



**Western Recorder**  
AUGUST 24, 1977

# Daley Observations

## A Christian View of Work

For many Americans Labor Day is but the last summer holiday affording the final fling before settling down to the school year and the long winter. Few know or care about its origin or purpose.

Labor Day is not a religious holiday though labor does have a divine dimension. Work is a vital part of the Creator's plan for man and not some punishment inflicted upon humanity because of sin.

One's religion, then, should influence his attitude toward work. In a sense work is a part of worship and the wrong attitude toward work makes for unwholesome religion.

Here are some practical suggestions on work as a vital part of the human experience.



Every person with normal intelligence has the ability to do something constructive. One responsibility in life is to discover and cultivate our talents. This requires discipline. Some appear to be endowed with more abilities than others but what appears to be special ability is often not natural but the result of long and arduous discipline.

All work contributing to the welfare of humanity is honorable. A skilled carpenter is to be as respected and appreciated as a skilled doctor.

When at all possible, one should enjoy the work he does. This is almost a forgotten consideration. We too often choose our work on the basis of what it pays instead of whether or not we enjoy it. Life is too short to spend it in work we do not like. Being miserable at work tends to make one miserable at home and everywhere else. If the pay meets our basic needs, it is better to work at some-

thing we like with less pay than to receive higher pay for work we do not enjoy.

One should take pride in the quality of his work. Anything worth doing is worth doing well. In one sense one's work is the sermon he preaches and it should always be the best he can deliver.

Above all one should earn his pay. An hour's wages for an hour's work gives a good conscience. Loafing, goofing off, featherbedding and the like are demoralizing to the worker and a sin against society. Every time someone is paid for work not done, the price others pay for the products he makes goes up. This is part of the explanation for ever rising costs of almost everything.

A person's work should be creative, if possible. This is not easy in this industrial age, especially for assembly line workers who repeat one simple operation hour after hour. But creativity is possible even in such work because there's always a better way to be found to do everything.

Work should be spelled with rest and play. Too much work is as bad as too little. Many a person has lost his or her health and sacrificed a mate and children for the sake of a job and a few extra dollars. It was never meant to be that way.

Modern and future technology may eliminate most physical and mental work. Robots may man the assembly lines and computers may do our thinking. Nevertheless, there must be activities with which people can be engaged. To find these may be the greatest challenge of man in the future.

In the past mankind has been concerned with how to live wholesomely with work. In the future the problem may be how to live wholesomely without work.

At any rate whiling life away in a rocking chair is not the happy experience we have dreamed of and Labor Day is a good time to realize this.

## Triumph in Death

"Tonight as I listened to Gene Williams preach from Romans 12:1-2, I realized anew that my body came from God and is at his disposal so I commit it to him. It is human for me to want to live, to abhor a long illness of pain and emaciation. But Jesus subjected himself to more pain and disfigurement than can possibly come to me, and he endured separation from a loving Heavenly Father while I have the assurance that he will never leave me nor forsake me. So this night with God's help, I surrender my physical body completely to him. I shall continue to seek and follow the best medical help available, for I believe that to be in his will. But with his help, should cancer destroy my physical body, I will not let it destroy my faith or that peace that passeth understanding."

Only a saint could speak of suffering and death with such calmness and assurance. The saint in this case was Ethel Lee Egge who died of cancer recently after months of physical suffering. Her testimony puts me to shame be-

cause I doubt I could endure suffering and face death so triumphantly.

Ethel Lee and her preacher husband, Elvis Egge, were Georgetown College faculty members in the late 40's. They befriended Christine and me as newcomers to Georgetown in 1949. Subsequently they moved to pastorates in Kentucky and Texas. Elvis wrote recently of her death from cancer and shared the words above which Ethel Lee wrote soon after discovering she had cancer.

Death is the most dreaded of all human experiences. The struggle to survive characterizes all creatures including humans. To want to die or to take one's own life is contrary to the basic nature of man.

This is not to say everyone is afraid to die. Those ready to die because of their relationship to God are not afraid to die but they do not want to die. Even Jesus in the last hours of his earthly experience prayed that the Father would spare him the cup of death if possible.

The dread of death has characterized every generation since Adam and Eve. Ways to escape death or to survive after death are part of all the ancient and modern religions of the world. Philosophers, rulers and explorers have always searched for the fountain of youth and the medicine of immortality but to no avail. Even though modern man has been able to extend the length of human life, there are no signs of success in escaping the inevitability of death.

All Christians should face death victoriously but all don't. This makes Ethel Lee's words all the more inspiring.

### Guest Editorial

## Dish Drying and Lessons from Mother

by Donald R. Grant  
President, Ouachita Baptist University

The electric dishwasher is a remarkable modern instrument to free the housewife from some of the drudgery of the kitchen. It occurred to me recently that my mother never had such an appliance. She did have five children, however, and saw to it that at least part of the drudgery of the dishes was shared with all of us.

Since I was the youngest of the five children, I had the dubious privilege of helping with the dishes over a longer period of time than my brothers and sisters. As I look back on it now, being the last child had some advantages I was not fully aware of at the time. My role was almost always the dish dryer, standing by as Mother washed the dishes and rinsed them in the big round pan of hot water. Little did I know then that I was in the classroom with one of the finest teachers anyone could have. Those conversations with Mother covered very well a modern comprehensive curriculum with not only reading, writing and arithmetic, but the headlines in the daily newspaper, a heavy dose of human relations, and most important, a survey of applied Christianity. I suspect now that she slowed down her pace of dishwashing on those occasions when some topic of our conversation needed just a little more time for adequate treatment.

I did not know it at the time, but I learned some invaluable lessons from Mother while drying dishes, and most of them were simply through observing over and over again the way she thought and spoke in response to my childish questions. I think I learned to beware of "snap judgments," or of pre-judging something or somebody without adequate evidence or information, primarily because she was so careful to avoid snap judgments.

I think I learned to be more careful and constructive in my criticisms, especially of my church, primarily because of her example. I must have learned to love my church and my denomination in large measure because I saw and felt my parents' love for their church and their denomination, even with their imperfections.

Perhaps most important of all for me, because I was headed for a lot of college and university education, was

learning early from Mother that there is no real conflict between faith and reason. I don't remember long discussions on that specific question, but in every question on religion that came up, she seemed to have a good healthy balance between faith and reason. It was good preparation for some of the onslaughts to come, both from anti-intellectuals within the church, and the anti-religionists outside the church who lay ready to pounce upon me during my graduate school days.

Some saints use death as a crown to their whole lives. They bless others in the way they die as they have blessed others in the way they lived. Such was the death and life of Ethel Lee Egge.

God grant to me that grace when my time of death comes.

These warm and pleasant memories of things Mother taught me during dishdrying dialogue do raise a question about modern technology. Would I have missed this if there had been an electric dishwasher in our kitchen during my childhood? And would television have put an end to our conversations?

## Baptist Forum

### Prefer Good News

Allen Baptist Association, meeting at New Hope Baptist Church, Aug. 10, 1977, voted unanimously to join Monroe Baptist Association in writing Baptist Forum of Western Recorder commending Caldwell-Lyon Baptist Association for the letter in the Baptist Forum of Western Recorder's July 14 issue.

We agree with their views in this article. We have encouraged our people to subscribe to the Baptist paper. Our people had rather read the good news of our churches sharing the gospel to every person everywhere instead of controversial issues.

Allen Baptist Association  
Scottsville, Ky.

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# Christ & Prejudice Can't Live Together

by Robert O'Brien

*Your church's mission doesn't have to be impressive number-and-dollar-wise to be rewarding. Here's a Tennessee church that proved it.*

"You don't know anything about prejudice," the black college student suddenly declared.

The eyes of his white classmates, who had been discussing prejudice in their elementary education class at Belmont College, turned quickly toward James Holt.

"At one time in my life," continued the senior education major, "I hated whites worse than anything. But some people from First Baptist Church cared enough about me to send someone to tell me about Christ at Carroll Street Chapel.

"They cared enough to come down and get me," he reemphasized, as many of his classmates and teacher sat there on the verge of tears. "Now, I don't hate anymore. Christ and prejudice can't live in the same heart."

"There wasn't a dry eye in the room," recalls James' teacher, Mrs. Frank Charton, a member of First Baptist Church, Nashville, which sponsors the inner city chapel. "Students told me as they left the class that day: 'We've had a revival meeting.'"

"James will graduate from Belmont in December, and he'll be a good teacher," she says. "He got his life

straightened out through the ministry of our church at the Carroll Street Chapel. He emphasized that it was a white church which helped him learn to love."

First Baptist Church workers at Carroll Street have helped James Holt and others like him combat the environmental hazards and rough conditions which cause many in the area to drop out of school by the 10th grade.

They helped James get started at Belmont College, a Baptist school, and helped him find an apartment, and watched proudly when he and his girlfriend came forward at the chapel one Sunday morning to make a public statement that they wanted a Christian marriage at the chapel which had meant so much to them and helped them change their views on marriage.

"That kind of result," says Paul Moore, pastor at Carroll Street for about two years, "is the kind of thing that makes all the frustrations worthwhile."

Workers have felt frustrations, and some members of First Baptist Church have worried about security in the Sudekum-Napier Park area. The Carroll Street ministry began there in 1959 and evolved into a bi-racial ministry by 1968 as the neighborhood changed into a predominantly low income, black community affected by all the problems which accompany communities of low

income, undereducated persons.

"Despite the problems, we have a great opportunity," Moore says. "The fact that we are in the area has improved race relations.

"Sometimes I get a cold reception at the door of a black family—until I tell them I'm with Carroll Street Chapel. Then they welcome me. They respect us for being there and showing our love to them in a situation they know is now rewarding to First Baptist Church in terms of numbers and dollars. But that's what missions is all about."

"We have about 100 people who depend on us," says Moore. "We could be doing a lot more if we had the staff and budget. But right now, besides Sunday school and worship services, we have a music program and choir ministry to youth and a Saturday afternoon recreation program."

For eight to 12 weeks every fall and spring Carroll Street conducts home prayer services on Thursday evenings in the homes of members, who invite non-church members.

Moore especially remembers a woman alcoholic who never felt worthy enough to come to a church, despite many invitations, but would come to the house prayer meetings.

Because of the support and love of friends, she announced one night that she was giving up drinking, and later she attended church. She moved away before making a profession of faith, but Moore says, "We've had several decisions made in house prayer meetings which have resulted in professions of faith at the chapel."

# Baptist News in Brief

## Joiner Accepts Georgia Associate Editor Post

W. D. (Dub) Joiner Jr., Waycross, Ga., has been elected associate editor of Christian Index, effective Sept. 12. The Christian Index is the weekly newsmagazine of the Georgia Baptist Convention, published in Atlanta.

Joiner has been Waycross bureau chief for Florida Times-Union for four years. He previously worked for newspapers in DeLand, Fla., Atlanta, Statesboro and Alma, Ga.

He is a graduate of Brewton-Parker Junior College and studied journalism and criminal justice at Georgia State University and Valdosta State College. All three schools are in Georgia.

Mrs. Joiner is the former Martha Thomas. Her father, Cecil Thomas, was pastor at Nahunta, Ga., for many years. The Joiners have two sons.

## Lee, Weber Recovering

Two former Southern Baptist Convention (SBC) presidents are continuing to recuperate after suffering heart attacks.

Jaroy Weber, 55, pastor of First Baptist Church, Lubbock, Tex., SBC president, 1975-76, has been released from the hospital and is visiting his son in California for a short period of rest and an evaluation by Stanford Medical Center.

R. G. Lee, 90-year-old pastor emeritus of Bellevue Baptist Church, Memphis, Tenn., who was SBC president, 1949-51, is continuing to recuperate at home in Memphis after a series of heart attacks incapacitated him during a revival in Oklahoma City last spring.

Lee, who continued to travel many miles each year with preaching engagements before his heart attacks, currently is accepting no preaching engagements.

## Prison Crusade 'Great'

Over 200 counselors, some from Kentucky, participated in a recent Bill Glass prison crusade at three Texas Department of Corrections prisons near Huntsville.

The crusade, led by Glass, an evangelist and former all-pro football player

with the Cleveland Browns, resulted in unparalleled response.

"We've been in at least 50 institutions," Glass commented. "I've never seen better cooperation from inmates." Some 1,000 of them reportedly made some sort of decision for Christ.

"It's not just a Texas brag," said the Baylor University and Southwestern Baptist Theological Seminary graduate. "We've had a great time."

A slate of celebrities from the world of sports and entertainment provided the crusade's drawing cards.

McCoy McLemore, muscular Christian athlete from the former National Basketball Association champion Milwaukee Bucks, conducted basketball clinics and challenged prisoners to one-on-one games. Humorist and world yo-yo champion Bunny Martin, Paul Anderson, "the world's strongest man," and a Kung Fu expert also involved inmates in their demonstrations.

But it was more than just a good time. Glass, as well as Olympic gold medalist and tract star Madeline Manning Jackson, and former prisoners, including Nick "The Greek" Pirovolos of Ohio, preached and gave testimonies.

After the talks, counselors mingled with the inmates—in prison yards,

chapel, cell blocks and in solitary confinement—to listen, to pray, to share the freedom of Jesus Christ with them.

"I'm not sure who has received the greatest lesson, the inmates or the counselors," commented a counselor near the close of the crusade.

## New President Named At Ruschlikon Seminary

Southern Baptist missionary Isam E. (Dick) Ballenger was elected president of International Baptist Theological Seminary, Ruschlikon, Switzerland, pending ratification by the seminary's board of trustees.

Ballenger had served as interim president since C. Penrose St. Amant's return to the United States for retirement. St. Amant had been president since 1972.

The international seminary, supported by Southern Baptists through the Foreign Mission Board, opened in 1949. The board of trustees includes Baptist representatives from most European countries.

Ballenger is a native of West Palm Beach, Fla., and holds degrees from Clemson University, Southeastern Baptist Theological Seminary and Vanderbilt University.

## KBC Motel Information

The following rooms have been blocked at the listed motels for persons attending Kentucky Baptist Convention in Florence, Nov. 15-17:

Airport Inn (50 rooms)—I-75 at Donaldson Highway, Erlanger. \$14 single; \$20 twin double; \$2 each extra person. Phone 606-342-6200.

Days Inn (80 rooms)—I-75 at Richwood, Walton. \$11.88 single; \$3 each extra adult and \$1 each extra child under 18. Phone 606-485-4151.

Family Motor Inn (75 rooms)—I-75 at Donaldson Highway, Erlanger. \$16.88 single; \$19.88 for two; \$22.88 for three; \$25.88 for four. Phone 606-342-7111.

Holiday Inn South (75 rooms)—8050 U.S. 42, Florence. \$22 single; \$26 one bed, two persons; \$30 two beds, two persons; \$32 poolside; \$4 each extra person. Phone 606-371-2700.

Howard Johnson's (30 rooms)—I-75 and Donaldson Highway, Erlanger. \$17 single; \$21 double; \$25 twin beds/double; \$4 each extra person. Phone 606-342-7900.

Ramada Inn (75 rooms)—7915 U.S. 42, Florence. \$16 single; \$22 double; \$24 twin double; \$4 each extra person. Phone 606-371-4700.

Wildwood Motel (50 rooms)—7809 U.S. 42, Florence. \$16 single; \$18 double. Phone 606-371-6300.

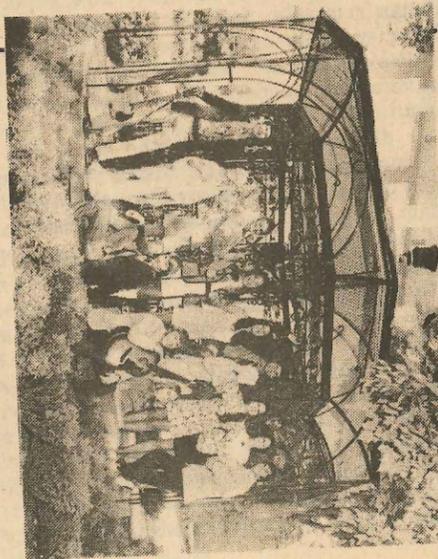
Motels will hold the block until one week before the convention.

When making reservations, each person MUST state that he is attending the Kentucky Baptist Convention.

## Double Exposure

Kentucky Baptists operate five educational institutions, three of them (Campbellsville, Cumberland and Georgetown) senior liberal arts colleges. At this time of year their students are preparing for the annual pilgrimage back to the halls of learning. Many Southern Baptist churches are observing On-to-College Day, emphasizing the church's responsibility to its own college students and stressing the needs for these young adults to maintain relationships with the church. "On to College with Christ" is this year's theme. Program packets have been sent to each church.

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# Viewpoint

## Scholarship as a Christian Calling

by John W. Carlton

I believe it can be argued that justice has never been done to the scholar as a Christian type over against the saint, the prophet and the priest. Although the scholar has received less than his due in Christian criticism and commentary, at turning points in the history of Christianity he has been of crucial significance.

Within Christian history one would be hard put to construct a simple model or type of the Christian scholar in general, but we can be grateful that at crucial points he arose to give shape and substance to the faith.

### History's Examples

St. Jerome, through the Latin translation of the scriptures and his acquaintance with contemporary secular scholarship, became one of the founders of a Christian culture in the West.

The conversion of St. Augustine at Milan in 386 was the beginning of one of the most prolific writing careers in history. He believed that "if wisdom is God, who made all things, then the philosopher is a lover of God."

Thomas Aquinas, called at the age of 31 by the University of Paris to be made doctor of divinity and to teach theology, prostrated himself before the altar and recited the Latin of the 12th Psalm: "Save me, O Lord, for thy truths are vanishing from the souls of men." After constructing an immense theological system he confided only three months before his death at the age of 49: "I can do no more. Such things have been revealed to me that everything I have written seems to be rubbish."

The Reformation itself in its origin was a learned movement, an academic affair, a scandal in a university. It originated in a scholar's insight, born equally of spiritual struggle and hard intellectual labor. In asserting an antagonism between faith and knowledge, Luther, as we know, called reason a nasty word, but nobody was more seriously concerned with purifying and

*John W. Carlton is professor of preaching at Southeastern Baptist Theological Seminary, Wake Forest, N. C.*

reshaping the Christian tradition. He cherished his doctorate and preaching office, to the very last was both teacher and preacher, and was persuaded that Christian scholarship must have its foundation in religious experience.

The early Puritan clergy in our own country sought to preserve both an intensity of spirit and a respect for the mind that would guard religious conviction from frenzy and hysteria. They believed with Cotton Mather that "Zion is not a city of fools."

And what would American Christianity be like without the luminary of the colonies, Jonathan Edwards, through whom the deepest urgencies of his age and country became articulate?

The mere mention of these intellectual titans is a reminder of the tradition in which we stand and a salute to those who believe that the life of the mind has an ultimate value in existence. Our Lord himself enjoined the mind's love of God, and any seminary worthy of the name ought to be a center of light and learning where we exercise the intellectual love of God and the Christian criticism of life. We are not called to a happy ignorance but to a reasonable service.

### Two Groups

I venture to speak on two groups who, in my judgment, do grave disservice to the cause of scholarship. One is comprised of those immature absolutists who become too certain about too many things too soon in their lives and then, trapped in their rigidities, are quick to mount a gun on the dogmatic ramparts.

In their approach to the faith the doctrines are all defined, the rubrics all elaborated, the duties all laid down. They would settle every issue with a nervous obscurantism and a dusty answer. Their appeal is always to the twin stars of authority and antiquity, and they forget that in the life of the mind as well as in the venture of life there is many a day when we must sail on without sight of land, wondering if the journey is only a fool's errand.

It is sad when intellectual life shrivels into banal and arid rationality, with no upsurges of vitality, no bombardment of the mind with impulses and images, no casting off the mooring ropes, no

capacity to dream dreams and see visions.

I am not so worried that our beliefs will become doubts; they are far more likely to become ritual. While we need not be indiscriminately open to the clutter and clatter of life, there can be little learning without an explorative thrust to the mind that is attracted to the environs as well as to the road.

But if intellectual life suffers ruinous discount by immature absolutists it is also imperiled by those who, committed to an objective quest for facts without fear or favor, simply refuse to conclude anything. The underlying assumption here is that emotional commitment to ideas hampers the objective search for truth.

But does one have to pay for the expansion of the mind with the contraction of the heart?

No mind is ever totally dispassionate, for we do not leap out of our creaturehood. Reason does not preside as an impeccable judge who holds antiseptic court in a vacuum.

I am persuaded that what I have said speaks precisely to the intellectual life of the theological community. It would be tragic indeed if we simply give static veneration to ideas and ideals but exhibit indifference to their application. Any true life of the mind must issue in a recovery of sensitivity and an outreach of compassion, or it will produce nothing more than nerveless intellectuality. We need a lively sense of our professional commitment to human beings and to their enlightenment in terms of their total situation.

### On the Frontiers

Ideally we clergy stand as boundary persons on the frontiers of faith and culture. Today we must become preoccupied again with such questions as these: How can we raise the deeper levels of man's being? How can we achieve the renewal and reinvigoration of human sensibility?

Education in general has contributed only a measure to such renewal. To education Americans in particular have paid the tribute of both money and affection, and while we have avidly prized college degrees, we have held intellectuals in contempt. We have produced "barbarians of the baccalaureate" who have never been humanized by their education and have achieved only a veneer of cultural

polish.

In our failure to worship God in his ultimate mystery we have bowed before the idolatries that have desecrated our time and have marched to the obscene banners that human wisdom has unfurled.

And it is pertinent to ask: in a culture like our own who will label our glib heresies and cultural idolatries poisonous if ministers have neither the intelligence nor the courage and insight to do so? To be a true prophet of our culture is to be a crusader against the trivializing of life, the dehumanizing of man, and the false orders that pretend to give meaning to experience.

Our academic disciplines should be pursued with highest stewardship and in lively engagement with life. There is no reason for us to become sterile pendants, ecclesiastical mechanics, moralistic entertainers or promoters of slick gadgetry.

### My Life as My Argument

It is to be hoped that our days and years spent in study will enable us to discover our representative capacities and the dramatic reach of moral man when the creative intellect is matched with a kindling spirituality.

One of the great careers of this century was launched when Albert Schweitzer went to Africa. Of his decision to be a medical missionary he said: "I came to Africa because I wanted my life to be my argument. I didn't want my ideas to become an end in themselves. Those ideas took hold of me and changed my life. To be a follower of Christ may well sweep a person into an entirely new course of life." In the Christian calling ideas not only inform; they transform and propel their possessor.

Above the doorway that leads into the Divinity School building at Duke University is a stone carving of a ship's hull sailing on restless waves. The ship's mast, maintaining balance and proportion, is the cross. This, to me, is something of an ideal of ministry.

Mankind today is adrift on perilous seas, and we are not promised favorable winds and a fair voyage. But with the cross as our mast, with a faith to hoist the sails, and with a courage to lose the land we know for greater knowing, I believe the winds of God will blow.

## Education: Back to the Basic

by Michael Young

Many observers agree that there is something seriously lacking in American education today but there is no universal agreement on what changes are needed. Many solutions are being suggested but few of these include the most important element.

Our nation's founding fathers supported a separation of church and state. They avoided prescribing a specific system of religion for the schools, shunning what was called an "ecclesiastical establishment." Nevertheless, God was real and important in the lives of America's founders.

That certainly seems long ago and far away to more recent observers of our country. Religious humanists have denied the existence of a Creator God, declaring our world to be self-existing. They believe that "... faith in a prayer-hearing God ... is an unproved and outmoded faith." Even 50 years ago, while certainly not everyone claimed to be a Christian, there was a Christian consensus. That consensus is completely gone.

We have heard the call from educators for a need to emphasize moral education in our schools. But in the absence of moral absolutes laid down by an Almighty God, what is moral? By what standard does a person measure when he applauds an act as being right or condemns another act as wrong? It would appear that rather than saying certain acts are immoral or wrong, it might be more appropriate to adopt the philosophy of Marquis de Sade, "what is, is right."

Few people would argue the claim that we need a solution to the problem of our nation's moral mess. The schools may not be the place to find an adequate answer to the problem; certainly with the largely humanistic orientation of today they can provide no answer at all.

What do we need in our schools? Yes, we need more than verbal knowledge; perhaps a return to texts such as *The New England Primer* and Webster's *Elementary Speller* would do? Or would Sunday school lessons in the morning, prayer meetings in the afternoon, and hell fire and brimstone preaching at recess be more in order? Even if the U.S. Supreme Court were to give its blessings, such procedures could hardly merit consideration.

When Horace Mann was accused of attempting to exclude religion from the common schools of Massachusetts he spoke against governmental attempts "... to coerce and predetermine the religious opinions of children ... ." He felt it was right that the Massachusetts school system "... restrains itself from teaching religion." He felt the system which he headed: (1) recognized "... religious obligations in their fullest extent," (2) invoked "... a religious spirit and can never be fitly administered without such a spirit," and (3) welcomed the Bible and incorporated its commands.

Placing God as a basic part of one's education does not necessitate (as Mann indicated) direct religious teaching. It does involve a spirit which transcends didactic instruction. It involves certain presuppositions. Though the Christian math teacher and humanist math teacher both teach 2 plus 2 equals 4, it makes a difference because the Christian math teacher begins with the presupposition, "God created order in the universe."

The Christian health teacher and the humanist health teacher may both discuss the same body systems and functions, but it makes a difference because the Christian health teacher begins with the presupposition, "Man is God's own creation."

Returning God to his place in education does not mean that test scores will again rise. It does not mean that social problems and moral corruption will disappear overnight. It does mean that the missing element in education has been found. It means hope; without him there is none.

*Michael Young is a professor at Campbellsville College.*

Stanton Carney

## At 81, Still Going Strong

by C. R. Daley, Editor

Up at 4 a.m. for several hours in his study; off early after breakfast for an hour's drive to Eddyville for a day of teaching and witnessing at the state penitentiary; back home in Paducah but just long enough to change clothes before leaving for a Baptist church miles away for a senior citizens' gathering where he was the main speaker—how is that for a schedule for an 81-year-old Baptist layman?

That's a typical day in the life of Stanton Carney, a most unusual Baptist layman in Paducah. Maybe this is not quite a typical day for Carney. Most days after spending early hours in study he is off to Mayfield to teach young preachers at Mid-Continent Baptist Bible College.

For two years he has been spending one day a week teaching Greek and biblical studies to inmates in the maximum security prison at Eddyville.

school class but it all meant little compared to later when his life was turned around.

It came one day when he was at the peak of his career and business success. He says it was nothing less than the very presence and voice of the Lord which revealed to him that he was a Sunday school teacher but knew little about the Bible. His life has never been the same since that moment.

He reached for the only help he knew—a Bible with some study helps.

Carney started with the first verse of Genesis. When he discovered the noun for God was plural while the verb for created was singular he became fascinated. He made notes as he studied and did not slow down until he studied every verse in both Old and New Testaments. In the years that followed he learned Greek and Hebrew, the original languages of the Bible.

Carney became so engrossed in Bible study and teaching that he decided to give up his business and work full time for the Lord. He and Becky, his wife, decided to make their home in Paducah where some of her relatives live. They joined First Baptist Church and soon were engrossed in teaching and other church work. He is a deacon completely committed to his pastor, John Wood, and the outreach of the church.



there was a great Bible teaching opportunity among the inmates. One day he asked Bob Kersey, music and education minister of First Baptist Church, Paducah, if he knew anyone who might be qualified and willing to give a day a week to teach the Bible to prisoners. Bob suggested Stant Carney. When invited, Carney not only agreed but also enlisted another layman to help in the teaching.

After two years at Eddyville Carney is as interested in some of the young inmates as he is in the young preachers training at Mid-Continent. He has helped one inmate write his life story and has published it in book form for him. Proceeds from the sale of the book will go for the inmate's ministerial training when he is released.

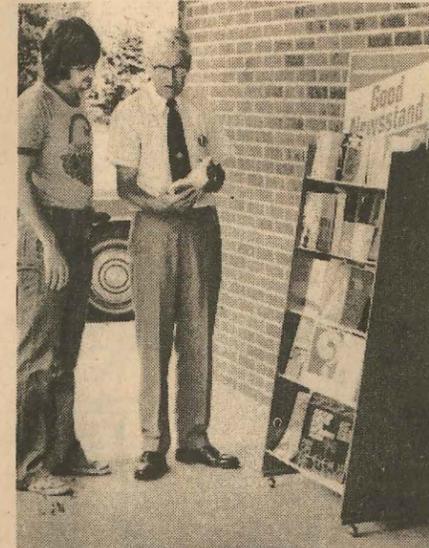
Carney is an equipper in the true sense of the New Testament. He is always looking for someone he can enlist, train and send out. One of his favorite activities is home Bible studies. He begins as leader but as soon as someone surfaces with leadership potential, Carney turns it over and moves on to start another.

One natural thought about 81-year-old people never occurs to one talking and listening to Stant Carney. This is the idea of retirement. That concept apparently never occurs to him. He is in good health and his activities seem to serve as a fountain of youth.

At 81 he is planning as if he will never die and he won't so far as influence is concerned.

What a man!

## Christian Education



Edward Niemann [r], a volunteer for American Bible Society, shows a Cumberland College student some of the new material on his Good News stand. The newsstand offers Bibles below cost and also has other religious material.

### Hubbard Fund Begun

Family and friends of Carroll Hubbard Sr., have established an endowment at Southern Baptist Theological Seminary, Louisville, to honor the former assistant executive-secretary of Kentucky Baptist Convention following his June 30 retirement as seminary director of community affairs.

The Carroll Hubbard Fund will provide investment earnings to support various programs and projects of the seminary, to be determined annually based on current needs. Among the programs which could be assisted are visiting professorships, guest lectures, missions and evangelism projects and student scholarships. A minimum goal of \$50,000 has been set.

Hubbard served as pastor of several churches including First Baptist, Ashland, and St. Matthews Baptist, Louisville, in addition to his years as assistant executive-secretary of Kentucky Baptists. He has also taught at the seminary's Boyce Bible School.

He is a graduate of Murray State

University and Southern Seminary, and is married to the former Beth Shelton. They have two sons—Kyle, a Louisville attorney, and Carroll Jr., Kentucky First District congressman.

### WMU Gives Scholarship



Miss Walker

who plans to enter missions or social work.

Miss Walker, of Frankfort, plans a career in some phase of WMU work. During the coming year she will be an intern on the staff of Kentucky WMU.

Barbara Walker has been awarded the Mrs. George B. Eager scholarship by Kentucky Woman's Missionary Union for 1977-78. This scholarship is given periodically to a Kentucky woman who is a second-year student at Southern Seminary and

## Interesting People

Among his students there are many new converts and at least one prisoner who is studying for the ministry.

Carney is a two-career man—one career for himself and one for the Lord. He had the good fortune of a strong family background and a sharp mind. His father was a dentist and Stanton was headed for a career in medicine when his training was interrupted by military service. Following military service he became interested in architecture and engineering, finished his training and established a construction company.

He was in heavy construction and also later began an engineering consulting firm whose offices filled an entire floor in a St. Louis, Mo., bank building.

Carney's family took him as a boy to the Christian church where he had the usual experiences of a youngster coming up in church. When he chose as his mate a loyal Baptist he joined the Baptists with her. He was regular and faithful and even taught a Sunday

He says he has never regretted his decision to give up a successful and lucrative career for full time Christian work.

He accepts no pay for his teaching at Mid-Continent nor for any of the many speaking engagements. He has had several books published by Broadman Press and Eerdman's but gives all royalty income to the training of struggling young preachers.

Paducah appears to be the ideal place to serve as the center of Carney's activities. The truth is, however, he is the kind of person who would have things going wherever he lived. A door doesn't have to open very widely for Carney to go through. His teaching ministry at Mid-Continent began with a speaking appearance in chapel. His simple philosophy is to see what needs to be done and to do it.

His penitentiary ministry at Eddyville is an example of how he meets opportunities. Joe Koenig, a Baptist chaplain at Eddyville, became convinced that

## Pint-Size Swimmers Make Big Splash

A group of pint-sized swimmers have "invaded" Southern Baptist Theological Seminary's swimming pool and what they lack in skill they make up for in enthusiasm. the child confidence in case he should accidentally fall into the water."

Who are they? They're babies and children from four-months to four-years-old who have been taking swimming lessons with their parents as part of a recreation program the seminary has established for students and staff.

The instructor is Bill Brigham, a first-year theology student from Yazoo City, Miss. He is teaching the parents how to play with their children in the water and how to reinforce the child's natural love for water.

He shows the parents how to teach the children to blow bubbles and to do exercises which will increase the little ones' agility in water. Those children who are less afraid have been learning to dive to the pool bottom and pick up a rubber ring as their mother or father guide them.

Some can hold onto their parents' back as they glide under the water's surface. For others, getting their faces wet and splashing in the water is an accomplishment.

Isaac Davis, two-year-old son of Marshall and Jude Davis, is the class' star swimmer. He is not afraid to dive for rings or to paddle to the side of the pool alone. This is quite a change from Isaac's reactions to water a year ago.

"Last year he wouldn't go into the water at all," his mother recalls.

"The classes help the children be less afraid of water," Brigham believes. "One purpose of the course is to give



Four-month-old Andy Taylor seems a little unsure of this "swimming business" as his father, Ed, lends a supporting hand.

# Missions & Ministries

## 38 Missionaries Appointed

Nine Southern Baptists with Kentucky ties were among the 38 newly-appointed missionaries selected by the Foreign Mission Board at its August meeting held at Glorieta, N. M.

Those with Kentucky connections are:

Dr. and Mrs. John L. Tarpley will be assigned to Nigeria where he will serve as a surgeon. The Tennessee natives are members of Louisville Crescent Hill Baptist Church. They are both attending Southern Baptist Theological Seminary.

Mr. and Mrs. Charles Orange will serve in East Africa where he will be an evangelist. He is a native of Greenville.



Rebecca L. P'Pool will be a secondary school teacher in Japan. She was born in Albuquerque, N. M., and lived in Kentucky and other places while growing up.

Mr. and Mrs. Robert P. Sugg Jr., will serve in Taiwan

where he will be a general evangelist. Both are natives of Mississippi. He attended Southern Seminary.

Mr. and Mrs. Richard F. Lemaster Jr., are headed for Benin, West Africa, where he will be an evangelist. He is a graduate of Berea College.

## Agriculture 'Important' In African Missions

Southern Baptist agricultural missionaries of eastern and southern Africa met recently in Limuru, Kenya, to examine their philosophies of agricultural missions and their evangelistic task.

Present for the meeting were 11 agriculturalists, two veterinarians, a public health administrator and an engineer who specializes in village level technology, plus various guests and board officials.

"This could well be the most important single conference ever held by Southern Baptists on the African continent," said John R. Cheyne, Southern



These eight newly-appointed Southern Baptist missionaries have Kentucky ties. They are: [l-r, front] Mr. and Mrs. Richard F. Lemaster Jr., assigned to Benin, and Mrs. and Mrs. Charles V. Orange, East Africa; [back row, l-r] Mr. and Mrs. Robert P. Sugg Jr., Taiwan; and Dr. and Mrs. John L. Tarpley, Nigeria.

Baptist missionary field representative to eastern Africa.

In explaining his statement Cheyne pointed to the 65,000,000 persons suffering from malnutrition on the African continent and to the desire by some governments for missionaries to justify their presence in terms of social welfare.

The 400,000,000 people of Africa are primarily agrarian, Cheyne states, with some tough problems facing them. He cited the changing weather patterns as one cause of drought and the subsequent starvation.

Most of the farming done is subsistence farming which meets only the needs of the farm family and produces no cash crops to be taken to market. Modern methodology using fertilizer, insecticides and high quality seeds is not practiced on a wide scale.

"There is an overwhelming sentiment that evangelism is their (the agricultural missionaries') first purpose," Cheyne remarked. "There is a growing conviction that we are all evangelists and even the man who is assigned to general evangelism is really a specialist in leadership training or church development. Whereas, the agricultural missionary is an evangelist who is a specialist in agriculture."

## Two Kentuckians Attend HMB Orientation Meeting

Two Kentuckians recently attended orientation for newly-appointed directors of the Southern Baptist Convention's Home Mission Board in Atlanta, Ga.



McSwain

Cook

T. L. McSwain is pastor of Hurstbourne Baptist Church, Louisville, and a trustee for Georgetown College. He is former president of Kentucky Baptist Convention.

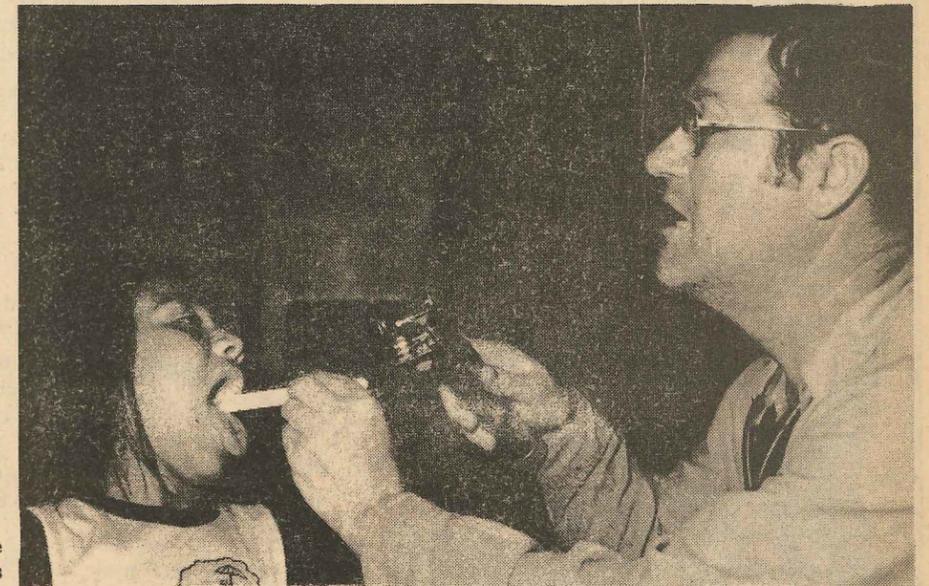
George D. Cook, Mayfield, is marketing manager for a wholesale building materials distributor and a member of First Baptist Church. He is second vice president of Kentucky Baptist Convention and has served his church as a deacon and adult Sunday school teacher.

## Baptist Laymen Perform Mission Impossible

In the early morning on Feb. 4, 1976 an earthquake struck the central Guatemala highlands with devastating impact.

Within minutes the country was a nightmare of death and destruction. Out of a population of nearly 6,000,000 people, the "terremoto" took a terrible toll: 23,000 killed, 70,000 wounded, and over 1,000,000 left homeless.

Almost a year to the day after the quake occurred, two 15-men crews from Nashville's (Tenn.) Woodmont Baptist Church performed a mission impossible. They rebuilt the Damascus Baptist Church in Guatemala City in 10 days. By Guatemalan standards, the Baptist men—mostly professionals without much construction experience—did the equivalent of 10 months' work in



Dr. Roy Renfro, a Woodmont member, examines a Guatemalan girl during a work break of his construction team which rebuilt Damascus Baptist Church in Guatemala City.

the two weeks they were on the site.

The challenge that catapulted the Woodmont men into this mission project was a casual comment by A. Clark Scanlon, furloughing missionary from Guatemala.

Following a Woodmont deacon's meeting one Monday night Scanlon turned to Bill Sherman, pastor, and deacon chairman Willard Sledge and said, "I wish we could take about a dozen Woodmont men to help in reconstruction in Guatemala."

The response was overwhelming. Within a short time, 60 volunteers had signed up. Based on critical skills needed for the project the church's missions committee finally selected two 15-member teams.

Each crew consisted of three block masons, three carpenters, one electrician, one contractor, one physician, one interpreter, and five helpers for masons and carpenters. One crew worked the first week and was replaced during the second week by the other.

The first crew cleared the site, dug footings for the foundations, built forms for columns, and started the walls. The second crew finished the forms and poured the steel reinforced concrete columns, completed the block walls for the 20-by-60 foot structure, and built and raised the trusses for the roof.

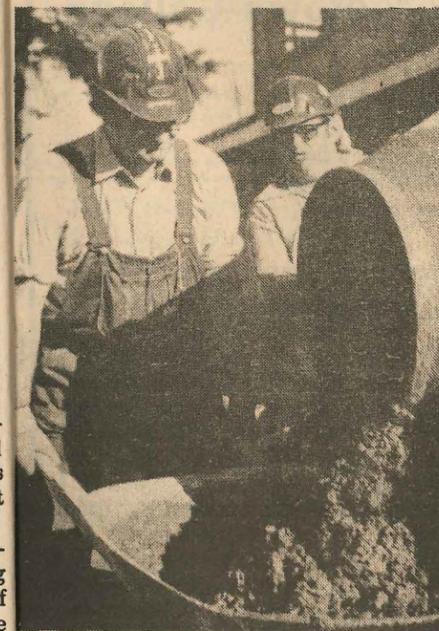
On the last day of construction, the first sheet of corrugated tin was nailed into place over the sanctuary. The following Sunday, Demetrio Camey, pastor, and his people gathered under a permanent roof in their new house of worship.

The Nashville men had worked 10 to 12 hours a day for 10 days to complete the Damascus Baptist Church.

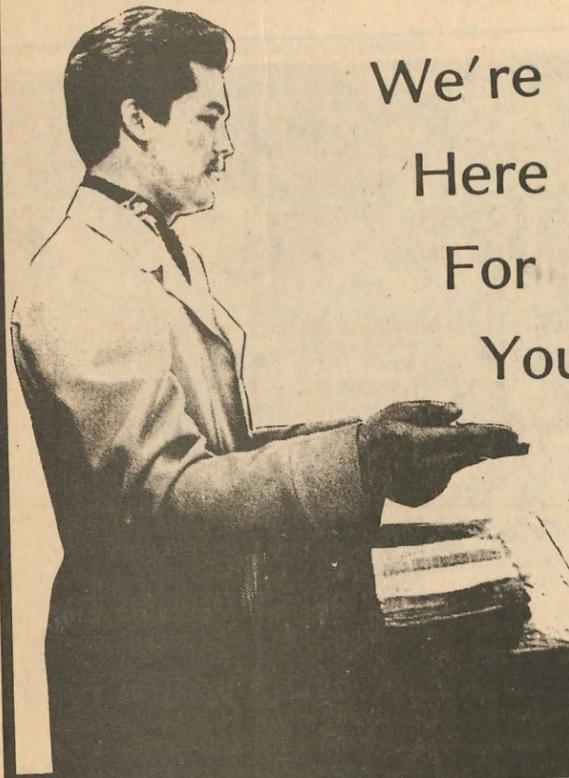
A spirit of determination is evident throughout Guatemala as the people have struggled to survive and build back after the quake. Funds, building materials, food, medicine, clothing, shelter and a positive witness from lay and missionary personnel through the Southern Baptist Foreign Mission Board have contributed greatly toward this cause.

As the men from Woodmont completed the work they had been called to do, they had a sense of "mission accomplished." They had truly served as a vital part of the Southern Baptist Convention's Bold Mission plan to win the world to Christ.

But ringing in their ears and hearts above the roar of the jet engines as they winged their way home were missionary Harry Byrd's parting words: "You came to help build a church building, but you have done more; you have helped build a church."



Two Woodmont workers, Bud Reasons [l] and Don Mauldin, mix mortar in front of Damascus Baptist Church, Guatemala City.



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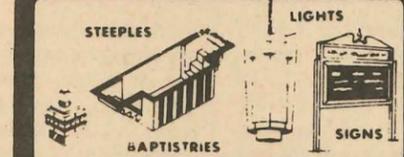
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## Ordinations

### Casey Set Aside

Jay S. Casey, associate pastor at Hurstbourne Baptist Church, Louisville, was recently ordained to the gosepl ministry by his home church, Canaan Baptist Church, Bessemer, Ala. Casey is a third year theology student at Southern Baptist Theological Seminary.

## Deaths

### Samford Chancellor Dies

Major Harwell G. Davis, chancellor and former president of Samford University, died at his Birmingham, Ala. home Aug. 5 following an extended illness. He was 94.

Davis served as president of the Alabama Baptist college from 1939 until his retirement in 1958.

### M. Robert Regan Passes

M. Robert Regan, a Baptist minister for 75 years, died July 12 following an extended illness. He was 92.

Regan, a graduate of Southern Seminary, had held pastorates in Iowa, Illinois, Indiana, Missouri and several in Kentucky. His wife, Lucy Conley Regan, survives.

### Deacon Succumbs

Elmer S. West, a deacon at Mayslick Baptist Church for more than 35 years died recently. He was 86. West had also served as Mayslick Sunday school superintendent for 40 years.

### Missionary's Mother Dies

Mrs. B. B. Boaz Sr., mother of Mrs. Oren C. Robison Jr., Southern Baptist missionary to Liberia, died July 16. Mrs. Robison, the former Martha Boaz, was born in Murray and grew up in nearby Graves County. The Robisons were appointed by the Foreign Mission Board in 1952.

## Daddies Aren't Supposed to Cry

Daddies aren't supposed to cry.

I haven't, and I'm not. At least, not outwardly. But inside me is a different story.

For today, son, a chain reaction begins that—if pursued to its fullest conclusion—will take you from me and alter the almost idolizing relationship we've had for one another for more than six years.

Today you begin your very first day of public school.

It will be a journey that ultimately fills your mind with knowledge while your dad, at the moment, can think only about the pal he is losing.

It's a journey which will thrill your soul with unexperienced joys, while your dad's heart is skipping a few beats now and then.

And it's a journey which will develop you socially and physically, and hopefully strengthen the Christian faith your mom and I have tried to place in you along the way—while I am having second thoughts about how well we've prepared you for the trip. It's not that you weren't a good follower, my son; the question that concerns me now is, How was I as a teacher?

No, the road ahead won't be an easy one, son—for you or for me. You'll stumble and fall many, many times in these next 12 years. I know, for I've been every step down that road long before you. And I've stumbled and fallen, too.

Try to remember, when these difficult situations arise, that you have a secret weapon working for you. That secret weapon is Jesus Christ. As your mother and I have told you, he will be with you every step of the way. You can count on him in the first grade and all the way through the 12th. I hope that's something you've learned in these brief years that will last you for a lifetime.

I said a prayer for you as I knelt beside you while you slept last night. I asked God to envelop you in his love and care from this day forward, because I could not be with you forever. And now I feel relief that he is watching over you.

I suppose he also understands that daddies aren't supposed to cry.

—Jim Cox

## Frank Owen



### COWS DON'T GO TO CHURCH

As I drove over to Frankfort one Sunday morning I saw some cattle grazing in a field. Life looked pleasant and happy there in the beautiful pasture, in the sunshine; plenty to eat, comfort, all of the enjoyments for which a cow could wish.

It occurred to me that, in the final analysis, about the only ultimate difference between myself and those cows was the fact that I was going to church—what it meant for me to go there—my relationship with him whom I worship when I get there.

Though we think their relationships are on a low intellectual plane, the truth is those cows had about everything else that I have except my relationship with God. They have a green pasture, plenty to eat. They show every sign of being able to enjoy the pasture as much as I can enjoy my food.

They have a good place to live, comfortable stables, warm enough to satisfy them in winter, dry and pleasant. They have such clothing as nature has designed them to need, and to enjoy wearing. They even have "clubs," meeting places, where all of the horizontal relationships—fellowship with their kind—can be enjoyed. If you doubt that, watch them sometimes, congregated along the banks of a stream or in the shade of a pasture tree on a hot day.

They love life, up to their limit of intellect. They bear their young and rear their children, in the family situation, which is the herd.

I just can't figure out any final difference between myself and those beasts except my ability to seek and find a relationship with God, to meditate upon things in the spiritual dimension and to be a knowledgeable heir to the Christian promise.

Now, to whatever measure the above conclusions may be accepted, it must be noted that he who omits the spiritual dimension of life has allowed the level of his existence to be limited to that of a beast, instead of living in recognition and relationship with God, for which man is distinctly endowed by having been made in God's image.

## Sunday School Lessons

Lessons for September 4, 1977

by H. C. Chiles, Murray, Ky.

International Series

### A Christian Life Style

Titus 2:1-8

Paul admonished Titus to be faithful in the proclamation of sound doctrine to all his listeners, many of whom had been subjected to false teachings and had been living in an environment of gross immorality and debauchery. Since the older men occupied positions of influence, more was expected of them than of young, immature men. Paul exhorted Titus to urge older women to exemplify the highest type of behavior. He specifically ruled out such things as gossip, slander and imbibing alcoholic beverages.

Every minister is to be an example for the flock over which the Holy Spirit has made him the overseer. If he is to influence others as he should, he must practice what he preaches. His teaching must be confirmed by his example. He must be a pattern of good works for both the saved and unsaved to see. This is vital to his success and usefulness in the ministry.

One cannot be too careful about his life and his teaching. When one's life is exemplary and his teaching true, his opposers are disarmed. One who calls himself a Christian should live in such an exemplary manner that he will be able to silence his enemies by the soundness of the doctrines which he teaches and the consistency of the life which he lives.

Life and Work Series

### What's Wrong With Adultery?

Exodus 20:14

When God established the institution of marriage, he intended that there should be one man for one woman and that this relationship should be permanent. Any violation of the divine plan for marriage is contrary to the Word of God. Unless marriage is held sacred the home, a sacred institution, will be destroyed. Faithfulness to each other by husband and wife is one of the foundation stones of a true home.

This commandment, "Thou shalt not commit adultery," strikes at an evil which is growing with frightful rapidity these days. Adultery is the breaking of a union established by God. Much is said in the Old Testament about adultery, and the seriousness of this sin is seen when it is noted that death by stoning was the penalty (Deut. 22:22). The prohibition of adultery still stands.

Matthew 5:27-28

Contrary to the notion of some that adultery takes place only in the act itself, Christ emphasized the fact that this despicable sin originates in the heart or mind. According to Christ, God will not overlook adulterous thoughts or sinful desires. Christ taught that adultery is a thing of the heart and the lustful look is simply a revelation of its presence there.

I Corinthians 6:13-20

Paul warned the Corinthians about becoming careless and lapsing into immorality common in Corinth. He admonished them to stern discipline and clean living. He denounced the

Colossians 3:12-17

The Holy Spirit, through Paul, here gave some relevant instruction as to how Christians should conduct themselves in all areas and relationships of life. He exhorted individual Christians to disrobe themselves of their sinful past and to put on the virtues of compassion, kindness, humility, meekness, longsuffering, forbearance and forgiveness. The outer garment, which is to cover all of these beautiful and precious virtues and hold them together is love, "the bond of perfectness."

Paul appealed to the believers to let the priceless possession of peace, which they had received as a gift from the Lord, rule in their hearts. Christ's legacy of peace is the most precious of gifts, an inheritance which the world can neither give nor take away. Peace must be allowed to act as an umpire to arbitrate in all spheres of the Christian's life.

Paul urged the cultivation of a thankful spirit. Paul admonished Christians to let the "Word of Christ" find permanent residence in their hearts, thereby influencing and controlling their lives. This "Word of Christ" not only refers to what our Lord said, but also includes the entire body of truth concerning him which was given by the inspired writers and recorded in the scriptures.

contention of those church members who believed that, since Christ had made them free, they were at liberty to do anything they pleased. Admitting that they had a marvelous liberty in Christ, Paul denied that they were free to do wrong. He made a distinction between liberty and license, and so should we.

The human body belongs to Christ and he rightfully expects it to be devoted to him and his service. Since the Lord owns Christians they are responsible for glorifying him through their bodies by thinking of him, by turning their thoughts into aspirations and by transforming their aspirations into actions.

I Thessalonians 4:3-5

It is God's will for Christians to be separated from evil and devoted to righteousness. Our sanctification, or being set apart from sin and dedicated to God, is God's desire and purpose for us. A true Christian makes it a practice to turn away from every form of moral impurity and to devote himself to a life of holiness. Sanctification involves abstention from every form of immorality or illicit relations. Christians are obligated to live clean and pure lives, and God will enable them to do so.

Recently Samson's name was spelled "Sampson" on this page. We know Dr. Chiles knows better for he wrote it "Samson." Unfortunately, the typesetting machine didn't. Our sincere apologies to Dr. Chiles. —Editor

by Frank Stagg

Of the 120 disciples waiting in an upper room in Jerusalem "when the day of Pentecost was fully come," it was said, "they are all filled with the Holy Spirit" (Acts 2:4). This is universally recognized among Christians as a high point in the history of the church. To be "filled with the Holy Spirit" is a blessing desired by every serious child of God. To some people, being "filled with the Spirit" is the distinguishing mark of a privileged few.

What does the New Testament say about being "filled with the Holy Spirit"?

Three expressions in Acts are used interchangeably: "baptized in/with the Holy Spirit," the Holy Spirit "come upon" someone, and "filled with the Holy Spirit." In 1:5 is the promise, "Ye shall be baptized with (or 'in') the Holy Spirit not many days hence." In 1:8, with obvious reference to the same event, they are told, "But ye shall receive power, the Holy Spirit coming upon you . . ." When the promise was fulfilled, Acts 2:4 reports, "And all were filled with the Holy Spirit." The expressions interchange.

known to this woman of Jewish piety before the birth of Jesus. Of Zacharias Luke wrote, "And his (John's) father Zacharias was filled with the Holy Spirit . . ." (1:67). Luke adds, "and he prophesied." Prophecy is inspired preaching; and when Zacharias prophesied, "the Holy Spirit having come upon him, every word was understandable."

Peter used the same term in his sermon on the day of Pentecost, explaining that the 120 disciples were not drunk but rather filled with the Holy Spirit. The speaking of the disciples was fulfillment of Joel's promise: "And it shall be in the last days, says God, I shall pour out from my Spirit upon all flesh, and your sons and your daughters shall prophesy . . ." (Acts 2:17).  
**"Second Blessing" Fiction**

Clearly Luke recognized the blessing of the Spirit upon Jewish piety before the Christian era. There has never been a time when the Spirit of God did not move among his people. Luke knows nothing of "a second blessing" reserved for the spiritually elite in the church. In fact, the concept of "the second blessing" is a fiction of the proud, not a teaching of scripture. There is "a second blessing" just as

he sold a farm and turned the money over to the church to care for the needy (4:36f.). He is next seen standing up for Paul when this recent convert was not trusted by the church in Jerusalem (9:27). Later he stood by John Mark when Paul refused to take him on a missionary journey (15:36-41).

Barnabas was "filled with the Holy Spirit," and these are the kinds of things he did with not one hint as to ecstatic speech or manner.

#### I'm Charismatic

Many of God's people have been filled with the Holy Spirit, before and since the birth of Jesus. This blessing is universal in God's family, not a blessing restricted to the elite. The fruit of the Holy Spirit are "love, joy, peace, patience, kindness, gentleness, goodness, faith, meekness and self control" (Gal. 5:22f.). The outward evidences of being filled with the Holy Spirit are ministry to human needs and proclamation of the gospel in words understandable to each at the level of that one's comprehension.

I am "charismatic"; aren't you? Not all God's children have shoes, unfortunately, but all God's children have **charisma**. Charismatic is a Greek word from **charis**, meaning grace. **Chrisma** is any gift of God's grace. Eternal life is "the **charisma** of God" (Rom. 6:23).

Romans 12:6-8 gives examples of the differing "gifts according to grace" (**charismata** according to **Charin**): preaching (prophecy), service, teaching, counseling, distributing money, administration, mercy. Even suitability for marriage or the single life is understood by Paul as "charismatic." "Each has his own **chrisma** from God, one thus and the other thus" (I Cor. 7:7). Move over—a lot of us are "charismatic."

Let us remember, too, that **charis** is Greek not only for "grace" but for "thanks." Gratitude and not a proud boast is the proper response of all upon whom the Holy Spirit has come and who draw daily upon God's grace.

*Frank Stagg is senior professor of New Testament studies at Southern Baptist Theological Seminary. This article is the first of a two-part series.*

## Filled With the Holy Spirit

### Two Volumes

Luke wrote two volumes of one continuing work, Luke-Acts. It is remarkable that he used some of these same expressions to describe Jewish saints before Pentecost and even before the birth of Jesus. Of Simeon Luke said, "and the Holy Spirit was upon him" (Lk. 2:25). Again of Simeon, "And he came by the Spirit into the temple" (v. 27). Simeon was a devout Jew at the time of the births of John the Baptist and Jesus. This is the identical expression used in Acts 1:8 and similar to the one in Acts 2:17, "I will pour out my Spirit upon all flesh."

In the Gospel and Acts Luke knew many to be "filled with the Holy Spirit." The whole assembly, not just the 12 or a select few of the waiting disciples, was filled with the Holy Spirit on the day of Pentecost (Acts 2:4). In the Gospel of Luke, the same expression is used for Jews before Pentecost and before the birth of Jesus.

Of John the Baptist, Luke says that he was to be "filled with the Holy Spirit, even from his mother's womb" (1:15). Elizabeth "was filled with the Holy Spirit" (1:41). This blessing was

There is "a second blessing" just as there is "a first blessing" for anyone, but there also are many blessings. For most of us these blessings are too many to count.

Acts employs the expression "filled with the Holy Spirit" in significant contexts beyond chapter two. Of Stephen it is said, "a man full of faith and the Holy Spirit" (6:5). We know two things about Stephen: (1) he was one of the seven selected to "minister tables" and (2) he preached with unusual insight into the intention of Jesus.

Presumably Stephen was seen by the church as a caring person, suited to administering the fund for the needy within the church. Explicitly, he stood in a synagogue in Jerusalem and spoke with such clarity and force that it precipitated a crisis. Acts 7 reports his speech before his accusers, and there this man who was "filled with the Holy Spirit" spoke a language which could be understood. There is not a hint as to a tongue requiring an interpreter.

Of Barnabas it is reported that he was "a good man, and full of the Holy Spirit and faith" (Acts 11:24). The first thing we learn about Barnabas is that