Commission, according to Whaley's motion, would include at least seven persons. Among them would be representatives of the Annuity Board, the SBC Executive Committee, and Baptist state conventions, as well as "at least two representatives on retirement in the A-12 program."

SBC defeats proposal to abolish stewardship group

PHILADELPHIA (BP) — Messengers to the Southern Baptist Convention here defeated a proposal that would have dissolved its Stewardship Commission and assigned its work instead to the SBC Executive Committee.

The recommendation by the Executive Committee would have reassigned Stewardship Commission functions effective Oct. 1, 1973, after a constitutionally-required second vote of the convention in Portland, Ore., in June, 1973.

In other action, messengers approved a recommendation to hold the 1977 annual meeting of the SBC in Memphis, Tenn., June 14-16.

They also approved an Executive Committee recommendation to encourage the Stewardship Commission in its cooperation with other Baptist organizations, in "launching a program to revitalize mission giving through

(the convention's) Cooperative Program..."

A series of other recommendations accepted by the messengers dealt with financial reporting procedures for SBC agencies, 1974-75 SBC promotion plans and revisions in program statements of five SBC commissions and boards. They are the Brotherhood, Christian Life and Radio and Television Commissions and the Sunday School Board.

Before rejecting the recommendation to shift the Stewardship Commission, messengers rejected a motion by Horace Twine, a pastor from Washington, D.C., who opposed the recommendation but wished to refer it back to the Executive Committee for further study.

Twine, a member of the Stewardship Commission, labeled the recommendation as "an unwise action."

He said a majority of the elected

members of the Stewardship Commission opposed the recommendation which had grown out of a study by the Committee of 15, an Executive Committee subcommittee.

The Committee of 15 also had recommended the changes in the program statements of the Brotherhood and Radio and Television Commissions.

Changes in the Brotherhood Commission, missionary education and action organization for men and boys, broadened its missions scope, specifically calling for involvement in personal witnessing and evangelism.

Proposals for the Radio and Television Commission were also designed to broaden its base but aimed more in the direction of a service agency for other SBC agencies through radio and television ministries.

Revisions in the programs of the Christian Life and Education Commissions and the Sunday School Board were designed mainly for consolidation and simplification, with no substantive change in content.



Evangelist Billy Graham congratulates the newly-elected president of the Southern Baptist Convention, Owen Cooper.



Cities

By Christie Jeffries

From clustered houses, cities grow,
With stores and markets, row on row.
Like long gray rivers of concrete,
Two sidewalks line the busy street.
The city is a crowded place,
Where buses, cars, and taxis race.
Each day is full of roar and rush.
When midnight comes, the noises hush.
Tall streetlamps cast a mellow light,
People go home; but through the night,
When all is still and shadows creep,
The city never seems to sleep.

A man of honor

By John E. Mason

During the Revolutionary War, many settlers held allegiance to the British Crown and did not wish to take up arms. Some made their way on foot to Canada, where they received free land grants and the opportunity to start life over. Others stayed in the colonies.

One of these early settlers was a farmer named Peter Jackson, who lived near Springfield, Massachusetts. He openly declared his intention of joining the British forces against the American army. In Revolutionary times, this was an act of treason. Jackson was arrested and delivered to the high sheriff, who put him in the county jail.

The jail was in such bad state of repair that the prisoner would have found it easy to escape. But he considered himself to be in the hands of authority. The same sense of duty which made him want to take arms made him equally ready to endure the consequences.

After being confined for a few days, he asked the sheriff for leave to go to his farm and work by day. He promised he would return each night. The man's integrity was so well known that permission was given without hesitation. For eight months Jackson went every day to work and came back to his prison at night. In May, the sheriff prepared to take him to Springfield, where he would be tried for high treason. Jackson told the authorities that this would be needless trouble and expense. He offered to make the trip alone. Once more, his word was taken. He set off alone to present himself for trial and certain condemnation.

While on his way, he was overtaken by a Mr. Edwards, a member of the Council of Massachusetts, which at that

time was the supreme executive council of the state. Seeing Jackson walking alone along the road, he asked him where he was going.

"To Springfield, Sir," Jackson replied, "to be tried for my life."

Mr. Edwards, thinking the man was joking, drove on and thought no more of the incident.

Later, Jackson was found guilty and condemned to death. He applied to the council for mercy. The evidence and sentence were stated, and the president put the question whether or not a pardon should be granted.

The first speaker was opposed to granting a pardon. The case was perfectly clear: The act was high treason, and the proof was complete. If mercy were shown in this case, the speaker saw no reason why it should not be granted in all others.

This hardhearted opinion was in accord with the temper of the times. One member after another agreed until it came Mr. Edwards's turn to speak. Instead of stating his opinion, he simply told of Jackson's conduct while in prison as well as what had happened when they met on the road to Springfield.

Not a man was found who could weaken the effect of this argument. The council began to hesitate. One member ventured to state that such a man ought not to be sent to the gallows. Finally, Jackson obtained his pardon.

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SBC requires 2/3 vote to deal with motions on agency work

PHILADELPHIA (BP) — Messengers to the Southern Baptist Convention decided here that a two-thirds majority of their number must decide when motions about SBC agencies will be considered.

After a flurry of debate from the floor the messengers approved a new bylaw — Number 17 — recommended by the SBC Executive Committee.

Bylaw 17 would refer motions by messengers about internal operations and programs of SBC agencies to the elected board of that agency which would report at the next annual session for action — unless two-thirds of the messengers vote to consider them at the same convention.

Messengers defeated an amendment to the proposed bylaw by Doug Chatham of Milton, Fla., to change the two-thirds requirement to a simple majority.

But they approved a recommendation by the SBC Executive Committee that the two-thirds requirement will not go into effect until the end of the 1972 annual session at the Civic Center here.

That delay was recommended to head off any speculation by messengers that attempts were being made to gag the expected theological controversy over the Broadman Bible Commentary to come in a later session.

Messengers unanimously approved a record 1972-73 operating budget of \$31,826,184 recommended by the Executive Committee for convention institutions. The total budget, which included capital needs, was \$33,042,506.

Two other Executive Committee recommendations, which grew out of a controversy last year at the SBC in St. Louis, passed unanimously.

Two specific motions were made at the St. Louis convention to assure the right of messengers to introduce motions and resolutions affecting an agency without automatic referral and delay of the matter for a full year. Both were referred to the Executive Committee with a request that the question be the first order of business in Philadelphia.

Messengers approved resulting amendments to Bylaws 12 and 16 and the new Bylaw 17.

The Bylaw 12 change spells out a procedure for considering motions by messengers presented in miscellaneous business sessions and scheduling of actions on such motions during that same convention by the committee on order of business.

Bylaw 16's amendment clarifies the wording to stipulate that recommendations from any SBC agency which are not published before or during the convention would be referred to the

Executive Committee or to such other committees as the convention may direct.

During the debate on Bylaw 17, Chatham and several others contended that a two-thirds requirement would hinder the democratic procedure of the messengers and "gag the convention beyond the will of the majority."

"This proposed bylaw implies distrust of the messengers . . . that we must be protected from ourselves," Chatham said.

Others said there must be a balance between the will of elected messengers to an annual convention and the boards of trustees to which messengers have entrusted the work of the SBC agencies.

"In order for agencies to function," said Ernest White of St. Joseph, Mo., "we must delegate responsibility to them."

"We cannot run agencies from the floor of the convention," said Knox Lambert of St. Matthews, S.C. "If we pass the amendment we run the risk of overriding trustees and will get into a maze of controversy unnecessarily."

Church or prison?

Woman chooses 10 years in pew

ORLANDO, Fla. (EP) — Given the choice between jail and church for the next 10 years, a self-confessed murderer — whose crime involved "tremendous extenuating circumstances" — chose church.

Circuit Judge Claude R. Edwards, who admitted that he misses religious services now and then, told Eartha Lee Griffith, 28, that she could go to prison for 10 years or "spend every Sunday through 1982 in a pew."

Miss Griffith had pleaded guilty to the second-degree murder of her boy friend, Eddie Lee Lampkin, in an Orlando home they shared.

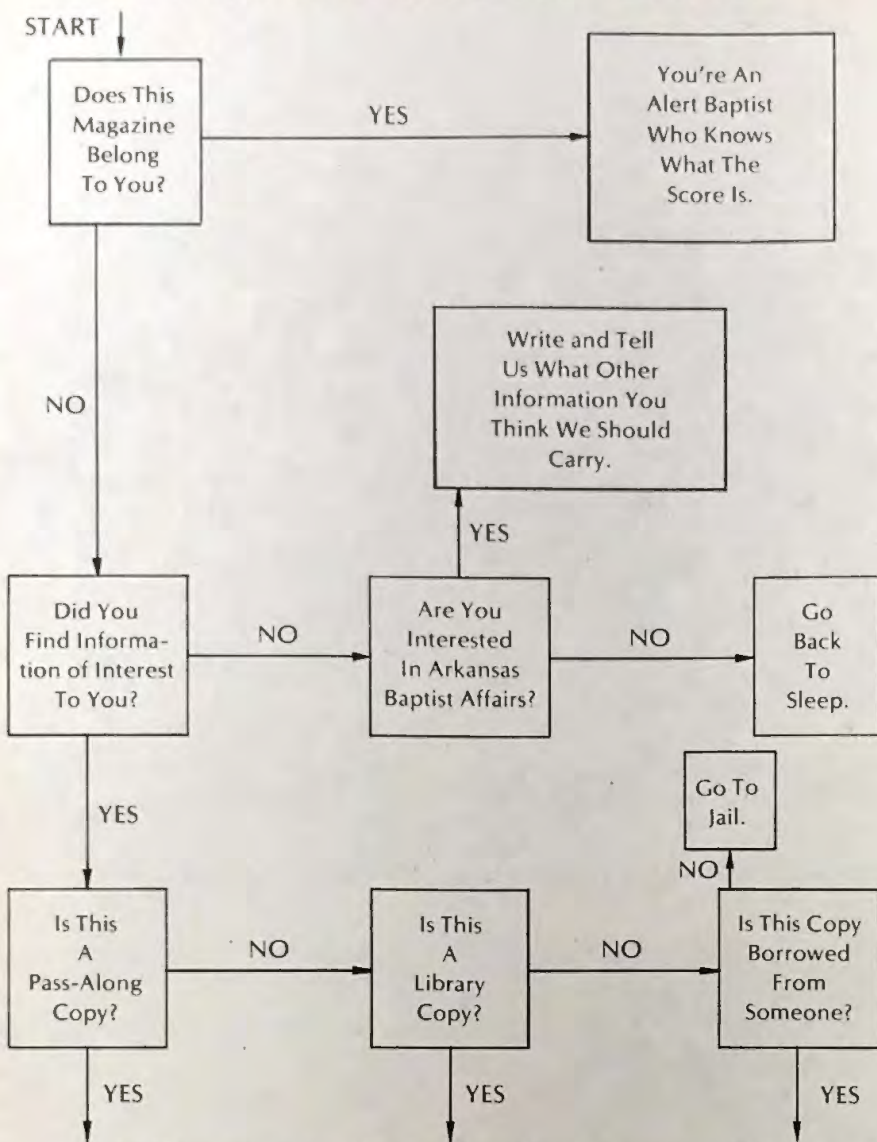
"There were tremendous extenuating circumstances in her case," said Judge Edwards, noting that Lampkin had beaten her almost to death and threatened her with a weapon. "I'm not very soft-hearted towards criminals in general," he added, "but this was entirely different."

Judge Edwards, who is a member of the First Methodist Church in Orlando, consulted with Miss Griffith's minister, the Rev. C. E. Clark, and made two conditions for probation: that she go to church at least once a week and that she complete her high school education.



RE-ELECTED — Mrs. R. L. Mathis of Waco, Tex., (center) was re-elected to a third term as president of Woman's Missionary Union at the annual meeting of the auxiliary of the Southern Baptist Convention here Monday. Mrs. Roy Snider of Camden, (right) was re-elected secretary. Chosen as members at large to the WMU Executive Board were Mrs. Huber Drumwright of Fort Worth, Tex., and Mrs. Edward Byrd of Florence, S.C. Chatting with the new officers is Miss Alma Hunt.

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Dell Christy Tyson

Trying to put into words what Baptist Student Union meant to me while a nursing student at Arkansas Baptist Hospital is almost an impossibility. As I look back to those days, I feel a sense of warmth and gratitude to BSU. I feel that I came to that age in my life with certain God-given abilities and talents and I also feel that God led me to BSU where I could develop those talents and give them back to God. BSU was a stabilizer, an anchor and a medium through which I could express my mind, my abilities, and my creativity.

BSU gave me an inspiring example of Christian living, love, and influence in the person of my BSU Director, Juanita Straubie.

As a summer missionary to Nigeria, BSU helped me to broaden my vision to the needs of other people beyond my own immediate boundaries and to learn that God's love for them was and is as deep as his love for me.

BSU gave me one other very important part of my life — my husband. We met at a BSU convention, and dated on other BSU conventions and retreats. SO I SAY UP WITH BSU!!

(Dell Christy Tyson is living in Germany with her husband, Chaplain Alan Tyson.)

Meeting God through prayer

By Vester E. Wolber
Ouachita University

International
Matthew 6:1-15
June 18, 1972

In this lesson we concentrate on the basic teachings of Jesus regarding the purpose and practice of prayer.

Prayer precautions (Matt. 6:5-8)

Taking note of the common misuses of prayer, Jesus laid down two cautions concerning prayer. The first warning is this: don't be hypocritical as you pray by hoping to call public attention to yourself and elicit praise or admiration from other people. In sounding such a warning, Jesus was not giving way to the charge of the cynic that everything a person does is motivated by self-interest; he was waving a caution flag to tell us that there is danger in that direction. Such a prayer is directed toward men and fails to establish communication with God. To avoid this temptation it is well, he said, to have a private place where one can shut himself in with God and pray unto him alone.

The other warning is to avoid the use of meaningless phraseology. It is not necessary to employ formal religious terminology in private prayer; talk with God as you talk to a friend or parent whom you respect and adore. It is also unnecessary to use novel or shocking contemporary jargon in public prayer. The person who prays a mod prayer might get caught in the same trap that Jesus warned against — praying to be heard of men.

These two precautionary guidelines from Jesus might be reduced to three simple statements: (A) Prayer is to be aimed vertically, not horizontally. (B) It is not a means for bombarding heaven with many and empty words of religiosity. (C) Prayer is not a process by which we inform God.

Elements of prayer (Matt. 6:9-13)

The opening words of this pattern prayer encourage us to approach God in reverent boldness as "Our Father who art in heaven." The prayer is made up of two parts: (a) the sovereign majesty of God, and (b) the submissive neediness of man. Each section offers three petitions.

1. The sovereign fullness of God (9-10.) The first petition, an expression of adoration, calls for God's name to be held in reverence: "Hallowed be thy name." The Bible offers two sets of guidelines for those who would come into God's presence. The writer of Hebrews, for one example, offers encouragement to the timid who fear God: he urges us to "draw near" unto God "with a true heart and full assurance of faith" because Christ has opened the way for us (Heb. 10:19-22.) On the other

hand, the experiences of Moses at the burning bush and Saul on the road reveal to us a holy God who must be approached in reverence and submission (Exodus 3:1-6.)

The second and third petitions are variant expressions of the first, and the closing words "as in heaven also upon earth" applies equally to all. Thus the prayer requests that God's name be held in reverence on earth as it is in heaven, that God's kingdom come on earth as it is in heaven, and that God's will be done on earth as in heaven. One must acknowledge the Lordship of Christ over his life before he can revere the name of God, participate in the kingdom of God, or do the will of God. This model prayer is a Christian prayer, not a general religious prayer.

2. Submissive neediness of man (11-15.) There are three petitions in keeping with the major areas of human need — sustenance, forgiveness, and guidance.

The first and most primary need is for "daily bread," used here in a generic sense for all food and other necessities for sustaining life. In the latter half of the chapter, Jesus cautioned against anxiety as resultant from excessive concern with the basic necessities of life such as food and clothing; and his logic is irresistible; since God gave us the greater gift — life — we can trust him to provide the lesser gift — food — to sustain that life; and since God gave the body we can trust him to provide the necessary clothing to cover the body.

Man's second need is for forgiveness which is conditioned by repentance. The need for repentance and forgiveness is based on the revelation of God as personal in nature. If God were an impersonal power we would not feel inclined to repent and seek reconciliation, just as we do not apologize to the law of gravity when we drop a sledge on sore toe. Jesus came to reveal God as a loving Father with whom we carry on religious communication in personal terms.

This need for forgiveness grows out of our wrong relationships with God. More than we need food and drink we need to experience divine forgiveness. Perhaps that is the reason why the Lord gives most of us an additional time span

in which to repent. Without bread, man soon perishes; but the results are not permanent — he does not thereby impair his eternal destiny.

But the person who fails to repent and seek God's forgiveness does not necessarily die quickly — he may linger many years — but if he dies without repentance he will hurt eternally. Therefore our Lord is gracious and forbearing, "not wishing that any should perish, but that all should come to repentance" (2 Peter 3:8-9.)

The third petition is for divine guidance and deliverance. Scholars have difficulty in deciding whether this request asks God not to test us, or not to permit us to be tempted. It seems more likely that the two lines constitute a Hebraism, a form of Hebrew poetry in which the second line intensifies the first. An expanded translation would read:

"And lead us not into temptation and evil but deliver us from temptation and evil." The contrast is expressed by the two prepositions, the "into" showing motion toward and "from" showing motion away from. It all adds up to this meaning: instead of leading us into the sin experience, lead us away from it."

Warning (6:14-15)

The manner in which the Lord's final warning is given suggests either that (a) he wanted to make certain that the disciples understood the necessity of a forgiving spirit as a prerequisite for receiving God's forgiveness, or (b) he recognized that the break-down in one's prayer life is most apt to cause animosity toward other people. Thus he placed hostility at the danger center of life. In the parable of the unmerciful servant (Matt. 18:23-35) the Saviour taught that the forgiven must in turn be forgiving, and in this passage he taught that the unforgiving will be unforgiven.

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The first 'Christians'

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

Life & Work
June 18, 1972
Acts 11:19-31

Today's lesson is the fifth of six lessons on the unit, "Concern For All Men." We have seen persecution mount through the past four lessons. The early disciples did not submit to threats. Instead they responded with such statements as "We cannot but speak the things we have seen and heard" (Acts 4:20) and "We must obey God rather than men" (Acts 5:29). Their witness for Christ increased. Persecution continued to mount. Martyrdom fell the lot of Stephen (see lesson of May 21). Gradually as the gospel spread and Christians were scattered to several places the gospel reached out to the Gentiles.

Today's lesson emphasizes how the gospel reached father and farther out from Jerusalem. We are noting in all these studies the triumph of the unhindered gospel.

Disciples scattered because of persecution (Acts 11: 19-21)

The three verses are so very important because for the first time the gospel is deliberately preached to the Gentiles. Previously Philip preached to the Samaritans, who were "half-breeds". They could be referred to as half-Jewish. In our last lesson Peter preached (and God had to deal with him uniquely to correct this theology and prejudice) to Cornelius, who was a Gentile but he was on the fringes of Judaism.

In verse 20 please note that in Antioch, the third largest city in the Roman Empire with a half million population, the gospel was preached pointedly and deliberately to the Gentiles. There is quite a difference in sitting and waiting for a Gentile to approach you about the gospel and going to them with the claims of the gospel. Now the Great Commission is really being implemented; they are going "into all the world" and the result will be truly exciting.

Antioch later will become a key city in the history of the Christian movement and will make history in his missionary journeys as he begins them from Antioch, a city famous for its immorality.

1. Paul's first missionary journey (see Acts 13: 1-3.)

2. Paul's second missionary journey (see Acts 15:40.)

3. Paul's third missionary journey (see Acts 18:22-23.)

Thus carrying the gospel to the city of Antioch rings with tremendous significance.

Labors of Barnabus (Acts 11:22-26)

1. In Antioch (vs. 22-24.)

2. Off to Tarsus (vs. 25-26.)

Barnabus, a native of Cyprus, was a good worker in the Jerusalem church. Upon receiving news of the growth of the work of Christ in Antioch the Jerusalem church sent an "investigating team" to Antioch composed of one member, Barnabus.

Who was Barnabus? He stood by Paul and commended him to the household of faith earlier (see Acts 9:27). He had been generous to the needy (see Acts 4:36,37.) The best description of this man is given in Acts 11:24:

1. Barnabus was a good man (this is a commonplace description of many men today but it is a biblical rarity.)

2. He was full of the Spirit or Spirit-filled.

3. He was full of faith.

His name means "son of encouragement" and he was a great encouragement to the work of Christ. Barnabus rejoiced at what he saw and felt while in Antioch (see v. 23.) He entered into the work there wholeheartedly and enthusiastically.

In verse 25 he enlisted the aid of Saul of Tarsus. He stayed an entire year after he brought Saul to Antioch. From this time on throughout the book of Acts, Saul, who later was named Paul, became the dominant figure. Paul stated that he was "one born out of due time" (I Cor. 15:8.)

They were first called "Christians" at Antioch (Acts 11:26.) Although the term began as only a nickname, this is loaded with significance because followers of Christ to this day are called by this name. We are to be Christ-like or like Christ. We are Christ-folk. Someone has said that Christian means Christ-in or Christ inside us living out his life through those of us who have committed our lives to him.

The Antioch church concerned and stirred into missionary activity (Acts 11:27-30)

These verses indicate what happens when a church is truly a New Testament church; missionary outreach becomes a part of the agenda of activities. The first Gentile church of record in the book of Acts became concerned and was stirred to help those in need.

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Prophets (spokesmen for God) came to Antioch from Jerusalem (see v. 27). One of them foretold a famine. The prophecy of Agabus concerning a world-wide famine came to pass under Claudius, who reigned from 41-45 A.D. The Christians at Antioch responded by the giving of funds for famine relief for the mother-church at Jerusalem. With funds in hand the church sent Barnabus and Saul to Jerusalem. The date for the Jerusalem visit of Barnabus and Saul probably was 46 A.D. when Judea was hard hit by famine.

Conclusion

Three important facts can be deducted from these verses:

1. Antioch became a new center for missionary work.

2. The word "Christian" became a new name for believers.

3. Barnabus and Saul became a new team in the spreading of the gospel.



NASHVILLE — YOUTH KIT INTRODUCED — Allen Comish (center), director of the church services and materials division of the Southern Baptist Sunday School Board, presents the material in a new summer youth program kit to Executive Secretary-Treasurer James L. Sullivan (left). Prepared by the church administration department of the board, the kit uses the theme "Come to Life!" and is designed to help churches conduct a summer youth program through the help of a youth worker. Ernest Mosley (right) is supervisor of the church ministries section which produced the kit, now available in Baptist Book Stores. This material will be taught for summer youth directors and others all four weeks at Siloam Springs. (BSSB Photo).

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- S—Snider, Ted, named to Baylor committee p. 9; SBC, overall view (E) p. 3, elects layman president p. 12, refuses to withdraw Broadman Commentary p. 13.
- T—Triplett, Eugene, receives master of theology degree from seminary p. 5.
- W—"Woman's viewpoint," tribute to a special father p. 9; Wiley, Rhonda, youth director at Piggot p. 6.
- Y—Yeldell, Walter, L., to Mississippi church p. 6.

Civilian chaplaincy viewed in dim light

MINNEAPOLIS (EP) — The senior chaplain at the U.S. Military Academy at West Point, N.Y., said he doesn't think a civilian chaplaincy for the Armed Forces being proposed would work.

The Rev. James D. Ford said a civilian chaplaincy wouldn't be possible on a large scale, noting that chaplains must depend on such military facilities as planes and helicopters.

He said he thought the military does provide safeguards for the consciences of its chaplains. He reported that more than 200 of the 4,000 cadets at West Point currently teach in the Sunday school for children of the post's personnel, following the example of Dwight D. Eisenhower in 1915.

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A smile or two

A young man whose father had been hanged was faced with a life insurance examination form. After the usual questions inquiring about hereditary diseases, there was one asking for the cause of death of parents. He put: "Mother died of pneumonia. Father was taking part in a public function when the platform gave way."

* * *

An Army cook had just cooked up a huge order of scrambled eggs for a mob of recruits. While the soldiers gobbled up the eggs, he sat down and wrote a letter to his girl friend.

"Dearest," he wrote, "for two hours shells have been bursting all around me!"

* * *

The big game hunter took his wife on a safari. He brought in a few minor trophies, but the great prize was the head of a huge lion bagged by his wife.

"What did she hit it with?" asked a friend admiringly. "That .303 magnum rifle you gave her?"

"No," answered the husband, "with the station wagon we rented."


Attendance report gone astray?

To make sure your church's attendance report is carried please put your church, city, date of Sunday reported, and statistics for Sunday School and Church Training, plus new church members, on a post card. **(Reports not on post cards will not be used.)** Mail it Sunday night or Monday morning to *Arkansas Baptist Newsmagazine*, 525 West Capitol, Little Rock, Ark. 72201.

Please do not put revivals, deaths or other information on the same card with attendance reports.

Attendance report

Church	June 4, 1972		
	Sunday School	Training Union	Ch. Addns.
Alexander, First	46	28	1
Alicia	67	55	
Alma, First	316	91	2
Berryville			
First	164	69	
Freeman Heights	101	47	
Rock Springs	110		
Blytheville, Gosnell	180	85	1
Booneville, First	199	159	1
Brinkley, First	321		
Broadmoor Mission	104		
Camden, Hillside	89	70	
Concord, Mt. Zion	36	13	
Crossett			
First	446	116	8
Mt. Olive	238	86	
Temple	141	86	
El Dorado, Caledonia	47	11	
Forrest City, First	554	87	1
Ft. Smith			
First	1134	307	9
Grand Avenue	637	208	5
Moffett Mission	28		
Haven Heights	208	118	
Oak Cliff	149	84	1
Trinity	179	77	4
Grandview	100		
Greenwood, First	322	96	1
Hampton, First	111	43	
Harrison, Eagle Heights	240	99	
Helena, First	251	90	
Hope			
Calvary	207	91	1
First	462	148	4
Hot Springs			
Lakeside	170	84	3
Park Place	386	106	
Jacksonville			
First	374	74	
Marshall Road	271	82	
Jonesboro, Central	390	157	1
Lake City, Bethabara	140	138	4
Lake Village, Parkway	55	58	
Little Rock			
Crystal Hill	115	55	
Geyer Springs	625	190	3
Immanuel	994		
Life Line	551	147	5
Manila, Westside	148	93	2
Melbourne, Belview	156	111	1
North Little Rock			
Baring Cross	493	124	1
Calvary	316	132	3
Gravel Ridge	189	101	3
Levy	402	65	
Park Hill	690	108	1
Sixteenth Street	48	27	
Paris, First	345	60	
Pine Bluff			
Centennial	199	61	2
First	651	150	
Green Meadows	67	40	
Second	151	70	2
Rogers, First	674	116	1
Russellville, Second	227	99	3
Springdale			
Berry Street	111	36	4
Elmdale	326	24	
First	696	184	2
Oak Grove	63	21	
Stephens, First	121	71	
Van Buren, First	463	171	3
Mission	50		
Vandervoort, First	43	32	
Warren			
Immanuel	260	86	1
Southside Mission	55	38	1
West Memphis, Calvary	198	91	



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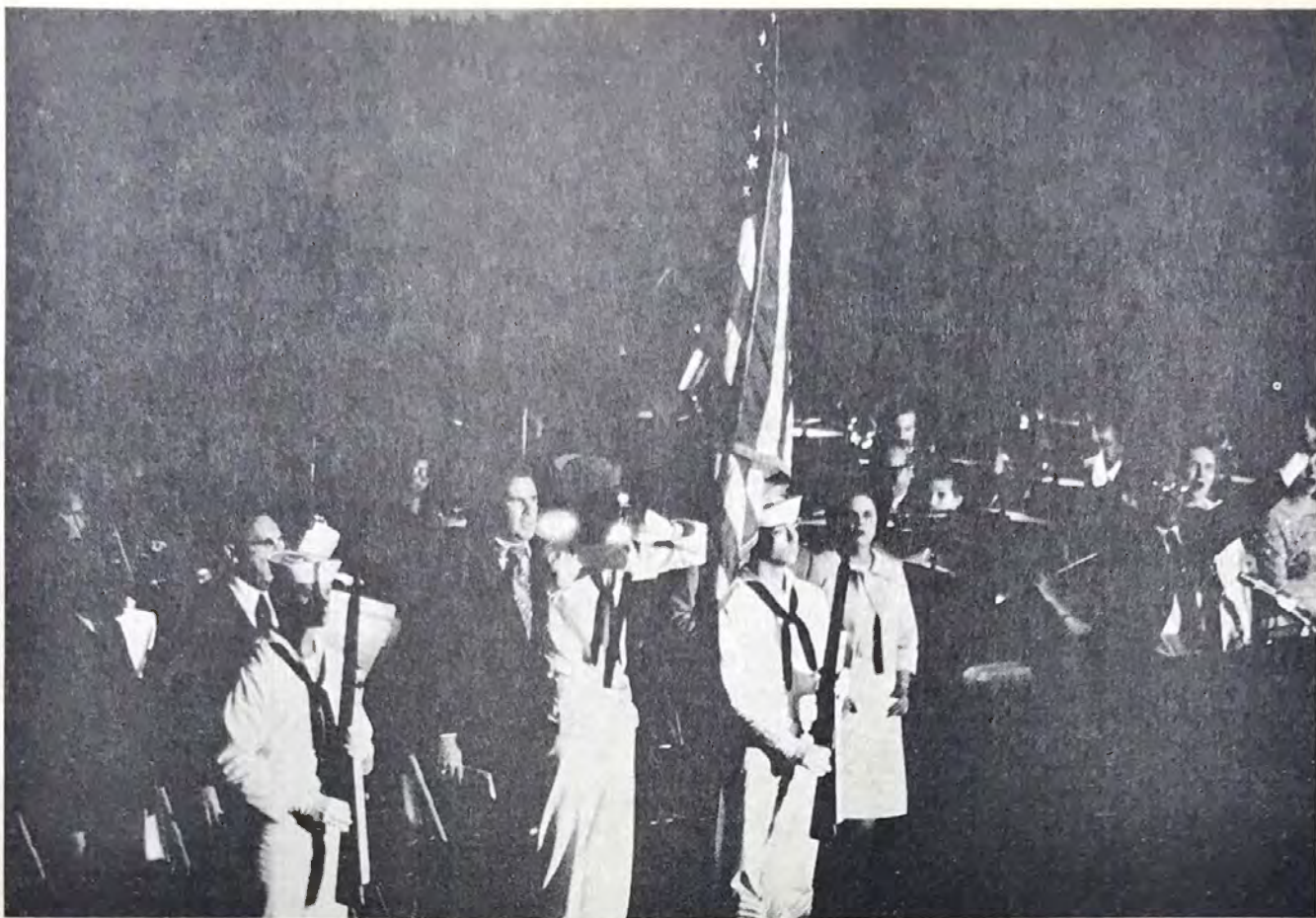
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TOP: opening ceremonies of the annual meeting of the Woman's Missionary Union featured an extravaganza with orchestra, chorus, and Navy color guard. BOTTOM: Baptist "summit"—four Baptist presidents, Mrs. R. L. Mathis, WMU; Carl Bates, outgoing SBC president; V. Carney Hargroves, Baptist World Alliance; and Joe Burnett, Religious Education Conference.

SBC Sidelights

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