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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



June 8, 1972

Bo Huffman's divine calling as mover of mountains



Dr. Grant

Bo Huffman has a most unusual calling.

I would say that he is a modern Caleb in asking God to "give me that mountain," but really he has gone Caleb one better. Bo Huffman is the kind of Christian who no sooner takes one mountain for God than he finds another mountain that needs taking (or moving) for Kingdom work.

Several of us drove to Blytheville early in 1971 to talk to layman Huffman, a successful lumberman, banker, and businessman, about directing the \$4,000,000 Ouachita-Southern Advancement Campaign. We could only talk to him about a rugged mountain to be taken for an exceedingly worthy cause — Christian education for our young people. The working conditions we could offer were something less than attractive, at least from the human viewpoint: low pay, long hours, a move from a lovely home to an apartment, separation from children and (even worse) from grandchildren; the physical and emotional strain of heavy travel requirements, and (most hazardous of all) moving in with all those preachers in the Baptist Building!

Bo agreed to lead in taking the mountain, and the rest is exciting history. On a suggested goal of \$2,500,000, 88 of the 118 Advance Division churches have pledged \$2,245,686.41. On a suggested \$1,500,000 goal, 338 of the 1,060 General Division churches have pledged \$579,284.92, making a total of \$2,715,871 pledged by all churches. When we add in the \$1,343,669.83 in special pledges and gifts from individuals, and the Ouachita area campaigns directed by Dr. Ben Elrod, the very grand total is \$4,168,641.16.

The main mountain is taken, and what remains is a Phase Two campaign with those churches which have not yet pledged, and with those needing assistance in the still important work of raising the money to pay the pledges.

Now another mountain looms on the horizon for Bo Huffman in (of all places) Texas. His long-time friend and college roommate, Paul Stevens, Executive Director of the Southern Baptist Radio and Television Commission, needs help. Just as we prayed Bo down from Blytheville to Little Rock, so Paul Stevens has prayed Bo down to Ft. Worth, and, while we will sorely miss him, we cannot argue with the call of God. His task as Executive Associate Director will include business management and denominational relations for this important enterprise with a world-wide field of service.

Bo's new mountain is rugged and challenging, but I have no doubt that God's professional mountain mover is more than equal to the task.

We will be forever grateful to him. Our prayers and best wishes go with him.

Daniel R. Grant

In this issue

- Featured on this week's cover are the headquarters of the SBC Radio and TV Commission and the Arkansas layman who has been elected Executive Associate Director of the agency. The cover story, found on page 7, tells about Bo Huffman, his achievement as fund-raiser, and his new position. Daniel Grant's column on this page also tells more about the man so honored.
- Black River Association is featured this week under the series "Your superintendent of mission at work." See page 6.
- The text of the President's Address to the Southern Baptist Convention begins on page 14. Preceding it is the Annual Sermon to the Convention. It begins on page 12.
- The third annual conference of the group known as Concerned Baptist Laity was held recently in Hot Springs. An article and photos of some of the highlights begins on page 8.
- The advantages of having a friend to listen to troubles is the subject of a column this week by Velma Merritt. See "Between parson and pew" on page 5.

Arkansas Baptist

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When a church is without a pastor



JES

One of the most traumatic times in the life of any church is when she is without a pastor. As one deacon remarked recently, "I didn't know that my pastor did so many things." Consequently, many of the normal pastoral responsibilities are thrust on the church lay leadership or other full-time staff members while they seek a new pastor.

The initial step for any congregation is to form a pulpit committee. The method of selection may vary greatly. In some fellowships the committee is selected by ballot or nomination during a business session, and in some others, are appointed from the membership by the deacons. Whatever the method, the procedure should be understood by the entire body. And the committee members should be representative of the solid church leadership.

The number of committee members also will vary. Ordinarily, the larger church will require a larger pulpit committee than a smaller church. In general, three to seven persons will comprise this group. It would be the part of wisdom for the committee to have some members who have previously served in such an endeavor if possible. Furthermore, some ladies, young people, and older people would give balance to this group.

Once the committee is formed, there are several practical steps that they will wish to take. First, the committee will need names of men who might be interested in their church. There are several sources. Many churches will begin immediately to receive names of prospective pastors. The association superintendent of missions will be invaluable in supplying names and giving counsel. State denominational workers may, upon request, be able to offer assistance. Other preachers and dedicated Christian laymen will suggest other possibilities.

It is well before the committee hears a preacher for them to know as much as possible about him. Such things as his leadership qualities, doctrinal soundness, ability to relate to other people, and his personal life are extremely important. Any mature man of God would expect a committee to obtain this information. In the event that unfavorable information is discovered, it should be kept strictly within the committee.

If, upon hearing a prospective pastor, the committee is impressed enough to proceed further, they should be absolutely frank with him in every respect. They would likely discuss the size of the church, Sunday School attendance, prospects, salary, etc.

There should be only one man presented to the congregation at a time. The committee should earnestly seek the leadership of the Holy Spirit, being convinced of God that this is the right man for their church. Once he comes in view of a call they will vote on him either to accept or reject the committee's recommendation. Once the pastor is called, the com-

mittee will return to the congregation with the only remaining task being to pray for, work with, and support their pastor.

Laymen and clergy

"Who are these people? Are they all preachers?" This question was undoubtedly asked often, since the casual observer of the first century churches was unable to differentiate between the full-time minister and the layman.

A New Testament church is composed of the "laos," who are God's people. This includes all Christians — men and women, young and old, ordained and unordained. A careful study of God's Word indicates that all are servants or messengers of the gospel.

By the third or fourth century there had begun to develop a non-scriptural cleavage between the ordained and the unordained. The official clergy had come to be regarded as the only one who could mediate for sinful man.

However, according to Paul, Christ "hath broken down the middle wall of partition between us" (Eph. 2:14), which means that each one of us has direct access to the throne of Grace.

It should be emphasized that God does call some to perform specific full-time tasks in the kingdom's work. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11.)

The words used in the New Testament to describe the undershepherd give us some insight into his function. He is called "elder," which means older, indicating experience and respect. The term "bishop," means "overseer," declaring he is to give guidance to the church in all areas of her work. "Pastor," means shepherd. The shepherd leads, feeds, and protects his flock, seeking the wandering sheep and ministering to the weak and helpless. Thus, the pastor is to preach, teach, lead and counsel.

Historically, efforts were made by the reformers to break down the dichotomy between layman and clergy. Martin Luther strongly emphasized the high religious significance of the layman's calling, which he saw as a passive resignation to the will of God. John Calvin maintained that man's vocation is the "chief part of human life," and of primary importance before God.

Both pastor and layman are responsible to God. Each is to serve him as a witness as he has opportunity. The minister is no dearer to the heart of God than is the dedicated layman. Since each is directed by the same master and each has the same goal, the difference lies more in degree and quantity than in direction and quality of service. As we look on the fields which are white unto harvest, all separation will vanish and preachers and laymen will work together to do their Master's bidding.

I must say it!

Arkansas Baptist service center



Dr. Ashcraft

Laymen have great ideas. Many laymen communicate with me. I like this. Recently Dale Ward was in my office and left with me a delightful suggestion. I wish I had thought of it so I could claim credit for it but honesty prevails and Dale must get credit.

The idea was that the Baptist Building, often referred to inappropriately as Baptist Headquarters, (the headquarters of our fellowship is within the structure of the local church whose government is supreme) should be named Arkansas Baptist Service Center. This is excellent because the Baptist Building exists only to render service to the churches and their members.

Due to the magnificent arrangements of the executive board, financially and otherwise, the Baptist Building and its staff can render real service. It can do so in all fields of spiritual ministry be it on bus ministry, building plans, or special ministries. Allow us to boast a bit by saying there is no area which is embraced by the Great Commission which is not included in the services of our Baptist Building staff, absolutely

none. If you have misgivings, try us.

Statements which use terminology as "the Vatican," "the hierarchy," "the Pope," "the God-box," or "Headquarters" are not in keeping with our functions and philosophy. Those who use these statements even jokingly may be causing a lesser informed brother to stumble.

Periodicals not normally filed in our better libraries major on our little family problems and pick bits of information out of context to discredit the denomination. Those who make wild, untrue and defamatory statements would be surprised at the treatment they would receive if they wished services from the Baptist Building. They would get satisfaction if they were interested in God's work.

Whether the name is ever changed to Arkansas Baptist Service Center is not of prime importance but that it be considered a service center is most certainly of prime importance and that it shall ever be. I like to say important things. I wish I had said it but that Dale Ward, so wonderful a person and one so warm in his fellowship to his denomination said it, so I will rest content with passing it on.

I wish I had said it! — Charles H. Ashcraft, Executive Secretary.



Vacation Bible School— compliments of HMB

Children show off bird cages they made in Vacation Bible School. Bible Schools, which will be taking place all over the country this summer, are often a part of the "mission youth groups" which work with Southern Baptist missionaries. The groups are coordinated by the department of special missions ministries of the Home Mission Board between the missionaries who request help and churches which are concerned enough to sponsor the young people.

One group, 39 youths and adults from Hyland Baptist Church in Henderson, Ky., traveled to central Indiana. They began the week's events with an afternoon concert in the parking lot of a local housing project. They held a mission Vacation Bible School at the project in the mornings completely taught by the youth.

In the afternoons they divided up for work in Bible schools, revival efforts, and painting projects. At night they reassembled for concerts in four churches. During the week 49 professions of faith were made. — Home Mission Board

First, Ft. Smith calls minister of evangelism



Miller

A. L. Boles, youth division; Mrs. Jerry Jefferies, elementary division; and Mrs. Scott Taff, preschool division.

Miller is a native of Nashville, Tenn. He holds the B.A. degree from Belmont Baptist College, and the B.D. degree from Southern Seminary. He has been an ordained minister since 1947, and has held pastorates in Tennessee, Kansas, Alaska, and California.

His denominational service includes membership on the Executive Board of the Alaska Baptist Convention and service as president of the Kansas Southern Baptist Pastor's Conference.

Miller is married to the former Jene Bryce Smith. They are the parents of nine children.

Letter to the editor

Likes Arkansas paper

There can be no happier day in my life than that day when a kind friend gave me a copy of your fine magazine, the Arkansas Baptist Newsmagazine. I read it from beginning to end and it is now one of my treasured possessions. May God bless you for the good you are doing in your publication and for the help I have found in its pages.

I am a leper patient with already deformed hands and feet, almost a complete invalid.

I have 13 children, 5 boys and 8 girls. All attend school except the two older boys and one older girl who were forced to quit school because of our family financial problems, and the three younger ones who are too young to attend school. I have no parents to help me in my poverty and affliction. — Antonia Lamban, Culion Sanitarium, Culion Palawan, Philippines.



Between parson and pew The gift of listening

By Velma Merritt



Mrs. Merritt

People come to the pastor for counseling day after day. He listens, comforts, and guides. Occasionally, too, the pastor needs someone to listen to him share experiences and feelings.

The one the pastor chooses to share things with should be outside his congregation. Members of the congregation should not feel slighted if the pastor does not share confidences with them. Everyone lets something "slip" from time to time that he had no intentions of telling. If the pastor does not confide church experiences to a congregation member, nothing will "slip" out at an improper time.

My husband and I have been most fortunate in having "listening ears." Our first one was a lady in Hope who lives the spirit-filled life daily. She had no connection with our church,

but we knew she was always willing to talk things over with us and then join us in taking them to the Lord. She and her husband did not have children of their own so we became one of her many adopted spiritual children. Her training in listening and wisdom came from the Master Teacher.

The second set of "listening ears" we found came in pairs. Here we were especially blessed because not only did my husband have someone to talk to in the man but his wife was filled with wisdom on speaking of church and family affairs.

I thanked this lady sincerely before we left Texas for the friendship and blessing they had given to us. She replied that her husband had been blessed by God in having this gift of helping young pastors and he loved doing so.

These two sets of listeners were miles apart but were provided by God when we needed them to share happy experiences and problems.

During our seminary days I met a fellow who was entering the new field of church counseling. I asked him how he would go about starting something like that. Would he advertise or ask people if they had problems?

He answered, "When you really help someone to the point they can see a difference in their life, you don't have to advertise. Others will come where there's help to be found."

To the minister and his wife there's none so blessed or respected as those to whom they can go and talk with no fear of having things repeated or misquoted. They know God's provided this outlet for their emotions.

Musician gets honorary doctorate



Red

Buryl A. Red, nationally known musician who maintains close ties with Southern Baptist work, has been awarded an honorary doctor of music degree from William Jewell College at Liberty, Mo.

Red, the son of Mr. and Mrs. W. A.

Red of Little Rock, works in New York City, where he is a consultant for Holt, Rinehart, and Winston, publishers; and is head of Generic Music, his own music producing and publishing company.

He is a composer of children's music, a conductor of both choral and instrumental music, and an arranger of traditional religious melodies and pop tunes.

He serves as music consultant for the SBC Radio and TV Commission. He composes and arranges much of the choral music published in Sunday School Board music periodicals.

Red is music director of the Centurymen, a 100-member men's chorus selected from music ministers throughout the SBC. He has arranged, conducted and produced more than 200 record albums and written three musicals.

He is a graduate of Baylor School of Music and Yale Music School.

Red has helped to provide music several times at the Southern Baptist Convention, meeting this week in Philadelphia. He conducted a 30-piece symphony orchestra at the WMU meeting and directed the Centurymen several times at the Convention. He will lead sessions at the Church Music Conference following the Convention.

Your superintendent of missions at work
Black River Association boasts missionary with long service



Guthrie

Black River Association, organized in 1914, now takes in an area 100 miles long in four counties: Jackson, Lawrence, Poinsett, and Sharp. Cecil Guthrie has traveled many miles while serving the 30 churches of this association as superintendent of

missions for the past 22 years. He believes he holds the record for continuous service in one association in Arkansas. Guthrie lives and maintains an office in Newport.

Through the years of his ministry, Missionary Guthrie has seen 13 churches that formerly met in one-room buildings — old school buildings, dwellings, and a lodge hall — move into adequate church buildings. The value of church property in the association has increased from \$266,000 in 1950 to \$1,663,000 in 1971.

In 1969 the association led the state

in total Sunday School study course awards, and the young people have ranked high in state Sword Drill, Better Speakers Tournament, and music competition.

The ministries of the superintendent of missions have been many and varied. He has witnessed 3,986 professions of faith and has worked in 165 Vacation Bible Schools. Vacation Bible School work with the Negroes was begun in 1951 and resulted in the building of the first church of any faith in one black community.

He has preached and led the music in many revivals — sometimes both in the same meeting; advised and helped to train young ministers; acted as camp director and camp manager; conducted radio and television ministry; and counseled hundreds of people of all ages, and performed countless services for families and individuals. He learned to speak Spanish in order to minister to migrants from Texas and Mexico, and the time and effort expended in doing so have paid off in many opportunities to witness to these people.

"Over a period of years," says Guthrie, "there are a few hundred labors of love that a superintendent of missions does and many thrilling challenges, and this one is grateful for being called and being sent."

WMU

Missionary to Rhodesia to speak at GA Camp



Mrs. Fray

Mrs. Marion Fray Jr., Rhodesia, will be missionary guest at GA Camp, Paron, July 10-15.

Mrs. Fray, who serves with her husband in the Gokwe district of Rhodesia, considers her home and family as first responsibilities. She also works with the women in Woman's Missionary Union and Bible study, developing leadership in different areas by taking the key woman and teaching her to teach others.

A week at camp is filled with new and different experiences as the girls participate in the many activities of GA Camp.

Make reservations NOW so that girls may have this wonderful opportunity in missions education. Any girl, fourth through sixth grades, may attend by making reservations through the State WMU Office. — Julia Ketner, Camp Director

Woman's viewpoint
Talking up a storm

By Iris O'Neal Bowen



Mrs. Bowen

You've often heard the expression, "talking up a storm." When people use this phrase, they mean just having a good, long chat, but I believe it is possible to really talk up a storm, for I have seen it happen a few times.

Out of a clear, peaceable situation, one can take a phrase here or a question there and set a stormy background that can build into hurt feelings, a damaged reputation or a misunderstanding.

This happened in a small way not long ago, with a little girl, her brother and a small girl friend as characters.

Little Girl got a phone call from Small Girlfriend and in the conversation, it was revealed that Small Girlfriend liked Brother and wondered if he liked her in return.

Well, helpful Little Girl raced to the back yard where Brother was playing with some other boys, and asked if he liked her girl friend. Now, if he had liked her, do you think he would have admitted it before his male peers? So the message relayed over the phone was sad, indeed.

There were several trips from phone to yard, with the go-between enjoying her role in the drama. The conversation ended with Girlfriend in tears and her emissary puzzled as to why she was crying.

"All I did," she said, "was do what she asked me to!"

I tried to tell her we should try to smooth things over, rather than make them worse — and "if you can't say something nice, don't say anything."

Of course, we can overlook children, for they have much to learn, but in grown folks!

People who mouth, "I say what I think," and "You might as well say it as think it," are, in my opinion, trying to justify themselves in "talking up a storm" and may some day hear someone say of them, "Run for the cellar — a terrible storm is coming up!"

I sure don't want that to happen to me, do you?

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.

Herbert Pickett Hollomon, 55, North Little Rock, died May 31. He was a member of Baring Cross Church.

Mrs. Effie Fowler Roderweis, 88, North Little Rock, died June 1. She was a member of Highway Church.

Mrs. Edna C. Huddleston, 72, Hot Springs died May 25. She was a member of Park Place Church.

George Richie, 58, Jonesboro, died May 28. He was a member of Central Church.

Terry Thomas Geater, 65, Little Rock, died May 26. He was a member of Reynolds Memorial Church.

Larry Calvin Robinson, 20, Heber Springs, was killed May 28 in an auto accident. He was a member of First Church.

Huffman elected to high position with SBC Radio and TV Commission

Alvin "Bo" Huffman Jr., who has successfully led Arkansas Baptists in subscribing \$4,168,641.16 for their two schools, has been elected by the trustees of the Radio and Television Commission to serve as Executive Associate Director.

Huffman joins his lifetime friend and college roommate, Paul Stevens, executive director of the highly creative Radio and Television Commission, on or before October 1, 1972. As a permanent staff member he will be involved in all

areas of the life of the Commission.

While Huffman had offered to continue as director of the campaign in addition to his new responsibilities with the Radio and Television Commission, his services had been so highly successful in subscribing the goal it was arranged for him to be released earlier than anticipated to assume the fulltime duties of his new post.

In a statement announcing the appointment, the Chairman and vice chairman of the Campaign Steering Committee, W. O. Vaught Jr. and Rheubin L. South, along with Executive Secretary Charles Ashcraft, said "Huffman brought much to the Baptist Building and his fellow-Baptists in the fast moving months he has served as director of the Ouachita-Southern Advancement Campaign. The steering committee of the campaign marks the achievement of exceeding the \$4,000,000 goal as another fine example where the talents and expertise of laymen have been brought into service at strategic times in great denominational projects. His permanent appointment to the Radio and Television Commission is a further tribute to the growing concept of more laymen in denominational life.

"Huffman's acute concern for Christian Higher Education will continue to be felt in Arkansas. Assuming the duties of a higher post in no way lessens his abiding concern for the causes to which he has dedicated his life. A successor to give direction to the continuing phases of the Ouachita-Southern Advancement Campaign will be announced later."



Child Care

Memorial gifts to Home honor loved ones

More and more people are using memorial gifts as a practical means of honoring the memory of a friend or loved one. A living memorial given to the Baptist Home for Children lives on the lives of countless numbers of children. For the period Jan. 1 — May 5, 1972, 55 persons or groups made memorial contributions to the Children's Home in honor or memory of 41 individuals. These memorials have come from Baptists all over our state and are deeply appreciated.

In this way, individuals and church groups honor the memory of someone by helping us provide a fuller program for the children in our care. These gifts express a continuation of concern for young people and interest in them. Memorial giving is another way of spreading flowers along the drab and sometimes dreadful way that others

(Continued on page 10)

ARKANSAS BAPTIST CAMPERS

Next Rally on June 23-24
at Burns Park
North Little Rock

Bible Study — Worship — Fellowship

For reservations, write
Stewardship-Cooperative Program Department
Arkansas Baptist State Convention
525 West Capitol
Little Rock, Arkansas 72201

Third Concerned Baptist Laity Conference held in Hot Springs

By Hunter R. Douglas

The Third Concerned Baptist Laity Conference was held in Hot Springs, May 18-20, with emphasis on a theme found in I Timothy 6:11,12: "FLEE these things . . . FOLLOW after righteousness . . . FIGHT the good fight . . ."

The program included discussions among the participants dealing with questions and problems facing Baptists, and addresses by several leaders well known among Arkansas Baptists. Speakers included Charles Ashcraft, R. L. South, Tal Bonham, Bob Riley, and Daniel Grant. A highlight of the meeting was the bible teaching of Ray Robbins, of New Orleans Seminary. Russell Newport, president of Newport Stores of Missouri, led the music, and Jack Stack, oil producer from Meridian, Miss., brought personal witnessing testimonies which have been great spiritual high points of all the conferences.

The Concerned Baptist Laity is a movement among Arkansas Baptists toward more service to kingdom work by the lay people. This movement has come from the laity itself, in the belief that the average lay person in our churches can make a greater contribution of his time and talent to kingdom causes if properly informed of the opportunity and inspired by others who are trying to do their best in this way.

The history of this movement has its

roots in the Study Committee on the Utilization of Baptist Men, a subcommittee of the Executive Committee of the SBC, and the calling together by this committee of selected laymen and church leaders from the whole convention, in Nashville, Tenn., in 1970, at a meeting called The SBC Lay Consultation. The laymen from Arkansas who attended this meeting came home with the conviction that the greatest untapped resource of the Baptists, is to be found in its laity, and these men pledged to use their talents and abilities together for the purpose of inspiring more service from these lay people.

An Ad Hoc committee was formed, and has now led in three Laity Conferences, for the purpose of inspiring lay people to service in kingdom work in a greater way. The emphasis has been upon witnessing and personal mission involvement in the community as Christians and churchpeople. Love of the church and its leaders has been stressed, and it is felt by those who participated that these meetings constitute a genuine spiritual inspiration to Christian people. Many people have written that their own real involvement in witnessing and local missions came after hearing the stirring testimonies at the meetings.

The movement has, from the start, been an attempt to get the talents of Baptist people utilized. The Lord's use of

his lay servant, Alvin "Bo" Huffman, Jr. in the Ouachita-Southern Campaign, is one of the most outstanding examples known to us of the effective use of Baptist talent. The Concerned Baptist Laity played a small part in this story, and the program on Friday night was devoted to honoring Huffman for his outstanding contribution to Baptist work in Arkansas.

Participating in the bestowing of the honors were Charles Ashcraft of the convention, Hugh Caffey for the Blytheville community, Kendall Berry of Nashville, Tenn., for the business community, Ben Elrod of Ouachita University, James Sawyer of the Laity, Bo Huffman II representing the family, and Dillard Miller, pastor of First Church of Mena, and chairman of the Executive Board of the Convention. Rev. Miller presented to Huffman a very handsome plaque from the Baptist Laity, in appreciation for Huffman's very great achievement as a layman.

Also presented was a telegram from W. O. Vaught and R. L. South, who conveyed the gratitude of all concerned for Huffman's spirit of self-sacrifice, and his outstanding accomplishments in the campaign. A letter from Dr. Williams of Southern Baptist College expressed the great admiration and respect by that institution and the people of that area for Huffman. Tal Bonham later pointed out, that as an example of what God can



During the conference Alvin "Bo" Huffman Jr. was honored as an outstanding layman for his fund raising work. Presenting the plaque is Dillard Miller (right).



(ABN photos)

Ray Robbins, seminary professor, was Bible teacher for the meeting.

do with the business talents of his lay people, there is no greater example among the Baptist people.

The group discussions were enjoyed by the participants as a chance to speak to people from all over the state and exchange ideas and opinions. Many questions were asked and discussed. Perhaps the question which everyone carried away from the meeting unanswered had to do with the future of the laity movement itself. Many recommendations have been made as to how the laity movement can best help the convention and its work. These suggestions run all the way from a witnessing institute to a builder of

retirement homes for pastors and missionaries.

Bob Riley challenged the Laity to unite in a statewide effort to help keep laws from being passed which we believe to be wrong. He made the Statement that the mixed drink bill could never have been passed if the baptist laity had attacked the issue in force. His statement that the Baptist laity can unite and get the law repealed had a stirring effect upon the thinking of those present.

A speech by Hunter Douglas challenged the laity about the possibilities the future holds and the question of the future now stands before Baptist laymen in Arkansas. One distinctive idea which has come from

the movement, and has met with enthusiastic acceptance, is the joining of husbands and wives in a significant spiritual ministry. This ministry, rooted in the local church, extends into a statewide fellowship.

A meeting is to be held by the Ad Hoc committee within the next few days to help determine the role of the movement in the days ahead, and a request for prayer is made to all who are concerned. Members of the Ad Hoc committee sponsoring the conference were James Sawyer, Judge Tom Digby, Dale Ward, Hunter Douglas, Travis Adams, Paul Power, John Miller, Joe Buffalo, Marvin Vines, Harold Flynn, Will Pruitt, and Bo Huffman.



Daniel Grant, President of Ouachita University, was one of the laymen on the program.



Also addressing the group was Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention.



Mrs. Orman Simmons was one of those coming to present their testimonies.



Russell Newport, Missouri businessman and gospel song leader, led the music for the conference.



Associational stewardship chairman Dale Tusing addressed the group gathered at a Cooperative Program Appreciation Dinner to honor pastors and treasurers of Carroll County Association.

Stewardship

Appreciation dinner honors leaders

Twenty-one persons attended a Cooperative Program Appreciation Dinner at a local restaurant in Berryville on April 21. The dinner, sponsored by the Stewardship-Cooperative Program Department, honored the pastor and treasurer of each church in the Carroll County Association for being the first association in the state to have all churches contributing to missions through the Cooperative Program.

Last year the Carroll County Association was the first in the state to achieve this distinction; pastor Keith Hamm of Berryville was associational stewardship chairman. Leading the association this year as stewardship chairman is layman Dale Tusing of Green Forest, and the 100 percent status was reached even earlier.

Each year about eight or nine associations have all of their churches contributing through the Cooperative Program. Already this year four associations have done so, but the Carroll County Association was the first and only one to be 100 percent in January.

At the dinner the Carroll County churches were challenged to reach another goal by next year — that of having every church contributing a minimum of 10 percent of its undesignated offerings to the Cooperative Program. Many of the

churches are already doing so, and the local stewardship leaders have accepted this challenge as a worthy goal for the year.

Congratulations are in order to the churches and members of the Carroll County Baptist Association for their outstanding leadership in mission support through the Cooperative Program. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Memorial gifts

(From page 7)

must travel.

Each time a contribution is received by us in honor or in memory of someone, we send the family of the one so honored an acknowledgement card and a receipt to the donor.

Beginning in June, with the publication of our newsletter, *Current Events*, recognition of individual memorial gifts will be listed. A complete list of the names of the ones to be honored and the names of the donors will be included as a regular feature of our newsletter. This is another way that Christians may express their thoughtfulness and concern for the children who are entrusted to our care. Many prefer to perpetuate the memory of a loved one by improving the way of the living. — Johnny Biggs, Executive Director.

Plan preschool work, workers with care



Miss Ratton

It is a well known fact that the Preschool years, birth through five, are the formative years of a person's life. During these years a child develops and changes more than during any other period in his life. His basic personality and character are formed, and he will learn half of what he will know at maturity during the preschool years.

These facts should encourage nominating committees to choose the best workers available to staff preschool Sunday School departments.

Departments for preschoolers birth through three should have one worker for every four children enrolled, and departments for four- and five-year-olds should have one worker for every five children enrolled.

Each Preschool department should have a director. The director is responsible to the Sunday School director (or to the division director if there is one) for planning, conducting, and evaluating the work of the department.

Teachers are responsible to the department director for teaching in the sessions and in cultivating an assigned group of Preschoolers and their parents.

In Preschool departments which serve babies, the outreach leader is responsible to the department director for planning, conducting, and evaluating outreach activities and teaching in the extended session as appropriate. He enlists outreach visitors to assist in enlisting an assigned group of prospects and cultivating their families and teaching in extended sessions as appropriate. There should be one outreach worker for every four to six prospects.

A Sunday School with four or more Preschool departments may want to enlist a Preschool division director. He is responsible to the Sunday School director for coordinating Preschool work.

More specific duties for each Preschool worker can be found in *Preschoolers at Church*, by Eugene Chamberlain, Robert A. Harty, and Saxe Adams. — Pat Ratton, Sunday School Department

RA's Last call for camp

Final touches are being put on plans for Royal Ambassador Camps as this issue goes to press.

The first camp is scheduled to begin on Monday, June 12. All indications at this time point to an excellent camp with a good attendance.

There is still time to make reservations for the weeks of June 19-23; and June 24-30. Don't put off making reservations until it is too late. Do it now!

All camps are open to boys grades 4 through 12. Every boy should have the opportunity to attend a week of Royal Ambassador camp. Boys need this time away from the pressures of everyday life, in a beautiful setting of nature. Here, away from T.V., radio, and a blaring record player, it is easier for them to think and listen to the voice of God as He speaks to them. It is a time of renewing of the spirit for Christian boys. Camp, amidst the beauty of nature and in a Christian atmosphere, is a time of confrontation with Christ for the non-Christian. Royal Ambassador camp is a time when many lost boys come to know Christ as Savior.

Last year 19 boys were saved during camp. There were 20 lost boys who registered for camp. In addition, there were 10 who surrendered to full time Christian vocations in whatever field the Lord will lead. Others surrendered to be preachers and missionaries. A total of 69 made a rededication of their life to Christ.

Almost every boy likes camp. In camp there is something for everyone. Every boy should have the opportunity to attend camp. The cost is small; the value, great.

See your counselor, pastor or minister of education for information or write to Brotherhood Department, Baptist Building, 525 West Capitol Avenue, Little Rock, Ark. 72201. Do it today! — C. H. Seaton

Mission Bible School is good investment

"Come on, walk to daddy, walk to daddy." Do these encouraging words sound familiar? Possibly so, for all of us have used them to encourage our little ones to take their first steps. It is quite a thrill to see those first steps taken, and quite a thrill to make them also, if anyone can remember that far back.

First steps remind me of the annual Vacation Bible School decision service when young Christians take their first steps forward to publicly confess Christ. Is there a more blessed sight than to look into those trusting faces as they step out in faith? It is enough to charge the spiritual batteries of any adult

Doctrines of the faith

Work of the Spirit in the Christian

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The work of the Holy Spirit in the life of an individual does not end with conversion. He does a great deal more in and for the believer after conversion. Many terms and expressions are used in the New Testament to describe this relationship of the Spirit to the believer. As helpful and instructive as it would be, we cannot discuss or even mention all of these terms here. We do plan to discuss some of them in detail in future studies, but for our purposes here we will summarize the work of the Spirit in the life of the believer in the following manner.

First, the Spirit indwells the believer. At conversion the Spirit takes up residence in the believer. Our bodies become the temple of the Holy Spirit (I Cor. 3:16; 6:19), and he "dwelleth in us" (II Tim. 1:14; cf. John 14:17). This means every believer, for "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Thus, all believers, no matter how weak and imperfect they may be, have the Spirit dwelling in them.

This indwelling of the Spirit is a permanent thing. He comes to abide with the believer for ever (John 14:16). This is a precious truth. It means that the Christian is never separated from the indwelling presence of God. God is always with us to supply our every need. It means that we can enjoy the constant companionship and fellowship of God.

Second, the Holy Spirit empowers the believer for service. This note of power runs all the way through the New Testament. Jesus himself knew this power, for "God anointed him with the Holy Ghost and with power" (Acts 10:38). The disciples were to wait until they were "endued with power" (Luke 24:49). The power to carry out Christ's commission of evangelizing the world was to come from the Holy Spirit (Acts 1:8). The ministry and preaching of the apostles was performed in the power of the Spirit (Acts 3:12; Rom. 15:19; I Cor. 2:4f).

The power of the Spirit was thus a characteristic feature of early Christianity. However, this power was not for them only, but to all them who believe (Acts 2:39; II Tim. 1:7). This includes believers today.

Third, the Holy Spirit enables the believer to live the Christian life. As the *Baptist Faith and Message* puts it, the Spirit "cultivates Christian character." That is, the Spirit produces in the believer those Christian graces which make the Christian Christ-like; such as, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22; cf. Rom. 15:13). These graces are the fruit of the Spirit and cannot come just through human effort.

This enabling power of the Spirit is a distinguishing mark of the Christian faith. Other religions tell what a person should do and be. However, the Christian message is not one which simply tells us what we ought to do and be; it tells us of a power by which we can do it. It is through God's Spirit.

Fourth, the Holy Spirit guides the believer. Everyone knows the experience of having to make a decision when he is confused as to what line to take. This can be one of the most perplexing moments in life. The Christian has the wonderful promise that the Holy Spirit will guide him "into all truth" (John 16:13). The Spirit gives us words necessary when we need help (Mk. 13:11), he will guide us to solutions of difficult problems (Acts 15:28), and he will show us the way we should go (Acts 16:6ff).

The closer we are to God, the more we know the reality of the Spirit's guidance. Too frequently, I fear, our spiritual lives are too dim to discern the Spirit's guidance. But his guidance is available. Let us stay close to him so that he may be able to lead us in his will and way.

worker. Jesus said that there is joy in heaven over everyone that confesses. (Luke 15) Imagine how God must look when he is full of joy!

Shall we increase the joy of God and man by providing VBS in an area that will not have one unless we plan and conduct it? Shall we see those first steps for Jesus in an area that is full of pitfalls for little boys and girls? Shall we set in motion the grace of God that brings salvation and provides as side effects

those improved human relations that our nation desperately needs?

I believe we will, for we have done so time after time and have managed it somehow. A mission VBS is still one of the best investments of our resources for our summer program. Your nearby National Baptist church will work with you I am certain. Contact them or contact me and arrangements will be made. — Robert U. Ferguson, Director, Work with National Baptists

Freedom under the yoke

By E. Hermond Westmoreland

E. Hermond Westmoreland, former pastor of South Main Baptist Church in Houston who retired last December, still holds the title, "Minister at Large" from the church he served for 33 years. In addition, he has been "pastoral consultant in residence" at Southern Baptist Theological Seminary, Louisville, for the past six months. A vice president of the Southern Baptist Convention (1953-54), he has been president of the Baptist General Convention of Texas. He has been awarded honorary doctor of divinity degrees by Ouachita University and Baylor University. A graduate of Ouachita, he earned the master of theology degree from Southern Seminary. A native of Arkansas, he was pastor of churches in Monticello, Ark., and Leland, Miss., before his call to the Houston church in 1938.

TEXT: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matthew 11:28-30

We live in a restless world. It has never been more evident than it is now as we near the end of the twentieth century. The cry goes up from the millions of earth, "Oh where may rest be found?" It is the deepest longing of the human heart to be able to find rest, peace and contentment. It is also God's desire for each one of us. How often it is spoken of in his word that we may "enter into his rest." How many of us would exclaim with Augustine, the early Christian father:

"Thou, God hast created us unto thyself;
Hence our heart is restless until it rests in thee."

Jesus stood one day in the midst of toiling, laboring, burdened and restless humanity and issued his most gracious invitation to all mankind. His words are a benediction to tired and weary pilgrims along life's highway.

"Come unto me all you that labor and are heavy laden and I will give you rest."

His words have come ringing down the ages to meet humanity at its point of deepest need. His invitation has been written into Handel's glorious "Messiah." It has been translated into beautiful sculpture by Thorvaldsen's supreme work, "The Appealing Christ" which stands above the altar of the Church of our Lady in Copenhagen, Denmark. No sublimer words have ever been spoken than these pleading and haunting words uttered by our blessed Saviour. Well does Keim term this passage "the pearl of the sayings of Jesus." Let us consider anew this universal invitation of Christ.

I. The Universal Invitation. "Come unto me."

Let us notice by whom the invitation is extended. The beauty and the graciousness of the words depend on the sovereign right he had to utter them. We must notice carefully the words of verse 27 which precede the invitation. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Here is the greatest claim Jesus ever made, the claim which is central to our Christian faith. It is the claim that He alone can reveal God to men. If you would see God look at Christ. He came not to reveal that he is like God but rather to reveal what God is like. He is the supreme interpreter of God to men since he came to us from "the bosom of the Father" (Jn. 1:18). It is the same claim of Jn. 14:9 "He that hath seen me hath seen the Father." Such a claim coming from any other source would have been arrogant and unendurable. No human teacher such as Socrates, Plato,

Aristotle, Seneca, Kant, or Shakespeare would ever have dared to make such a claim. But coming from Jesus they strike a note of deep response. The one thing which he offered was himself. "Come unto me and to me alone" and I will reveal to you the very nature and being of God. Such a revelation will not be found in organizations, in institutions, in dogmas or in creeds. God has revealed himself fully and finally in the person of his Son. In sheer compassion and gracious love he invites: "Come to me, follow me, learn from me, yoke up with me, abide in me, go with me." How personal and individual is his invitation.

It is an invitation to "all" mankind. He sets no limits around that blessed "all." None are excluded. Not merely to a few favored people, not merely to the chosen people of his day but his invitation extends across the ages and speaks to every generation. As Jesus looked at the people of his day he saw those who were actively engaged in labor and toil. At the very moment when he uttered the words he could perhaps see farmers returning from their fields, fishermen cleaning their nets, women returning from the market-place or from the well, shopkeepers, shepherds, a multitude of toiling, struggling humanity. They were not only laboring for a livelihood, but he saw beneath the exterior to the inner struggle, to those who were searching for a better way of life, to those who were desperately seeking for God, to the many who were searching hopelessly for truth and meaning in life and who were finding their efforts futile. They were exhausted by the struggle, staggering beneath life's heavy load, driven to weariness and despair.

But he also witnessed those who were "heavy laden." He was concerned for those who were enduring countless burdens placed upon them. They were a conquered people and the endless burden of taxation and humiliating servitude rested upon them like a galling yoke. They were taxed mercilessly to provide the luxuries of Rome. Their religion also had become preeminently a matter of imposed burdens. There were endless rules and regulations, restraints and rituals, observances and prohibitions which made their lives miserable and wretched. Jesus referred to such impositions when he uttered those scathing words regarding the religious leaders of that day, "they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Mt. 23:4).

Beyond the toiling, burdened multitude of that far off day he saw in vision the multitudes of earth who in every generation would find life harsh and intolerable and who in endless variety, sometimes mixed with tragedy, would listen to his gracious words of invitation. They apply to all who are sad in heart, to all who have burdens to bear, tasks to perform, problems to solve, promises to keep. Wherever humanity is seeking after peace, contentment, joy and rest his words are eternally contemporary.

II. The Gracious Offer. "Take my yoke upon you and learn of me."

He wills to share his yoke with us. The yoke was a common Jewish metaphor for discipline or obligation, especially in reference to the service of the law. They spoke of the "yoke of the kingdom" and the "yoke of the law." It was also a word used by the rabbis for schooling. To enter their school one must submit to the yoke of their instruction. It was a call to commitment. Jesus was familiar with the word. He had made yokes and plows in the carpenter's shop in Nazareth. William Barclay suggests that he may well have made the best yokes in all of Galilee, that perhaps the sign

which hung above the door of his shop was that of a yoke bearing the inscription, "My yokes fit well." He offers his yoke in exchange for the burdensome yoke of the law under which their spirits were chafing. He proposes to give relief, not by removing the yoke and the burden, but by an exchange of yokes and burdens. As George Buttrick has so well said in the Interpreter's Bible:

"For the burden of the law . . . he offers his law of worship and love; for the yoke of selfish pride . . . he offers the yoke of meek obedience and lowliness of heart; for the load of 'unchartered freedom' . . . he offers his freedom, the freedom of dutiful sons of God the Father; for the burden of sin, he offers the joy of sins forgiven and the power of an endless life."

Jesus took both "yoke" and "cross," symbols that were revolting to many of his hearers, and transformed them into life-giving symbols of service and love. "Take my yoke" he bids us but "take up your cross" he commands us. We cannot bear his cross but we are invited to wear his yoke, the yoke which he offers to us if we will voluntarily receive it.

He offers also the privilege of enrolling in his school. "Learn of me" which may be literally translated "learn from me" is his invitation to discipline under his yoke. The words "disciple" and "discipline" are closely related. He calls for commitment and discipline if we are to be his followers. We are to learn from him as origin and goal of all truth. We are to learn from him through constant communion with him. Life must have its mastery and the nature of that bondage will determine the character and ideals of one's life. We live in a day when the human heart rebels against discipline of any description. Many clamor for the abolition of all laws, all standards of morality, all rules and restraints. Man parrots the word "freedom" every time his so-called liberty is threatened. He wants to live an unfettered life, free from all discipline and restraint free to "do his own thing" regardless of the consequences to himself and to others. His theme song is "don't fence me in." But the undisciplined life is doomed. Man must have a bondage if humanity is to survive. And the closer the bondage the freer life will become. "The care-free life is never free from care" (Buttrick). The only freedom worth having is the freedom which Christ offers. It is freedom under his yoke and under his divine discipline.

"If the Son shall make you free, you shall be free indeed" (Jn. 8:36). It is the "liberty wherewith Christ hath made us free" (Gal. 5:1). Well does Paul warn us "Be not entangled again with the yoke of bondage."

"Make me a captive Lord
And then I shall be free;
Force me to render up my sword
And I shall conqueror be."

III. The Glorious Promise "I will give you rest."

What is this boon which is first given but which also may be found? The word used by our Lord does not mean idleness, nor slackness, nor exemption from toil. Literally he declares "I will refresh you." It is the rest of faith which may only be found under the yoke. It contains peace, happiness, joy and freedom. It is not the result of a ceaseless quest but the sure and silent issue of a relationship. It means the forgiveness of sin, the removal of the guilt and the power of sin broken. Sin is the cause of all unrest, the poison which has fevered every life, the root of all weariness and weakness which robs life of peace and happiness. It is the rest which the world cannot give and which wealth cannot buy. It is immediate and can only be received by faith in him "on whom the Lord hath laid the iniquity of us all" (Isa. 53:6). But he speaks also of the rest which may be found. It is progressive, a continuous revelation, the rest that results from obedience. We find it as though it were a blessed discovery on our part, yet the finding is caused by his giving. It does not exist apart from the giving of himself. It comes quietly

and gently, stealing its way into our souls as we go about our daily lives. It is the rest of finding God and following his blessed will.

Other philosophies which are the products of the mind of man declare "follow us and you will find restlessness." We have only to witness the feverish motions of our time, the fierce rush of competition, the disturbing forebodings of anxiety, the constant craving for sensations, the heated and consuming haste of our day to realize that we live in a restless world. "Oh where may rest be found?" is the cry of anguish that goes up from the feverish lips of humanity. Does the modern church provide the answer? If we are honest we must answer that peace and rest are about the last graces to be found in organized religion. Rather we find so often anxiety, uncertainty, bickering, controversy, ceaseless activity and a general air of restlessness which seems to be prevalent among ministers and laity in our modern day churches. Not in wealth, in honours, in worldly ease; not in culture or literature; not in arts or in science do we find the rest for which our hearts are seeking. There is no rest for the heart of man apart from Jesus Christ. He still invites "Commit your life to me and you will find rest, the rest that comes from a new relationship with God."

Henry Drummond tells of two artists who attempted to paint a picture to illustrate each one's conception of rest. The first chose for his scene a still, lone lake among the far off mountains. The second threw on his canvass a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only stagnation; the latter was a picture of rest. For in rest there are always two elements — tranquility and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. This it was in Christ.

IV. The Great Paradox — "My yoke is easy; my burden is light."

Jesus anticipated a protest from his hearers as many would be prone to inquire, "Is it not true that the Christian life is a hard life, much more difficult than any other way of life?" His answer sounds paradoxical. How could he describe the demands and claims of his teachings with such descriptive words as "easy" and "light"? History reveals the Christian life as a difficult one. It was not easy for Jesus. He lived life under the yoke. He knew the meaning of the burden. He warned his followers to "count the cost" of discipleship. Wherein is his yoke "easy" and his burden "light"? The word "easy" means literally "kindly," "well-fitting." The word "light" means easy to bear. Many would question such claims. Burdens are placed on us in his school. The Christian life is beset with intellectual burdens. The assumptions of our Christian faith make heavy demands on us. "Who is Christ? What is his relationship to God?" As individuals we are commanded to accept by faith the miracle of the incarnation, the mystery of the atonement, the fact of his resurrection. We are challenged by his teachings that call for repentance and faith; for regeneration and righteousness; for forgiveness and humility. We are confronted with the principle of non-resistance, with the command to love our enemies, with the injunction that we practice charity toward all. If we take Christ seriously how could we possibly find his yoke "easy" and his burden "light"? The world often thinks his yoke galling, his burden irksome and repelling.

Three considerations we must ponder if we are to understand the meaning of his words. First, we must consider the harsh alternative to his way of life. Suppose we reject him and his claims and refuse to live by the truths which he taught and by the principles for which he lived. To follow our own way means that we are forced to accept the kind of a soul which follows such rejection. If we refuse to practice the Christian ideals for life then life may become selfish,

(Continued on page 14)

covetous, ruthless and mercenary. If we refuse to forgive and practice the principle of love and goodwill toward others, then life may become narrow, provincial and devoid of all compassion. Walking in our own way we find that often we must choose to batter and buffet our way through life until we become calloused and embittered by the battles of life. How many have discovered that "the way of the transgressor is hard?" That in reality it is always hard to do wrong and easy to do that which is right?

Furthermore it is easy to assume the yoke since he places himself in the yoke beside us. He does not impose the burden, he only shares his burden with us. The yoke usually consisted of a cross-piece with two bows or loops. He will be found in the yoke alongside of us bearing the heavier part of the burden. He took the weight of it upon himself before he ever shared it with us. As we share his yoke of fellowship and service we realize the strength and guidance of his Spirit, the blessed "paraclete," the great burden-bearer who stands beside us to help. We become truly "laborers together with God." Our modern hymn writer declares "Jesus took my burden and left me with song." Better still are the words of an ancient teacher who declared, "My burden has become my song." The yoke is not a burden but rather a device placed about the neck and shoulders enabling the wearer to lift a burden. Under his yoke and sharing his burden we say with Bernard of Clairveaux:

"Oh blessed burden that makes all burdens light!

Oh blessed yoke that bears the bearer up."

There is a legend that the birds at first had no wings and that they rebelled when wings were first given them because the wings seemed to be a burden; but when they accepted them, the burden lifted them to the sky. So it is with us when we accept the tasks and duties which Christ places upon us, only to discover that weights become wings; loads become lifts; duty becomes delight; and service becomes song.

And finally, we say with Matthew Henry that his yoke is easy because he lines that yoke with love. Given in love and carried in love such a burden is always light. "All things are light to love" we are reminded by Augustine and how true that saying is in the experience of Christ's followers today. "For to love God is to keep his commands; and they are not burdensome, because every child of God is victor over the godless world" (1 Jn. 5:3 NEB). Who would ever forget the beautiful story of the love affair between Jacob

and Rachel? Down in Mesopotamia, where he labored for his uncle Laban, he met her at the well and purposed to make her his wife. After laboring for seven long years to win her as his wife he was deceived by Laban who gave him Leah instead. But Jacob was not to be denied. Fulfilling the further service required he was given the lovely Rachel and the words describing that relationship are meaningful indeed: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20)

Let us hear again the conditions that must be met if we are to respond to his gracious invitation and claim his glorious promise. We are to "come" to him for salvation and life; we are to "submit" to him as Saviour and Lord; we are to "follow" him in meaningful discipleship; we are to "learn" from him in closest fellowship; we are to "yoke up" with him in blessed partnership; we are to "abide" in him in vital relationship; we are to "go" with him in his purpose of world redemption.

It was in early December in 1959 when my wife and I went with our Danish friends to view the matchless work of the great sculptor Thorvaldsen in the Church of our Lady in Copenhagen. Snow and ice covered the earth. The day was cold and gray. In the dim light of the great cathedral we walked down the central aisle, glancing at the statues of the Apostles which stood looking down on us from both sides. We noted that Paul had replaced Judas. We were drawn toward the altar above which stood the towering statue of Christ. It was the artist's crowning achievement. Kneeling at the altar rail so that we might look into the eyes of the appealing Christ, we saw also his hands extended in gracious invitation. We could see the prints where the nails were driven. We could see the scar in his riven side. The words on the base of the statues were emblazoned in letters of gold:

"Komme til mig"

One did not have to know the Danish language to translate the blessed invitation which in every language and to every soul still pleads with gentle entreaty "Come unto me . . ." Let us come again to humble ourselves at altars far more personal and meaningful, let us put aside our futile boasting and our foolish pride and on bended knees in his presence inquire,

"Lord, what would you have me to do?" (Acts 9:6)

President's address

Hitherto-henceforth

By Carl E. Bates

We meet today as our people have met for one hundred twenty-five times since 1845. As we do so, we come in the consciousness that we are living in a gap between the world that is and the world that ought to be — the real world versus the ideal world. This is our life and it is no longer a secret that, for some, living in this gap has proved to be "almost too much."

The hope that burned so brightly in our hearts has flickered and almost died. Our numerical growth, which for so long set us back to our posts with new resolve, has lost its magic for many. There is discouragement, rumblings of division, and, worst of all, disillusionment with the ministry which issues in desertion and defection in ever-increasing numbers.

If I have learned anything during the past two years, it is this: Our churches are in trouble. This has come as no surprise for we have been in trouble for 127 years. David

Haney puts it so well in his recent book, *Renew My Church*, (Zondervan). He says, "Jesus promised those who would follow Him only three things: they would be absurdly happy, entirely fearless, and always in trouble." Until recently, we qualified on all three counts. We are still in trouble. We are no longer entirely fearless — we are not absurdly happy.

Our trouble is a new kind of trouble in a new kind of age. This is not to say that we have outgrown our "old troubles." Professor Walter Shurden has written what, in my judgment, is one of the finest little books in our history "about our history." Its title is *Not a Silent People* (Broadman). It offers penetrating insight into the controversies that have shaped Southern Baptists. While I was reading it, I could not get out of my mind a story Colin Morris told out of his missionary experience in Zambia. They found a native dead of starvation not a hundred yards from the missionary compound. An autopsy revealed that he had only a few leaves in his stomach

and what appeared to be a ball of grass. Meanwhile, back at home, his sponsoring denomination was engaged in a bitter fight over what to do with the unused bread left over after communion. Professor Shurden's book points a similar inanity in Southern Baptist history. Twice in the past ten years we have "fought the battle of Genesis" while men were dying in our own land, as well as in far-away places, with nothing more stable to comfort and sustain them than a wad of grass in their bellies and the dry leaves of humanism in their brains. And, if I am capable of intelligent observation, some of our brothers in the various State Conventions are devoting their time and energy in an attempt to engage our people once again in the "true church controversy" of a hundred years ago.

Lest anyone jump to conclusions here and accuse me of laying the groundwork for compromising our convictions, let me say unequivocally that it is not so. What I do say is this: If any member of this Convention and its affiliated churches is determined to have theological and ecclesiastical sameness, let him know at the outset that he has one of two choices: He must either join another denomination or deny the basic democratic principles for which our people have been known across the years. It is time to refresh our minds about our stubbornness in this respect.

We were not saved in groups. Each of us accepted the grace of God for himself. Our churches are made up of free sons of God. They are "free churches" and no organization, political or religious, dare infringe upon that freedom. I am aware of the argument: "If they want to join, let them conform!" Let me ask: "Who said they wanted to join in the first place?" Our churches have steadfastly refused to forfeit their freedom to interpret the Holy Scriptures for themselves in exchange for any creed devised thus far. Those who know our history know this but our emphasis upon the rights of the individual and our love for freedom make us highly vulnerable to the influence of those who stand ready to lead us over the scorched fields of the past.

What a tragedy it would be if future historians should report that even a small percentage of our pastors and laymen in this generation spent their time and energy fighting to preserve little zones of personal stability for themselves and forgot the cries of those with nothing but grass in their bellies. No one can honestly criticize any patriot who fights to save his cause, but if he does so to preserve his own stability and forgets those who have no chance for such stability he is, to say the least, a selfish warrior.

I indicated a moment ago that our trouble today is new both in kind and in degree. We are on the spot, so to speak, as we have not been in our history. Our inconsistencies and our irrelevancies are magnified out of all proportion by the anti-establishment criticism of our time. So . . . this adds to the strain upon our churches. This increases our tendency toward despair. It contributes to the breakdown of effective patterns of life among both clergy and laity. It produces discouragement and frustration. It also pressures us for honesty and repentance and I see this as the source of our hope.

Book reviews

By E. A. Pipkins

The Greening of the Church

Author: Edge, Findley B.

Publisher: Word, 1971

Price: \$4.95 (189 pages)

The title suggests the basic conviction of a man who loves the church and has worked through despair to hope for its future. Who could ask for more than the sound of hope struck on chords of theological foundations, and producing workable meodies?

The author describes his work as a "positive" word with some practical proposals. The main emphases of his

book are: The definition of the problem (empty people rather than empty pews; personal and spiritual problems); A proposal to recapture the balance between evangelism and social involvement lost by the church after the third century; and, some very positive and practical proposals where the author dares to discuss motivation and organization in practical terms.

An appendix of material for small group study will be helpful. An exhaustive bibliography is included.

One could wish for an index, as well.

* * * *

This Cup

Author: Leitch, Addison H.

Publisher: Baker, 1971

Price: \$2.95 (87 pages)

Interesting and thought provoking devotional material on the passion of Christ, written by a conservative theologian, who is a frequent contributor to "Christianity Today." Worth reading any time of the year and especially helpful in preparation for Holy Week.

I have come to a new appreciation for the "press" and its role in our continuing ministry as Southern Baptists. You have x-rayed our sham and punctured our pretense and revealed our hypocrisies. I hope you will always be free and that you will never feel called upon to help us "cover up" our inconsistencies.

I have a new love and appreciation for our boards, agencies, and commissions. I allude to these so that I may share with you the hope of my heart for the future.

I believe we stand upon the threshold of our greatest era. Every organization of our Convention is earnestly engaged in honest effort to serve our people. It is my feeling, however, that the Evangelism Division of our Home Mission Board has brought us back to an approach that is calculated to literally transform the spirit of our churches. For thirty years I have been amused by those who periodically rediscovered Arthur Flake's *Building a Standard Sunday School* and either rewrote and published it or rushed into Convention circles crying, "Eureka!" But, Witness Involvement Now is more than building a great Sunday School; it is that house-to-house, person-to-person, day-by-day plan of the New Testament that kept the song in their hearts when their only meeting house was a cemetery and their only prospect early martyrdom if they remained faithful.

Already we are beginning to tap a reservoir of skills among our members which, under proper guidance, could lead to double our numerical strength in a few years. I have confidence that the impact of this program could conceivably lead to our sending into our world as many witnesses as we have active members in our churches.

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MORE OF OUR PEOPLE ARE DETERMINED TO BECOME SOURCES OF SPIRITUAL POWER AND JOY.

This is my hope for my denomination. It lies not in our boasted numbers nor in our buildings and organizations. It is hope in Christ who goes before us by His Spirit seeking the lost. It is hope in the transformation that is sure to come to our churches as a result of our new interest in the lost. Already our hearts begin to "burn within us" because of that Presence whom we have joined in that path.

The words of a popular song ring in my heart today. They are these: "We've only just begun." What our fathers yearned for, we have realized because He who said He would — did!

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ARB 4

Nixon visit spotlights Baptists in Eastern Europe

By C. E. Bryant

EDITOR'S NOTE: The visit of President and Mrs. Richard M. Nixon to the Baptist Church in Moscow has focused world attention on Baptists in the U.S.S.R. C. E. Bryant, director of publications, Baptist World Alliance, Washington, D.C., provides some background on Baptist life in Eastern Europe.

The Moscow Evening News once reported "a severe outbreak" of Baptist faith among Russian young people. And the official publication of the Communist youth organization has warned its atheist readers: "Baptists are particularly dangerous, for among them the laymen are also evangelists. Every Russian Baptist tries to win adherents to his faith."

Despite discouragement from the Communist government, Baptists of the U.S.S.R. continue to be a vital, growing group. As is true of all religious groups in the Soviet Union, the Baptist congregations can meet only on approval of the government and in halls made available to them by the government. Yet they report 5,000 Baptist churches in the U.S.S.R., with a total membership of 550,000. The total "Baptist family," counting children and sym-

pathizers is estimated at about four million.

Visitors to Russia report finding crowds of 2,000 people in attendance at the church in Moscow, which has only 1,200 seats. No service they attended lasted less than two hours, many of them as long as three hours — and even then the people left reluctantly. There are three services each Sunday, and services also on Thursday and Saturday evenings. Similar reports come from the churches at Leningrad and Kiev, the other Russian cities frequently visited by tourists.

There are no Sunday schools in the churches, because the soviet constitution reserves the right of education for the government. Yet one Baptist reported "Our homes are our Sunday schools and our grandmothers are our teachers." Young people are legally prohibited from joining the church before their eighteenth birthday.

But the Christian faith is contagious. Such faith confounds Communist leaders who had predicted that religion would disappear as older believers died and the young people were educated in atheism.

An indigenous movement

No Baptist missionaries have ever been sent to Russia. How then did Baptists get their start? The first Russian Baptist of record was Nikita Veronin, a merchant in Tiflis, who somehow secured a copy of the Bible. His study of the Scriptures brought him to convictions unlike those of the Russian church, and for a while he believed he was the only person in the world with such doctrine. But in 1867, Veronin met a Lithuanian immigrant, Martin Kalweit, with whom he discussed his odd beliefs. "Oh, you are not alone," Kalweit told him. "You are a Baptist. There are thousands of people like you." Veronin was overjoyed, and started witnessing to his friends. After securing baptism at the hands of Kalweit on August 20, 1867, he set up a small church in Tiflis and called it "Baptist."

There was a similar development in St. Petersburg, at that time the capital of the Russian Empire (now Leningrad), and those converts, who carried the name of "Evangelical Christians," started evangelizing Russia from the North while the Veronin converts worked toward the center of Russia from the South. (Continued on page 20)



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Pious-looking insect actually a cannibal

By Mary Alice Young

The praying mantis got its name because of its devout appearance. That was before people knew it was really a vicious cannibal.

The insect assumes a half-erect posture and raises its forelegs as though it is in prayer. French peasants who discovered the insect hundreds of years ago, referred to it as "the animal that prays to God." The same idea peeps out even in the scientific name, mantis, which really means prophet. So, it got its delightful name before its character was really known. The little creature was judged by its appearance. It looked innocent and harmless.

Those forelegs, folded as if in prayer, are really cutthroat weapons with double-edged saws, ending in hooks. The hooks are perfect instruments for piercing and tearing.

Few other insects are so difficult to handle. The praying mantis claws and pricks unmercifully.

The mantis' trap is folded and pressed back against its chest when the insect is at rest. The creature looks as innocent as can be. But let a victim pass, and the attitude of prayer is dropped abruptly. The locust or grasshopper finds himself in a deadly clutch.

The very sight of a gray locust, evidently a traditional enemy, works a terrifying transformation on the mantis.



AMERICAN MUSEUM OF NATURAL HISTORY

Hate at once possesses the little creature. Glaring between its unlifted claws, it seems to paralyze its prey. The gray locust, bigger than the mantis and a prize leaper, remains stupidly where he

is until the mantis strikes.

As if that were not bad enough, the female mantis eats her mate — leaving only the insect's wings.

Fish or filly?

By Sandy Breed Hodges

What is small enough to live in an aquarium, swims upright, and looks like a horse?

Yes, the answer is a sea horse — probably the most unfish-like fish in the sea. It has an arched neck, horselike head, and a fleshy body enclosed in bony rings. The snout ends with a small mouth, used to suck in tiny animals. The sea horse is usually in an erect position, clinging to seaweed or swimming freely.

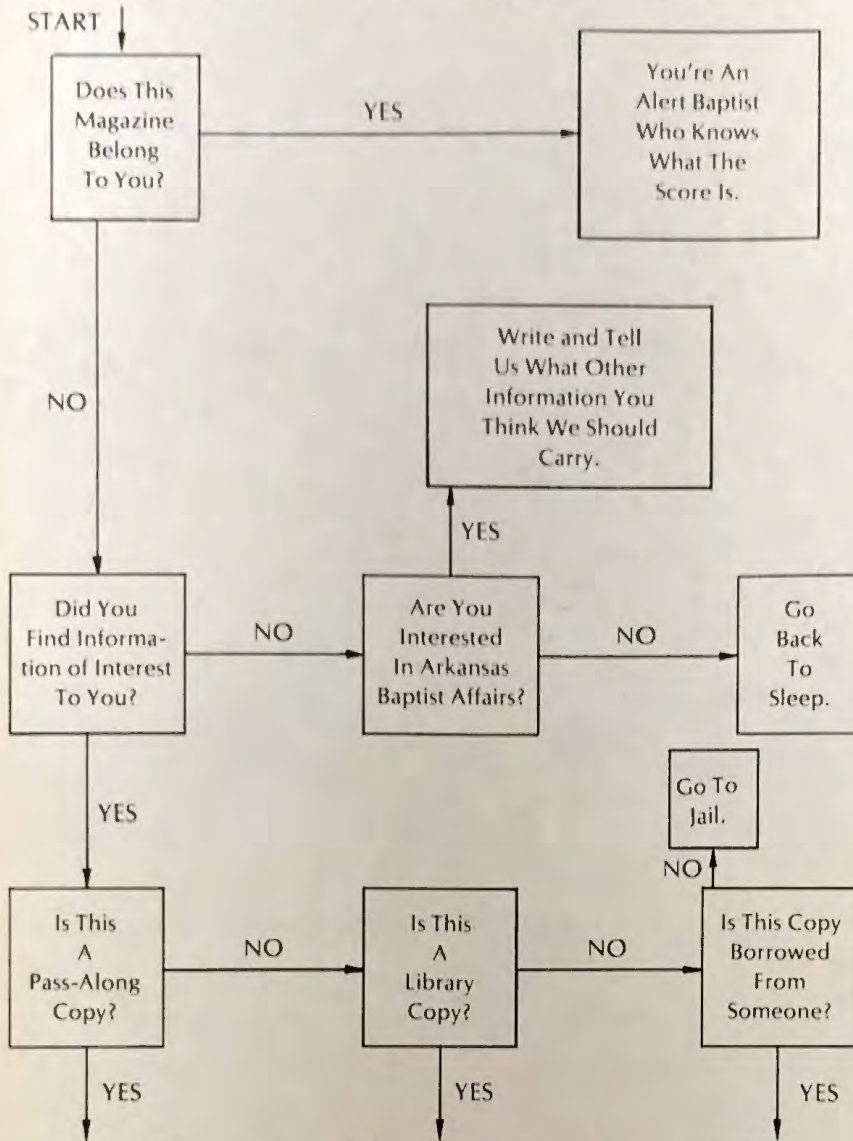
The warm Atlantic Ocean from New York to Brazil is the chief habitat of the sea horse.

Appearance is not the only thing unusual about the sea horse. The female lays about two hundred eggs and places them in a kangaroo-like abdominal pouch on the male's body. After six weeks or so, baby sea horses, each a fourth of an inch long, emerge from the pouch.

Perhaps you have a dried sea horse curio. You may be able to order a family of these "fish or fillies." They are lots of fun to watch.

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Baptists in Russia

(From page 18)

Russian Baptists and certain other evangelicals are organized in a national association known as All-Union Council of Evangelical Christians-Baptists. Ilya Ivanov, a senior pastor of the church in Moscow, is president. Alexei Bichkov, a representative of the younger generation (born 1928), is secretary. The All-Union Council is a member of the Baptist World Alliance. There is also an "unregistered" group of Baptists which does not hold membership in the All-Union Council.

In other Communist countries

Baptists are strong also in other Communist countries. Romanian Baptists number over 120,000. East German Baptists number 24,000. The 20,000 Baptists in Hungary have a strong Baptist union and seminary. Polish Baptists, numbering 2,500, have finished, with financial help from other Baptists of the world, the construction of a fine chapel and a building housing the Baptist seminary and Baptist Union offices in the center of Warsaw. Yugoslav Baptists (3,700) operate a seminary at Novi Sad. Baptists are active also in Czechoslovakia (14,200) and Bulgaria (700).

Baptist people in these and other countries meet privately in their homes when their numbers are small or public services are restricted. A police officer told a Baptist pastor in one Communist country: "I believe you are happy when one of your members dies, because his funeral gives you opportunity to preach in public."

The Communist system has, without question, placed many restrictions and obstacles on the practice of all Christian faiths. But it has not uprooted it, because Christian faith cannot be eradicated by imprisonment, discrimination and ridicule. Even as their difficulties have increased the Baptists of Communist countries have found new ways to bear their witness.

Testimony to the vigor of the Baptist witness comes in the published admission of a Russian Supreme Court Justice that open opposition to religion has proved both frustrating and futile. Harassment and harsh sentences serve only "to confirm and even increase" what he calls the people's "religious prejudices." And he cites that in cases where the state has exiled religious leaders to remote areas, "the exiles have lured residents of that area to their faith."

Meeting God through the scriptures

By Vester E. Wolber
Ouachita University

International

June 11, 1972

2 Timothy 3:14-17

Psalm 119: 9-18, 97-104

The greatest single need in our Southern Baptist program is for concentrated study of the Bible. In our efforts in recent years to make the Bible relevant, we have grown up a generation of adults, many of whom fail to understand what it is that they are supposed to make relevant. In giving full emphasis to involvement, many have neglected their continuing personal experience with Christ, and have failed to pursue any continuing study of the written revelation.

Inspired and profitable (2 Tim. 3:14-17)

In contrast with the work of "evil men and imposters" who went "from bad to worse, deceiving and being deceived," Paul laid out a positive program for advancement (v. 13).

1. Continue in the pursuit and practice of truth. This bit of counsel to Timothy may have been necessitated by a tendency on his part to waver from the truth, to be "tossed about by every wind of doctrine" which happened to blow his way (Eph 4:14). If so, then the Apostle was hoping to fortify the younger man at a weak point.

Truth, if it is to be retained, must be pursued. A Christian is a disciple, a student who had enrolled in Christ's learning class; and he must continue the learning experience if he is to maintain Christian health. God's truth is like the air that surrounds us, and the pursuit of truth is like breathing that air. The first item on the agenda for a new baby is to start breathing. He comes into the world fully equipped for the breathing process, because he has been prepared for life in the atmosphere. With a striking reminder from the doctor, he gulps a couple of lungfull and then begins to complain that he must keep on breathing in order to keep on living.

Precisely so, the person who has experienced the new birth comes into his new world fully equipped to begin appropriating God's truth. There's work involved in the search for truth, and in the practice of truth, just as there is labor in breathing; but the rewards make it all worth while.

The text lays down two grounds of assurance for the Christian as he seeks to discover and lay hold of revealed truth.

First, he knows the character of those from whom he learned the truth. The pronoun "whom" is plural, indicating that more than one person had had an input into Timothy's learning experience. In the tenth verse, above, Paul had reminded Timothy that the latter had observed the apostle's

teaching, conduct, etc.; and in the first chapter, verses 5-6, he said that Timothy's mother and grandmother had preceded him in the faith. The import of these passages is that Timothy could have confidence in the truth which he had learned and believed because he had confidence in the character of those who had taught him these truths. Try as we may, we cannot escape the hard reality that over the long haul people will not believe our message unless they believe in us. Stated positively, some of those who have confidence in us will believe our message and receive our Christ.

The second ground of assurance for the Christian as he seeks to find and follow after truth is his acquaintance with scripture. From childhood, Timothy had been acquainted with the sacred scriptures. The verb here depicts continuous action, which means that Timothy had been continuously exposed to scriptural truth. Paul understood that Timothy had been examining his doctrine and his experience of faith in the light of the teachings of Old Testament.

Those who have taught us cannot be compared with the Apostle Paul in either character or spiritual insight; but most of us have been privileged to have close contact with one or more really fine Christians, and our confidence in them fortifies our faith in Christ. Furthermore, in addition to the Old Testament which Timothy had, we also have the New which was written to set out and explain the Christian experience.

2. All scripture is inspired and has practical value (15-17). There are two problems in the translation of verse 16. The first word may be translated either "all" or "every." Also, the "is" does not appear in the Greek, but is understood and must be inserted in the English translation. It may be inserted after the word "scripture" or following the word which is translated "inspired by God." The solutions to these two problems pair off into two combinations.

One combination reads like this: "All scripture is inspired by God and is profitable." This translation assumes that the term "scripture" refers to the thirty-nine books which constitute the canon of the Old Testament, and it affirms that

all of these are inspired of God.

The other combination runs like so: "Every scripture inspired of God is also profitable." This translation gives a more general meaning of "writing" to the term "scripture," and affirms that every piece of ancient writing which is inspired is profitable. Paul's regular use of the Old Testament makes it quite certain that it was these writings which he had in mind as "scripture inspired of God."

Therefore, the issues involved in the dispute regarding translation boil down to almost zero: the first translation says that all the Old Testament is inspired of God, and the second assumes that only the Old Testament books, as distinct from other ancient writings, were inspired by God.

The really important truth is that all this body of Old Testament literature is inspired and has practical value (a) in teaching (b) reproof and correction, and (c) in positive training in righteous living. When scripture is used by the man of God for these purposes it completes him and equips him for all his work in the ministry. "The man of God" may refer to any Christian, but in this instance the author had in mind the minister of the Gospel, such as Timothy.

An apology is due the writer of Psalm 119 for skipping over his scripture in this discussion. Perhaps someone going that way soon will tell him personally that we believe all that Paul said about his work.

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No respecter of persons

By L. H. Coleman

Pastor, Immanuel Church, Pine Bluff

Today's lesson involving the conversion experience of Cornelius is as dramatic but not as far-reaching as last week's study of the conversion experience of Saul of Tarsus. Today's lesson is significant because the early church learned the lesson (though the Judaizers still were not convinced) that God is no respecter of persons and a person can be saved without first becoming a Jew (Please remember one could and can become a Jew through belief; one is a Hebrew through race or birth).

Preparation of Cornelius (Acts 10:1-8)

Please note that we are using the scriptures which give the actual account of Cornelius' conversion. The account in Acts 11:1-18 relates Peter's defense before the Jews as he told of his glorious experience with Cornelius.

Who was Cornelius? He was a centurion stationed in Caesarea and a member of the Italian band. Herod the Great took a small insignificant town named Strato's Tower and built it into a seaport city which rose to greatness in the first century. When the Romans took over Judea they made Caesarea the capital of the province and residence of the governor. Hence a large number of soldiers were stationed there. Cornelius was a non-commissioned officer in the Roman army with the command of 100 men. Cornelius was a centurion of importance who was known to "the whole Jewish nation" (v. 22). Also he was a devout God-fearer. Cornelius was an ardent student of Judaism but not a proselyte. (Hence this accounts for the strong protest of the Jewish Christians against Peter.) He was a generous giver and a man of prayer.

As Cornelius observed a Jewish prayer time he received a vision. Josephus stated that public sacrifices were offered in the temple "twice daily, in the early morning and about the ninth hour" or 3:00 p.m. An angel appeared to Cornelius and assured him that God had taken note of his prayers and almsgiving. The angel told Cornelius to send for Simon Peter who was lodging at Simon the Tanner's home on "Seaside Street" at Joppa. Cornelius eagerly obeyed. He dispatched two of his domestic servants and one of his soldiers to Joppa.

Preparation of Peter (Acts 10:9-23a.)

Have you noted that God always "works at both ends of the lines"? He prepares a man for the message and prepares the heart of the man who gives forth God's message. God had difficulty in this case in preparing Peter to witness to Cornelius. However, Peter reluctantly obeyed God.

At noon the day following Cornelius' vision Peter went to the housetop to pray. He became hungry. While his meal was being prepared he fell into a trance. Peter saw a sheet with animals on it. A voice told him to kill and eat. According to Jewish law in Leviticus 11 Jews were to eat only animals which chewed the cud and whose hoofs were cloven. All others were declared unclean. The mystifying thing about Peter's vision, dream or trance was that the voice told him not to call unclean what God had cleansed. This occurred three times and then the sheet disappeared into heaven. Peter through this experience was to make the gospel just as available to an "unclean" Gentile as to a "clean" Jew.

It is worthy of note that Peter was lodging at the home of a tanner. Undoubtedly the tanner was a Christian. The vocation of a tanner was unclean because he worked with the dead bodies of animals and according to Numbers 19:11-13 he was permanently unclean. No rigid Jew would accept hospitality from a tanner. Thus, God even used the experience of Peter's staying with a tanner to remove some of Peter's prejudice.

Meeting of Cornelius and Peter (Acts 10:23b-48)

Peter accompanied by Cornelius' entourage went to Caesarea from Joppa. Upon seeing Peter Cornelius fell down and worshipped Peter. Peter rebuked him and said, "Rise; I too am a man." (v. 26). Peter related what he had experienced and then, Cornelius related to Peter his experience. Peter's message to Cornelius followed. He told the gospel story. The theme of the sermon was "Christ's Resurrection and Jesus as Judge."

The sermon began with the character

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Life & Work

June 11, 1972

Acts 9:32 to 11:18

of God who is no respecter of persons. The sermon in a sense is similar to the one he preached at Pentecost. The resurrection of Jesus is emphasized in verses 40 and 41. Verse 42 presents Jesus as our Judge. In verse 43 Peter mentioned the provision and condition of salvation.

Cornelius responded favorably to the gospel as preached by Peter. Cornelius and his household were converted. This marked the "real" (not the first) opening of the gospel to the Gentiles.

Acts 10:47 is an interesting verse. This could be the basis for voting individuals into a New Testament church. The next time you present someone for membership into your church try reading this verse and see how appropriate it is for the occasion. Of course Cornelius was then baptized (v. 48).

Conclusion

There are at least three lessons that can be learned from the Cornelius' experience:

1. The gospel was intended for all men.
2. The careful observance of religious duties is not enough to save a person from sin.
3. When men act upon the light which they have, God will give them more light.



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A smile or two

While the eight year old son was playing baseball in a church-sponsored summer league his parents attended games at every opportunity and cheered the boys on lustily. Following one of those zany, high scoring games that only boys of that age seem capable of playing, he and his teammates gathered in a circle to provide the traditional cheer for their vanquished opponents. With the typical enthusiasm of youth they shouted, "Two, four, six, eight, who do we appreciate?" An awkward moment of silence followed, then a small, frantic voice from within the huddle was heard to ask, "Who'd we play? Who'd we play?"

* * *

The plump old lady struggled up on the bus. Her smaller husband made no attempt to help her. Sinking back into the seat, she complained, "You sure ain't as gallant as you was when I was a girl."

"No, my love," he replied. "And you ain't as light as you were when I was a boy."

* * *

Six year old Kevin was down in the dumps after being teased about losing two front teeth. He looked enviously at his 12-year-old cousin who wore braces on his teeth and said, "Well you'll never lose any of your teeth. They're chained on."

* * *

The woman called to the stand was attractive but no longer young. The judge gallantly instructed: "Let the witness state her age, after which she may be sworn."

* * *

A woman stalled her car at a traffic light. She tried desperately to start the engine, while behind her an impatient man rudely honked his horn. Finally, the woman got out and walked back to the honker.

"I'm sorry," she said to the man, "but I can't start my car. If you'll start it for me, I'll stay here and honk your horn for you."

* * *

Said the FBI agent to the bank teller after the bank was robbed for the third time: "Did you notice anything special about the robber?"

"Yes; he seemed to be better dressed each time."

* * *

The farmer was the owner of a prize Jersey heifer. A stranger having admired the animal browsing on the hillside, drove around to the farmer's home and asked, "How much will you take for your cow?"

The farmer scratched his head for a moment, and then said, "Look here, are you the tax assessor or has she been killed by the railroad?"

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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.)**

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Attendance report

May 28, 1972

Church	Sunday School	Training Union	Ch. Addn
Alexander, First	44	29	1
Alicia	56	38	
Alma, First	311	77	5
Beirne, First	61	21	
Berryville			
First	140	30	
Freeman Heights	123	51	
Rock Springs	111	78	
Blytheville, Gosnell	177	102	2
Booneville, First	210	162	2
Brinkley, First	297		
Camden			
First	441	82	1
Hillside	94	59	
Cherokee Village	100		1
Crossett			
First	425	110	
Mt. Olive	260	142	
El Dorado, Ebenezer	107	53	
Ft. Smith			
Grand Avenue	662	192	3
Moffett Mission	30		
Oak Cliff	150	64	
Greenwood, First	267	115	
Hampton, First	133	51	
Harrison, Eagle Heights	219	79	
Helena, First	257	60	4
Hope			
Calvary	165	66	1
First	450	157	2
Hot Springs, Park Place	369	107	
Jacksonville			
First	314	84	1
Marshall Road	268	100	5
Jonesboro, Central	438	151	1
Lavaca, First	253	112	3
Lepanto, First	247	120	
Little Rock			
Crystal Hill	133	68	
Geyer Springs First	538	161	10
Life Line	460	130	15
Melbourne			
Belview	147	95	
First	109	43	2
Horseshoe Bend	47		
North Little Rock			
Baring Cross	522	195	8
Calvary	368	132	2
Gravel Ridge	171	109	
Park Hill	675	53	8
Pea Ridge, First	89	29	
Pine Bluff			
Dollarway	144	66	1
First	536	118	1
Green Meadows	59	38	
Paris, First	385	75	
Rogers, First	552	102	4
Russellville, Second	157	38	
Springdale			
Caudle Avenue	77		
Elmdale	257		
First	600		1
Stephens, First	115	74	
Vandervoort	51	24	
Warren, Immanuel	260	69	2
West Memphis			
Calvary	186	66	
Vanderbilt	100	33	

* * *

Some politicians are elected because of their gift of gab and defeated because of their gift of grab.

* * *

The difference between a prejudice and a conviction is that you can explain a conviction without getting mad.

Without doubt there is a return to conservative evangelicalism in the church today as well as a return to conservatism throughout the whole fabric of our society. It is part of society's rebound from liberal thinking. The elections of President Nixon and Mayor Frank Rizzo of Philadelphia, as well as the large vote for George Wallace are symptoms of our time.

The interest and popularity of Archie Bunker in the television program, "All In the Family," relates to the ethos and mores of so called Middle America in a reaction against marches, high taxes, riots, activist groups, and a feeling of helplessness engendered because it seems impossible for the little man to move governments or to do anything about anything.

In the church the conservative reaction is symbolized by the activities

strong conservative lay groups who are in rebellion against the liberal and activist leadership of these religious bodies. Bellah claims that this is too bad "because main-line denominations have provided equilibrium around certain core values."

Some religion specialists are apprehensive about what seems to be a reversion to fundamentalism and a return to nostalgia and the past. But in spite of warnings by traditional main-line religion types the so-called revival continues to grow worldwide. Some describe the phenomenon as "a new springtime in the church."

Arthur Blessitt, a Southern Baptist evangelist working with Jesus People in California, who not long ago carried a wooden cross from California to the East coast, is a representative leader in the

Graham, was Oral Roberts, noted evangelist and faith healer. Others were related to the Christian Missionary Alliance, Back to the Bible Broadcast, *Christianity Today* magazine, Fuller Theological Seminary, Assemblies of God, Moody Bible Institute, National Association of Evangelicals, Youth for Christ International, Southern Baptist Convention, etc.

Scarcely one representative from the main-line denominations which are accustomed to cooperate in the National Council of Churches was present for the briefing.

While those who were invited to attend the White House briefing are not to be equated with the Jesus Movement, yet it does mean that these people, representing as they do the more conservative evangelicals, are one more indication of the resurgence of conservative Christianity, both organized and non-establishment, on the American scene.

The Jesus revolution people, many of whom reject the institution of the church, have adopted a somewhat Puritanical stance rejecting many of the material aspects of life, seeking communal living and a detachment from worldly goods. Some have taken vows of poverty, chastity and obedience, and engage in daily Bible reading and prayer.

So whether one examines the Jesus people with their anti-establishment feelings or whether one is looking at the more established, traditional evangelicals, there is only one valid conclusion that can be drawn from the current religious scene—conservatism, perhaps even fundamentalism, is coming on strong.

Revivalism revived

By Frank A. Sharp

of the highly emotional "Jesus Freaks," the tremendous interest on the part of young people in the contemplative life of the French religious community of Taize, the evangelical emphasis on evangelism displayed by a national program of conservative religious sects and denominations called Key 73, the development of "Catholic Pentecostalism," and the nostalgic revival of gospel songs, not only in the church but also popularized in the secular media via television and radio.

Dr. Robert Bellah, a sociologist of religion at the University of California (Berkeley), said recently that many "Jesus People" are simply "narrow fundamentalists in blue jeans and long hair."

He also added that the "Jesus People" movement is "not hopeful." The emphasis on individual salvation . . . leads to the repression of other values, including those of other religions, philosophies, and ideologies.

The sociologist said that a conservative trend among adults in U.S. denominations is parallel to the Jesus movement and is "a very dangerous sign."

As a matter of fact a number of main-line Protestant denominations have

new fundamentalist movement. He is now in northern Ireland claiming that there is an incipient "Jesus Revolution" brewing there.

Another manifestation of the trend toward conservatism in religion is the unofficial status of evangelist Billy Graham to President Nixon. Some go so far as to say that Graham is to all practical effects the chaplain to the president.

Graham is often a guest at White House functions and only recently was a member of the group of Americans appointed to attend the inauguration ceremony of William R. Tolbert Jr., as president of Liberia, Africa. Not too long ago President Nixon attended and spoke to a mass evangelism rally at one of Billy Graham's crusades held in the South.

On March 30 it is reported that President Nixon asked Billy Graham to invite a number of American religious leaders to the White House for a foreign policy briefing by Dr. Henry Kissinger, national security affairs advisor to President Nixon.

Thirty-six leaders and officials of predominantly conservative Protestant bodies and organizations and several Christian educators and business men were present for the briefing.

Included in the group, in addition to

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