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Arkansas Baptist State Convention

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'upon all flesh...'



Arkansas Baptist

newsmagazine

NOVEMBER 28, 1968

Personally speaking



The new Gert



Mrs. Behanna and Dr. Vaught

She was born and reared in the Waldorf Astoria hotel, New York City—one of the glamor places of the world. She had so much money she had a hard time living it up. But she was one of the most miserable creatures in all of the universe, and for a big part of her life was a liquor and dope addict.

This is the story of Mrs. Gertrude Behanna before she cried to God for help and found it through faith in Jesus Christ.

"On my knees by my bedside, I promised the Lord that if he would save me I would never drink another drop of liquor," Mrs. Behanna told an over-flow crowd at the Arkansas Baptist State Convention last week in Hot Springs. "And to this day I have kept that promise," she added.

Introducing Mrs. Behanna, Dr. W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, had said: "It may be that this woman is the greatest trophy of God's grace in the whole U.S.A."

Within three months of her 75th birthday, Mrs. Behanna delivered a thrilling testimony of what God has done and is doing for her, as she spoke for 90 minutes to a responsive congregation part of whom were standing because there were no places left to sit.

Mrs. Behanna is the author of the book, *The Late Liz*, in which she says, "There were two of me and one of me had to die so that the other could live."

She may have been "the late Liz" before Christ came into her life, but now that she has been born again, she is "the new Gert."

Mrs. Behanna's appearance at the Hot Springs convention was one of the really bright lights on a program that was outstanding for its star speakers.

Erwin L. McDonald

IN THIS ISSUE:

TWIN heartbeats—Evangelism and Missions, page 6, require proclamation, must pivot on Jesus, cannot permit worldliness, and can best be projected in Arkansas in 1969 by the Crusade of the Americas, declared President Hinson in his Convention address.

SOUTHERN College, page 11, is now an institution of the Arkansas Baptist State Convention. Democratic discussion and action formed the basis of the approval, which bespeaks the best wishes of Arkansas Baptists for the future of the junior college.

CONVENTION attendance of 1,146, page 3, made the 1968 Convention a success—almost a record.

READ page 19 for story about Arkansas Baptists' hour-long TV show Friday night, Nov. 29, KARK-TV, Channel 4, Little Rock.

COVER story, page 10.

Arkansas Baptist

newsmagazine

November 28, 1968
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Hot Springs 1968

The new image of Hot Springs as a resort-convention city sans gambling was impressed vividly upon Baptists from all over Arkansas last week. And the hundreds in Hot Springs for the 115th annual session of the Arkansas Baptist State Convention seemed to like what they saw.

The friendliness of the people, the stellar services, commodious accommodations and good food of the motels, hotels, and restaurants of the city, and the superb press coverage of the convention sessions will long be remembered.

The weatherman set the thermostat just a little low, but the nippy weather remained fair for the duration of what must go down in history as one of Arkansas Baptists' most outstanding conventions.

Few annual meetings of the convention have been so well covered by the local press as the sessions just concluded. And while the convention's Resolutions committee took due notice of this and expressed appreciation to the members of the press, we should like to add our own accolade. Especially worthy of mention was the work of Mrs. Earlece Pearce of the staff of the *Sentinel-Record*, for her reporting of the news and writing of feature articles.

The plan of having the day sessions at Second Church and the night sessions in Hot Springs' beautiful new Convention Center proved a wise decision. The facilities of the church were ideal for the day services but would not have accommodated the large crowds attracted by the night services.

Registration of messengers totaled 1146, making this enrollment of the convention the largest in history for meetings outside the city of Little Rock. At least three things contributed to the good attendance. The special promotional efforts of convention President Hinson, including his "Count-down to Convention" series in the *Arkansas Baptist Newsmagazine* in the weeks leading up to convention time, were doubtless a major factor. Other favorable influences were the widespread interest in the Southern Baptist College proposal and an outstanding program featuring a galaxy of well-known and talented speakers.

Of the seven different sessions of the convention, the opening session, on Monday night,

turned out to be the most difficult and longest. The spiritual equilibrium Southern Seminary's Marvin Tate set for us with the first of his series of studies in Isaiah was soon dissipated in the rather stormy business period that erupted early in the evening. With fellowship withdrawn from four churches and with the Southern Baptist College issue still up in the air, Pastor Warren Hultgren of First Church, Tulsa, was called to the podium. In what might be designated a 30-minute armistice, he delivered the keynote address for the convention. Speaking on "Evangelism and Missions—the Priority of the Task," Dr. Hultgren helped us to regain a certain composure.

We do not have space here to deal at length with the excellent features of the convention program. Suffice it to say that Arkansas Baptists have seldom had opportunity to hear so many inspiring sermons and addresses from so many noted speakers as was the case this convention. Marvin Tate, already mentioned, performed a great service in his seven devotional messages from Isaiah. Other out-of-state speakers included Southern Baptist Convention President Dr. W. A. Criswell—our cover boy this week; Mrs. Gertrude Behanna, San Antonio, Tex.; Dr. Robert Naylor, president of Southwestern Seminary, Ft. Worth, Tex.; and Dr. R. G. Lee, pastor emeritus of Bellevue Church, Memphis.

Particularly worthy of mention were the President's Address, by President Hinson (carried in this issue), the annual sermon by Pastor Andrew M. Hall, of First Church, Fayetteville, and the address by President Lawrence Davis of Arkansas A. M. and N. College.

The taking in of Southern Baptist College and the withdrawal of fellowship from four churches constitute the most significant actions of the 1968 convention.

Acceptance of the college expresses the high esteem of the Baptists of Arkansas for an institution which has grown to great proportions in its influence for good in the little more than a quarter of a century it has existed.

In the disciplining of the churches, the convention has gone on record once more as favoring a strict interpretation of "regular Baptist churches." With a division of thought among our people over "open communion" and "alien immersion," the prospect seems to be that this issue may continue to bob up. The only way to deal with it is to vote on it whenever it comes up and abide each time by majority rule.

The people speak

Sergeant appeals for toys for Vietnamese children

S/Sgt. George M. Fatherree, who was born at Hot Springs and attended church and school there until he joined the service in 1950, sent me the following article and asked me to type it and send to your magazine, in hope Arkansas Baptists will help him to get toys for the tots of Vietnam.

S/Sgt. Fatherree writes:

"It's a long ways from Arkansas to the Delta region of South Vietnam—not just in miles, but in customs, topography, climate and living conditions. But one thing is the same in Hot Springs, or Olympic, Washington (where my wife and two children live) or a village in Vietnam. The children's smiles brighten the surroundings, and the quickest way to bring a smile to a little face is with a toy. But unlike the children in Arkansas and Washington, the Vietnamese children have few toys.

"These children are the hope of the future for this country which has long been dominated by other powers. These people have been oppressed and overrun so many times that sometimes it is hard to make them willing to fight for what is rightfully theirs by birth.

"To help in their quest for freedom, the United States has worked out a Pacification Program. I am proud to be a small part of that program. Our MACV Headquarters is in Saigon and it commands the four Core Areas. I work in Core 4 with MAT Team 36. Our team members are two first lieutenants, three sergeants and an interpreter. I am the senior medic for our team.

"Our job is to train and assist the Regional and Popular Forces of the South Vietnamese armies. The Regional Forces are from the local districts and are commanded by ARVN (Regular Vietnamese Army Officers). The Popular Forces come from a village or hamlet and are also called the Home Force because it is their job to protect their own homes against Viet Cong attacks, terror raids and ambushes.

"At present their equipment is United States surplus, from other wars, but all the time they are receiving modern, late warfare weapons and it is our job to train them to use these weapons, aggressively. One day, these Popular Forces will be able to keep their homes, and their country free by themselves.

"They appreciate our help and interest. We are their friends, we are invited into their homes to share their humble fare. Since guarding against VC attacks is a full-time job, they don't have much time left to raise a crop or do other work to support their families.

The average pay for a soldier in the Popular Forces is about 200 Piasters—and one American Dollar is equal to about 118 piasters. So you can see there is no money left over to buy any luxuries at all for their families.

"To give additional help and encouragement to these valiant people,

MAT team members are asking their folks back home to help. What I'm asking from Arkansas Baptists is soap, summer clothing, school supplies and, most of all, toys. Nothing complicated or fancy, just simple, durable playthings such as small dolls, cars, trucks, horns, and whistles.

"A child who has never owned a toy of his own, a little girl who has never held a doll in her tiny arms—they'll never forget that these treasures came from America. And in the future, neither Communist-inspired propaganda or threats will diminish these memories. Where Americans go and do and help there is always a way—and here in Vietnam, it is a way to lead the Vietnamese to a free country."

In response to Sgt. Fatherree's request for toys, I sent an assortment of plastic toys in November. He said many times he had to show the children what a toy was for. But they learned quickly how to play with their toys and everything was greatly appreciated.

Anyone who sends toys, please put them in a double cardboard box and put the address and a list of contents inside. Then wrap the box with heavy paper and seal with heavy tape.

If the package weighs less than 30 pounds and measures less than 60 inches in width and girth, it will go PAL mail—Airlift—for the regular postage plus one dollar.

The address is:
S/Sgt. George M. Fatherree
RA 18375004
MACV-4-36 ADV Team-64
APO San Francisco 96215

Thanking you in advance for your kindness, Mary Ann Messick, Route One, Gassville, Ark. 72635

Arkansas all over

Dr. Riley named in Men of Science

Dr. Bob Cowley Riley, chairman of the division of social sciences at Ouachita University, has been listed in the 1968 publication of American Men of Science. Dr. Riley received his B. A. degree in political science from the University of Arkansas in 1950, his M. A. degree there in 1951, and his Ed. D. from the University in 1957. He has done advanced study at the University of California and the University of Paris. From 1964-66 he was consultant for the National Program for College Prep-



Dr. Riley

aration of Blind Students and has worked for the Office of Economic Opportunity since 1966.

American Men of Science, a biographical directory, is published by R. R. Bowker Company of New York.

Dr. Eaves to speak at 'M' night

Dr. James F. Eaves, pastor of Union Avenue Church, Memphis, will be the guest speaker Dec. 2 at Immanuel Baptist Church, Pine Bluff, for the Harmony Association "M" Night.

Dr. L. H. Coleman will be the Host Pastor and Mr. Dave Moody the Associational Director. The theme will be "Training Union and the Crusade of the Americas." The attendance goal is 752.

Harmony Association officers elected

The Harmony Baptist Association held their 51st annual session at Greenlee Memorial Church, Oct. 28-29, and elected the following officers:

Dr. L. H. Coleman, pastor of Immanuel Church, Pine Bluff, moderator; J. T. Harvill, pastor of Rison Church, 1st vice-moderator; Don Nall, pastor of Eastside Chapel, 2nd vice-moderator; E. A. Richmond, Chaplain at Arkansas Boys Training School, clerk; and Harold White, superintendent of missions.

Funds for overseas

The total amount collected in the Lottie Moon Christmas Offering for Foreign Missions is turned over to the Southern Baptist Foreign Mission Board, Richmond, Va., for use in the mission work overseas.

Scranton Chapel is now First Church



Scranton First Church

Scranton Chapel, a mission of the First Church of Paris since July 3, 1966, was constituted the First Baptist Church of Scranton on Aug. 4, 1968.

Under the leadership of Harold White (now Superintendent of Missions, Harmony Association) and the Missions Committee of Paris First Church, services were begun in the American Legion building. There were 21 people at the first service.

The first pastor was Guy Whitney, Jr. A freshman at Ouachita University, he led the chapel in its growth. The Sunday School was graded, a Training Union was organized, and evening worship service was initiated. The chapel called for the ordination of Mr. Whitney into the ministry. In April, 1968, he resigned to enter summer missionary work in Decatur, Ill.

Delbert Hill, formerly pastor of Bloomer Church, was called as pastor.

Heyward Adams to return to Nigeria

Rev. Heyward L. Adams resigned as pastor of Grace Church, Camden, effective the last of November.

He has served as pastor of this church for the past three years. During this period the church purchased land on Highway 79 South and con-

Under his leadership, the church grew to its present size.

Charter members of the church are: Mr. and Mrs. Virgil Aitken, David Aitken, Mrs. Pauline Grissom, Rev. and Mrs. Delbert Hill and Cynthia, Mr. and Mrs. Bill Horne, Mrs. Mary Gordon Hodges and Donna and Douglas, Mr. and Mrs. Odell Spicer, Jim Spicer, Bill Spicer, Mr. and Mrs. Floyd Trisler, Ruthie, Mary and Betty Trisler, Mrs. Opal Turner, Mrs. T. J. Pridgin, David and Gary Pridgin.

The church building is debt free. It was financed by gifts from the Arkansas Baptist State Missions Department, the First Church of Paris, and offerings from the chapel.

The Missions Committee consisted of Floyd Trisler, chairman, Holton Primm, John Taylor, Mrs. Ross Martin, and Mrs. Fred Raney—from First Church, Paris, and Odell Spicer, Bill Horne and Virgil Aitken of Scranton.

structed a new building on the site. Most of the labor on the new church was done by the members and friends of the congregation.

Mr. Adams plans to return to Nigeria early in 1969 to continue his work as a Southern Baptist Missionary to that West African country. The Adams's were appointed as missionaries to Nigeria in May 1948.

Sulphur Springs ordains deacons

The Sulphur Springs Church, Harmony Association, ordained Charles Spyllards, Joe Baxter, John Armstrong and Billy Holcomb to the deaconship on Sunday night, Nov. 17.

Pastor Bill Holcomb moderated the meeting. Mr. Carrol Baxter presented the candidates for ordination. Mr. Jerry Brown acted as clerk.

Rev. Darrell Black, Pastor of Greenlee Church, Pine Bluff, led the interrogation. Mr. Leroy Spyllards led the ordination prayer and Rev. Harold White, Superintendent of Missions in Harmony Association, preached the sermon.

Approximately three hundred people were in attendance at the service.

Morning Star Mission becomes a church

The First Church of Marshall called for a council of pastors and deacons from the sister churches of Stone-Van Buren-Searcy Association to convene Nov. 3 at 2 p.m. to assist them in the constituting of the Morning Star Mission, located six miles east of Marshall, into a full-fledged autonomous Baptist body.

The council was organized as follows: Moderator, Rev. Ralph Raines of Leslie; Clerk, Rev. Amos Greer of Mountain View; statement of reason or resolution of purpose, Rev. J. D. Seymour, Missionary; Reading of Church Covenant and Articles of Faith, Rev. Amos Greer; reading the names to the 51 constituting members, Rev. J. D. Seymour.

After due consideration, the council declared and recommended them in order as a fully constituted Baptist church. The newly constituted group elected the following officers: interim pastor, Rev. J. D. Seymour; Clerk, Mrs. Doyne Watts; Treasurer, Mrs. Charles Ragland; Sunday School Superintendent, Amos Treadwell; Training Union Director, Doyne Watts.

Rev. Dorsey Crow, pastor of the First Church of Marshall, brought the charge and the message to the new church.

Others on the constitution council were: Rev. C. E. Gregg, Marshall, Dale Barnett, Rural Missions, Lindsey Harness, Mtn. View, Freeman Allred, Mtn. View, Roy Mabrey, Leslie, Clifford Cotton, Leslie, B. D. Sutterfield, Leslie, and Harrison Moore, Marshall.

The council recommended this church to the fellowship of the sister churches in the association.

Your state convention at work

President's address

Twin heartbeats—

Evangelism and Missions



MR. HINSON

By THOMAS A. HINSON, PRESIDENT
ARKANSAS BAPTIST STATE CONVENTION

Second, we look inward, in self-analysis, and rejoice to see our work in the capable and dedicated hands of our excellent Executive Board employees. To my great pleasure and personal profit I have enjoyed the privilege of close association with most of them this year. . . . Our evangelistic, missionary, educational, benevolent, and stewardship enterprises have prospered in 1968. Record budgets and new heights in many other areas of our work were enjoyed by most institutions and agencies of our Convention. We have every right to be thankful this Thanksgiving as Arkansas Baptists!

Third, we look outward, in wonderment, to observe that we are called to minister in difficult times. When historians look at our present world, what will they see? They will say that we lived in the midst of history's greatest revolution. Social change, unique and powerful political movements, startling moral conduct, radical upheavals of public opinion and action mark our times.

Crime is in our streets, revolt in our hearts, confusion in our homes, and unrest throughout our land. Two million living Americans are either in prison or have been there. We are told that 40 percent of all male children will be arrested in their lifetime for non-traffic law violations, and that crime will keep on increasing faster than the population.

Meanwhile, racial strife engulfs the nation. Men of good will on both sides of racial lines seek peace and understanding, but this may yet be the wedge Communism will use in America.

Moral landmarks are disappearing beneath the flood. Too many people are reading Joseph Fletcher's *Situation Ethics* and too few are investigating the inimitable lines of Jesus Christ's "Sermon on the Mount."

Fourth, we look upward, in faith, remembering the promise of Holy Writ: ". . . this is the victory that overcometh the world, even our faith" (I John 5:46). The beloved and late Bible expositor Guy H. King used to say: "If the outlook be dark, try the uplook." The uplook of faith has always shed heartening light on even the darkest of earthly outlook.

When Ann and Adoniram Judson sailed for Burma in February of 1812, the British were already blockading our coasts. In June of 1812 war was declared. But the Judsons failed to be troubled by trouble. Their spirit is needed in Arkansas Baptist life today. The church must not be afraid of blood; after all it was blood purchased.

The solution to the problems of Arkansas and America will not be found in terms of big government, nor big labor, nor big business; but in terms of big men over whom nobody stands in control but God. Such men must arise from groups like this; inspired by His Commission, armed with His Word, sustained by His Spirit, winning others to faith in Christ one by one. That's the whole purpose of evangelism and missions.

Fifth, we look forward in anticipation, believing that Arkansas Baptists' best and most useful days lie ahead! We must not fear a year we've never seen; it may be the most friendly and productive one of our lives.

Time is a part of eternity. Eternal issues flow out of the actions of this Convention. May God give us a keen sense of values today and help us to say, and mean it: "I count that day lost in which I have influenced no soul closer to Jesus!" I challenge every messenger present to prayerfully seek to exert an influence for, and witness of, Jesus Christ in hotels, motels and restaurants of Hot Springs these brief days. Only as we redeem the time, do we prove ourselves worthy of the greater redemption. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

I want now to make four vital suggestions for your consideration:

I. These twin heartbeats require proclamation.

As the medical doctor uses his stethoscope, to "listen to" or "amplify" the human heartbeat, so must Arkansas Baptists use this great Convention to amplify, herald, and disseminate the good news that Jesus saves to the very

Our theme for this year's convention is: "Fulfillment Through Evangelism and Missions." To be worthy of its theme, this Convention must look compassionately, plan purposefully, give sacrificially, and pray fervently—not only for Arkansas—but also for lands far beyond the boundaries of our beloved Wonder State. The very heartbeat of our cooperative-denominational-life must ever be for evangelism and missions, and these twin heartbeats must motivate all else in which we become involved. From our Convention vantage-point, I ask you Arkansas Baptists to look in five directions with me, and respond:

First, we look backward, in gratitude, to observe that our history is aglow with names like J. P. Eagle, (president of this Convention for 21 years), E. P. J. Garrett, B. V. Ferguson, J. S. Rogers, W. J. Hinsley, Otto Whittington, Ben L. Bridges, and many others. These men laid the foundation upon which now stands the largest, strongest, and most effective witness for Christ in Arkansas, with 1191 churches and approximately 340,000 members. Some have severely criticized this Convention; none have built a better one or stronger one in our state. Surely the words of Moses, from his immortal farewell address, fit this occasion today: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. 4:32) God has been so good to us!

last and every lost person in Arkansas.

The first essential to proclamation is doctrine.

Let us have something worthy of hearing when we ask men to listen! In our day, Mr. Average Baptist is constantly bombarded with the temptation to drift into a condition of low doctrinal visibility where black and white blend into an indefinite gray. It is a sad day when one member, or one congregation—to say nothing of how tragic when one preacher—begins to wear the gray garb of doctrinal compromise. Much of this problem begins in the classrooms of theological professors who flirt with fanciful and liberal ideas and theories, who probably never filled a pulpit, never grappled with the realities of daily life at the "grass roots," and perhaps never won a soul to Christ. If men like these set the pattern for tomorrow's preaching, what hope have we? And even more alarming is the question, What hope has a lost world?

Just because we live in a generation of itching ears, instead of burning hearts, is no cause for true Baptists to trim their doctrine to suit a generation of generally unbelieving ecumaniacs! This Convention cannot and must not try to speak for the churches on doctrinal questions. Nor can the churches speak on the same to the Convention. Both are autonomous Baptist bodies. However, this Convention must assume the responsibility of reacting to the home doctrine of its member churches, and how those doctrines affect their relationship to this Convention. To fail to do so will eventually result in this Convention becoming little more than another impotent ecumenical society.

The second essential to proclamation is dynamics.

Vance Havner once said, "I'd rather try to cool off a fanatic, than to warm up a corpse." Another said, "It's wonderful to have an open mind, just so it isn't vacant." In other words, there is no honor in being on the right track, unless you move forward. I compliment all my fellow Baptists who are sound; except those who are sound asleep!

Too few of us are tireless, and too many of us are fireless! Shallow preaching on current events may be popular, but to do courageous New Testament proclamation one must be clothed in the supernatural power of the Holy Spirit.

Many of us are like sugar in the coffee cup—"badly in need of stirring," even as the faithful Apostle Paul admonished his young preacher friend Timothy, "Stir up the gift of God that is in thee . . ." Apply the personal test just here. Are the fires of God burning in your heart as brightly as they once did?



ALL sessions were well attended. This was the Wednesday afternoon crowd.



JUDGE TOM DIGBY, as 1st vice president, presides over the "docket" Tuesday morning.



SECOND VICE PRESIDENT Kenneth Threet, as he presided Wednesday afternoon.



PROFESSOR MARVIN TATE of Southern Seminary, Louisville, in his series of studies on Isaiah.

The third essential to proclamation is discipline.

It may be that we are weaker in discipline than in doctrine and dynamics. New Testament Christianity looks for more than joiners, it looks for disciples! To be saved is "Jesus Christ plus nothing" in me; to serve as a disciple is "Jesus Christ minus nothing" in me.

Discipline calls for discipling! Too few of us make this our major business of the Kingdom. We try to alibi by saying that we are filling supporting roles; but we lie and do not the truth when we so say! Even Jesus made this clear; "Herein is My Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). The seriousness of our times, the shortness of the hour, the shallowness of human hearts, demand that we walk circumspectly, "because the days are evil."

God chooses to use men. He could put a Bible in the hand of every lost person; in fact He did put one in the eunuch's hand (Acts 8), but caused him to say when asked if he understood it, "How can I, except some man should guide me?" God could stand on the ramparts of heaven and speak so that every lost person in the world could hear and understand Him; in fact He did speak to Saul of Tarsus (Acts 9), but when Saul asked what he should do, God told him, "arise, go into the city, and it shall be told thee what thou must do." God could send an angel to every lost person in the world; in fact He did send one to Cornelius (Acts 10), but the angel did not preach salvation; rather, he told Cornelius to "send men to Joppa and call for one Simon . . ." who would relate the way of salvation to him.

God is still asking: "Whom shall I send?" And a lost world is still waiting for more of us to respond. I challenge every Arkansas Baptist pastor and church to make 1969 a year of "going" in His name. The esteemed pastor of this church, my predecessor in more ways than one, challenged us in his address to this Convention in 1964 with these words: "If the active pastors in our Baptist churches in Arkansas were to have averaged winning one person to Christ per month, we would have baptized more people last year than we did." My preacher brethren, surely we can do this much! It may be that our empty pews and dry baptistries are beginning to get the message through to us!

II. These twin heartbeats must pivot in Jesus.

If a church does not throb with the vitality of a loving union with Christ, it has no claim to exist and no right to preach. Really, the first four books in the New Testament are not the Gospel; fundamentally, Jesus Christ Himself is the Gospel. Speaking in definitive terms of the Gospel, the great missionary-preacher Paul said, "Christ died for our sins according to the Scriptures; and that He was buried, and that He arose again the third day according to the Scriptures . . ." (1 Cor. 15:3-4).

Christ crucified is the good news that God has settled a debt man could never pay. Christ risen is the good news that God has made available unto man power over death. Christ ascended is the good news that a divine human Intercessor will represent us at God's throne. The Gospel is symbolized in baptism. His immersion in suffering by His crucifixion, and His emersion in glorious power and resurrection beautifully sym-

bolize His Gospel! Is it any wonder then that all true Baptists believe baptism to be of considerably more than incidental importance?

Please let me quote a stanza of an old hymn to every church represented here today:

"While passing through this world of sin,
And others your life shall view,
Be clean and pure without, within,
Let others see Jesus in you."

A. B. Van Arsdale has helped me greatly in the expansion of this point in a message on "The Everlasting Gospel." In it he shows how Christ must ever be the central heartbeat of true New Testament churches.

1. Then and now, His activity was and is Creation; "All things were made by Him; and without Him was not anything made that was made" (John 1:3).

However, no sooner had He finished this marvelous cosmos in which we live, than man, the crowning act of His creation, became a sinner. Thus, God found man a sinner in need of re-creation. The Gospels are literally filled with evidence that Jesus came for the purpose of re-creating men. He re-created a fisherman, and he became the preacher for the day of Pentecost. He re-created a street-walking woman and she became a missionary for Sychar. He re-created a tax-collector and he became a first-rate disciple and Gospel writer. He arrested the maddened Saul of Tarsus on the Damascus highway and re-created him and he became the greatest Christian missionary of all time. And then He universalized His gospel by re-creating the good gentile, Cornelius.

And the Eternal Christ, now at the Father's right hand, continues to perform His work of re-creation. His greatest miracle is not raising Lazarus' dead physical body from the grave in Bethany, but in raising my soul, dead in trespasses, from the spiritual death and grave of sin! His is the ability to take broken, blighted, bewildered humanity and create it anew into believing, born-again children of God.

2. Then and now, His Associate was and is the Comforter; He was God's perfect man and man's perfect God. All power was available unto Him, but He chose to live and labor as a man, dependent upon the Holy Spirit.

He was Holy Spirit-conceived and virgin born; the virgin being the only human instrument of the incarnation. Her child was the unique Son of God, not only the begotten, but the only begotten Son of God.

He was led of the Spirit into the wilderness temptations and later returned in the power of the Spirit into Galilee. In Nazareth He opened the Isaiah scroll

and read: "The Spirit of the Lord is upon Me, because He hath anointed me to preach the Gospel . . ." (Luke 4:18).

Near the end of His earthly ministry, when thinking of His followers, carrying on His work, he began to say, "And I will pray the Father and He will give you another Comforter, that He may abide with you forever" (John 14:16).

"We are laborers together with God" (I Cor. 3:9). This is most assuredly true of every Spirit-anointed witness in the world today. Through us, Arkansas Baptists, Jesus Christ desires to continue His work of re-creation. To work with Him or for Him, we need His power! His power is the Comforter. Go back to your churches! Electrify them with the truth that they are His Spiritual Body! Agonize with and pray for them until He gets control.

3. Then and now, His aim was and is the crowds. People are more important than anything else to Jesus because He not only knows what they are, He knows what they can become!

Jesus attracted the crowds. Multitudes of all kinds of people heard him gladly. One day 5,000 men, besides the women and children, heard him teach and he fed them out of a lad's lunchbox! If we ever learn to make our twin heartbeats pivot in Jesus, the people will come in crowds and hear us gladly. It is not that Jesus is no longer attractive, it is that He is tragically absent from much that transpires in our churches today. Modern tendencies to "play church" rather than "practice Christianity" have left Him out.

Our problem is not so much to get the crowds into the churches as to get Christ into them. With Him there, it will be in your church as it was in Capernaum when "it was noised that He was in the house" (Mark 2:1) the multitudes came! His presence cannot be concealed, but neither can it be counterfeited! It is Christ who attracts, not our committees. I am not attacking organization. I am saying that organization without Him is meaningless.

The crowds attracted Jesus. Like the prodigal about whom He spoke: mankind may leave the Father's house, but man can never get out of the Father's heart. Again, I appeal to an old hymn:

"I stand amazed in the presence of
Jesus the Nazarene,
And wonder how He could love me,
A sinner condemned, unclean."

Has He changed? No! Does He still reach for people? Yes! The ninety and nine may be in the fold, but that's no excuse for neglecting the one who is still lost. Suppose Jesus visited America next Sunday and walked the streets of our great cities. I am not sure at all

but that He would by-pass our half-empty churches and go on to the well-filled stadia where the crowds are. Remember, He came not to enjoy services but to engage in service. And finding the crowds, I believe He would give them the plain, simple Words of Life.

The Christ who lived, still lives! The Saviour who transformed men, still transforms men. The multitudes who drew Him, still draw Him. The Spirit who empowered Him in the fleshly body still empowers the Spiritual Body. He came to reach men; He died to redeem men; He lives again to re-create men!

III. These twin heartbeats cannot permit worldliness.

Last February it was our pleasure to have the inimitable preacher Robert G. Lee in our church. I asked him, "Dr. Lee, can you tell me in a sentence what is preventing our churches from being the power for God they once were?" He responded: "I don't need a sentence. A word will do. It's worldliness." What a malignancy will do to you physically, worldliness will do to you spiritually.

John the Beloved said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

Following the suggestions of P. E. Marsh, I offer here seven reasons why our churches cannot afford to tolerate worldliness:

1. Worldliness in our churches is a parasite to steal away the joy of the Lord. Like Simon Peter warming himself at the devil's fire, when we compromise we deny Him, and thus further the enemy's designs instead of the purposes of our Lord.

2. Worldliness in our churches is a fog to hide the Presence of the Lord. When Abraham was in Egypt, he enjoyed no communication with or revelation from God. Nor do we in a tragic state of compromise with sin.

3. Worldliness in our churches is a damper to quench our zeal for the Lord. Do you know any exceptions to this rule? The judaizing spirit in the church at Galatia hindered them from running well in the faith.

4. Worldliness in our churches is like a leak in a ship to spoil the peace of the Lord. That leak will damage the cargo! Samson found out the meaning of this when Delilah "pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart . . ." (Judges 16:16-17).

5. Worldliness in our churches is a tarnish to dim the Word of the Lord. In reality, nothing can tarnish the pure gold of God's Word, but sin in our lives will express itself in making the Word seem "dull and lack-luster" to us, or when spoken by us to others!

6. Worldliness in our churches will clog and hinder the Power of the Lord. Sinful relationships hinder the in-flow and the out-go of the Holy Spirit's power in any church. How vividly is this illustrated by immorality in the Corinthian church.

7. Worldliness in our churches will blight and mar the testimony of the Lord. As blight on the fruit tree mars the blossom and kills the fruit, likewise sin affects the church.

The only remedy for worldliness is to live in the Presence of the Lord. The



DR. HENRY GOODLOE gives the report of the Christian Civic Foundation of Arkansas.



THE A. M. and N. College Choir sings at the Wednesday afternoon session.

writer of Proverbs said it well: "In all thy ways acknowledge Him, and he shall direct thy paths" (Prov. 3:6).

Now, all that has been said about the effect of worldliness in our individual lives and churches is likewise true in our collective endeavors as a Convention. A quote from the Oklahoma Baptist Messenger indicates the tragic trends some Baptist institutions are now taking: "Georgetown College, a Baptist College in Georgetown, Ky., recently became the only Southern Baptist college which explicitly permits on-campus dancing. Wake Forrest University at Winston-Salem, N. C., has permitted it for years without adopting an official policy statement. By a vote of 17-3, the school's board of trustees brought an end to the 139-year-old ban against on-campus dancing at the Kentucky school. At least three of the five divisions of the Georgetown faculty had gone on record as supporting on-campus dancing."

What are some trying to say to the world? "Come socialize with us; observe that we can be just as worldly as you are!" I submit to you that we will never win the world to Jesus using that philosophy. This must remain our philosophy: "Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." I appeal to every Arkansas Baptist church and every Arkansas Baptist institution to remember and obey that verse.

IV. These twin heartbeats can best be projected in Arkansas in 1969 by the Crusade of the Americas.

With its theme, "Christ The Only Hope," the Crusade of the Americas reminds us not only that He has always been our only hope, but now significantly it also reminds us that this may be our last hope of making Him known to our hemisphere. Twenty-four million

Baptists in 28 countries and 38 conventions of North, Central and South America are now joining hands and hearts in prayer and witnessing to our beloved Americas. It behooves Arkansas Baptists—every church, every pastor, every member—to give their consecrated best to this effort to make Christ known to the masses about us.

These final months before the Crusade dates next spring must be filled with prayer, planning, preparation, and personal heart-searching. If this happens in enough churches, we may yet see Western Civilization saved and privileged to offer the whole world another witness of Christ and opportunity to repent!

In conclusion, what can I say?

Shall we assemble and adjourn only to return to "business as usual"? Or will Arkansas Baptists seize the challenge of these twin heartbeats and make missions and evangelism really vital in our churches in 1969?

Statisticians say we are the largest, the richest, the most influential Christian body in Arkansas. In light of that I suggest:

First, That we resolve our problems with Christian patience and love, abiding by the tried-and-proven practice of democratic majority rule.

Second, That we launch in 1969 unprecedented programs of evangelism and missions on every front of our work.

Third, That we realize that if we have anything to say to our weary, lost world, we had better say it now! Let the pulpits of all Arkansas Baptist churches become the sounding boards of the Gospel, centered in Jesus Christ, authorized by His Word, empowered by His Spirit, and all will hear—some unto salvation, others unto condemnation, but we will have delivered our souls!

The cover 'upon all flesh. . . .'

Preaching on the assigned topic "Power from Above," Southern Baptist Convention President W. A. Criswell emphasized that the prophecy of Joel 2:28 has been fulfilled in our day, as he spoke at the Tuesday night session of the Arkansas Baptist State Convention last week in Hot Springs.

Dr. Criswell used as his text: "I will pour out my spirit upon all flesh."

Tying the prophecy of Joel to the coming of the Holy Spirit on the Day of Pentecost, as recorded in Acts 2, Dr. Criswell said:

"There was a set time for the pouring out of the Holy Spirit. It was after our Lord's death, after his resurrection, upon his return to heaven that the prophecy of Joel was fulfilled. We live in that wonderful day. Now the Holy Spirit has been poured out upon all flesh . . .

"There is no distinction in age, in race, in culture, in education, in background. The Spirit is poured out upon all flesh. The pew can be as inspired and empowered as the pulpit, the laity as the ministry. Anywhere, anyone—there is no distinction.

"In Ephesians 5:18 Paul commands that Christians "be filled with the Spirit. . ." Every day we are to be filled—the deacons, the preachers, the women, the laymen, the executives. We are to be filled—all of us."

Dr. Criswell said that the pouring out of the Spirit upon all Christians places an obligation upon all of us to witness and work for Christ. "We honor God when we win people to Christ," he concluded.

Several minutes of the television documentary on the Hot Springs convention, to be shown Friday night (Nov. 29) on KARK TV Channel 4, Little Rock, from 9 to 10 p.m., will feature highlights of the Criswell sermon.



DR. CRISWELL

Arkansas State Convention accepts Southern College, disciplines churches

By ERWIN L. McDONALD

The Arkansas Baptist State Convention, meeting in Hot Springs Nov. 18-20 for its 115th annual session in its 120-year history:

Accepted as an institution of the convention a Baptist junior college; voted to withdraw fellowship from four churches on doctrinal grounds; and adopted a record budget for the ensuing year.

College accepted

Accepted as a full-fledged institution was Southern Baptist College, Walnut Ridge, which had its beginning in 1941 with classes meeting in the auditorium of First Church, Pocahontas, and which has grown to have a current enrollment of 937, with property valued at \$4 million and an annual budget of nearly \$1 million.

The college, which has received financial support from the convention for many years and was in the proposed budget for 1969 for \$95,788, will now have its own board of 24 members, elected by the convention, and will be given its share of the convention budget along with Ouachita University, from year to year.

Dr. H. E. Williams, founder and president of the college, and his board of trustees had offered the Walnut Ridge school to the convention as early as 1964. In the interim, special committees of the convention have conducted studies to determine how best the college could be received.

The committee making the report at this session of the convention proposed that the college be received and that Southern Baptist College and Ouachita University be henceforth operated under one board of trustees to be known as the Board of Christian Education.

Carl Bunch, Jonesboro, presenting the committee report, said that it was the feeling of the committee that there would be better prospects for a unified education program and safeguarding against divisive competition between the institutions under a common board than with each college having its own board.

W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, was the principal speaker against having one board. His amendment to the motion to accept the committee recommendation carried.

Vaught said the fact that the two colleges are 200 miles apart made it desirable for each to have its own board. The difference in the administrations of the two schools, one being a senior college and the other a junior college, was a further argument he presented.

Vaught said the approval of the single board proposal would give Arkansas "the only Baptist colleges in the Southern Baptist Convention without their own boards of trustees." He discounted fears that each institution having its own board would be divisive.

Fellowship withdrawn

The crisis involving the withdrawal of fellowship from four churches—University Church, Little Rock; First Church, Malvern; Lake Village Church, Lake Village; and First Church, Russellville—came early in the first session.

Leading the action for withdrawal of fellowship was Carl Overton, associational missionary of Hamburg, who served for several years as convention parliamentarian.

The action was pretty much a replay of action by the convention three years ago when it voted not to seat messengers from First Church, Russellville.

As Mr. Overton pointed out, the convention constitution provides that the convention "shall be composed of messengers from regular Baptist churches which are in sympathy with the principles and purposes" of the convention, and which desire to cooperate with other churches through the convention.

The point of contention was a definition of what constitutes "regular Baptist churches." Overton cited resolutions of the convention passed in previous sessions defining churches that practice "open communion" and "alien immersion" as not being "regular."

Merle A. Johnson Jr., pastor of First Church, Malvern, attempted to show that the Overton proposal itself violated the constitution. He argued that the convention is composed of messengers,

(Continued on Page 14)



PASTOR L. H. Coleman of Immanuel Church, Pine Bluff, presented the report of the Nominating committee.



PASTOR Padgett Cope of Calvary Church, Little Rock, presented the report of the Resolution committee.



PASTOR Burton Miley of First Church, Springdale, served as Convention parliamentarian.

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Baptist action in Hot Springs

(Continued from Page 11)

not of churches; that it is neither legal nor constitutional for the convention "to sit in judgment on messengers for practices of the churches;" that the fundamental question was "not one of the practices of the churches in question;" but of the messengers present; he contended that if there was to be a test of orthodoxy the messengers should be the ones questioned, pointing out that it was possible that individual messengers might not be in agreement with their churches on the questions at hand.

Johnson proposed "that each messenger of each church in question" be taken to a room "and interrogated before the credentials committee" and that the committee "confine its duties to messengers, not churches."

Mr. Johnson further proposed that "since we are a body of messengers and not churches in the technical sense" that "not only the messengers of the churches in question are subject to discipline, but that to be legally fair with our constitution, each messenger here who believes in Communion for Christians other than Baptists and [believes in] believers' baptism administered by other than a Baptist church be unseated as well, regardless from which church he comes."

Dr. John McClanahan, pastor of First Church, Pine Bluff, raised the question on whether the line is to be drawn just on churches which have voted to observe open communion or on those that have no such formal policy but which practice it.

Dr. McClanahan named several churches in Arkansas to which he had belonged and/or had served as pastor, including his present pastorate, and all of which, he said, actually practiced open communion, not restricting participation in the ordinance of the Lord's Supper to just Baptists.

President Thomas Hinson ruled that this was not the matter before the convention.

After the vote to "withdraw fellowship" from the churches, which was passed 491 to 312, a motion to instruct the executive secretary of the convention not to accept mission gifts from the excluded churches was ruled out of order on a citing of the constitution by Parliamentarian Burton Miley, Springdale, to the effect that the convention "shall never exercise any authority whatever over any church, nor shall it in any way interfere with the constitution of any church, or with the exercise of its functions as the only ecclesiastical body..."

Wednesday morning the convention passed unanimously a motion by Alfred R. Cullum, pastor of South McGehee Church, McGehee, which would open the way for reconciliation of excluded churches next year and in harmony with the disciplinary action just taken.

Under provisions of the Cullum motion, the convention president will name a "reconciliatory committee . . . to be available upon request to serve in dealing with current frictional situations in churches where fellowship has been withdrawn."

The committee would function only when and if it is approached by one of the churches in question and would then "counsel within the framework of the apparent wishes expressed by majority vote in the 1968 convention concerning the modes and manners of observing the Lord's Supper and receiving members into local churches."

Expressed intent of the action is "to make available an open door for restoration of fellowship." Should the committee's counsel be sought and rec-

onciliation effected, the committee would then report this to the credentials committee prior to the seating of the messengers in the 1969 convention and the credentials committee would then present its report to the convention for action.

Record budget voted

The convention voted a record budget of \$2,667,207. Of this, \$883,897 will be for Southern Baptist convention causes, and \$1,783,310, including \$325,758 for capital needs, for state convention causes. Budget item for Ouachita University, including capital needs, is \$524,196; for Southern Baptist College, also including capital needs, \$95,788.

Officers re-elected

The convention re-elected all three of its officers: Thomas A. Hinson, West Memphis, President; Judge Tom Digby, North Little Rock, First Vice President; and Kenneth Threet, Piggott, Second Vice President.

New committee set

Constitutional changes voted included provision for a nine-member rotating committee on nominations to place in nomination at the annual sessions names of persons to fill vacancies on convention boards and commissions.

It provides that "at each annual convention, the president will appoint one-third of this committee to three-year terms to replace the one-third rotating off, plus filling any vacancies that may exist on the committee at that time." The amendment further provides that the nominations made by the committee "must be as equitably divided as possible between the eight existing districts of our state convention."

Two amendments to the proposal were voted and included in the final action: one from John McClanahan,



PASTOR John R. Maddox of First Church, Camden, gave the report on The Crusade of the Americas.



PRESIDENT Lawrence Davis of A. M. and N. College, Pine Bluff, spoke Wednesday night.



CONVENTION Executive Secretary S. A. Whitlow presented the report of the Executive Board.

providing that at least one-third of the original nine and one of the three to be added each year thereafter shall be a layman; and one from L. H. Coleman, pastor of Immanuel Church, Pine Bluff, providing that the chairman of the committee shall be named from the one-year members of the committee.

Resolutions report

Eight resolutions were presented by Padgett Cope, pastor of Calvary Church, Little Rock, chairman of the Resolutions committee.

The first four expressed appreciation to the city of Hot Springs "who, in typical Hot Springs fashion, officially and unofficially, from the mayor to the man on the streets, have been friendly, hospitable, and accommodating; to Pastor Walter Yeldell and the staff, employees and membership of Second Church, "for gracious provisions and cordial entertainment," as hosts to the convention; to the Program committee, speakers, guests from various states and institutions, to President Hinson, with particular appreciation for his "Count-down to Convention" series carried in the Arkansas Baptist News-magazine; and to the convention officers, again with particular citation to President Hinson for giving himself "untiringly to the multitude of responsibilities and activities accompanying his office" and for the exercise of "unusual wisdom and dynamic leadership in the discharge" of his obligations and opportunities.

Other resolutions included:

One calling Baptists "to full dedication and prayer that the Holy Spirit will use the Crusade of the Americas to result in a mighty spiritual revival sweeping the hemisphere and the world" and to "pledge our prayerful support to our leaders as they seek to

guide us in this unprecedented evangelistic undertaking."

A resolution on human relations called for Arkansas Baptists to rededicate themselves "in the spirit of Christ to a ministry of reconciliation among all men" and to remind themselves "that all men stand as equals at the foot of the cross without distinction of color."

Baptists were further called to pledge themselves "to provide positive leadership in our communities, seeking through conciliation and understanding to obtain peaceful compliance with laws assuring equal rights for all," and pledging themselves "to go beyond these laws in the practice of Christian love."

A resolution relating to the problem of obscenity called for the convention to "urge all responsible Christian citizens to appeal to newstands and proprietors and sellers of all publications to refuse to sell such literature of lewd nature."

The resolution continued:

"Since the U. S. Supreme Court has ruled that ordinances and laws passed by counties and municipalities forbidding the sale of pornographic publications are in violation of the constitution, we urge a thorough investigation of new ways and means by which the filth can be legally controlled."

Individuals were urged to use their influence to get the "motion picture industry to reinstate and honor its own code of decency."

The "urgent hope" was expressed "that the television industry will reject its current programming of violence, immorality, and illicit sex in favor of basic moral values without which no nation can long endure."

The further hope was expressed that "Sunday television programming avoid conflict of interest with local church services as much as is possible."

In a resolution on state governmental affairs, attention was called to the fact that "there is abundant evidence that a mixed-drink bill will be submitted to the State Legislature in its 1969 session." The adoption of the resolution placed the convention on record "as opposing any legislation legalizing the sale of alcoholic beverage by the drink" and as appealing "to all the Baptists of Arkansas and all Christians to join in this opposition and to use every means to influence their legislators in opposing any such proposed legislation on this order." It was further urged "that we give every possible moral support to all legislators who are committed to the defeat of this proposed legislation."

The resolution concluded with commendation of "our state governmental officials for their efforts at prison reforms and all other efforts aimed at improving the general welfare of the citizens of our state in areas such as public education, law enforcement, mental health and rehabilitation and care for children."

Nominations questioned

Upon the presentation of the report of the Nominating committee Wednesday afternoon by its chairman, L. H. Coleman, John McClanahan asked a question relating to customary second terms for board members completing first terms. He pointed out that Earl Verser, a layman from Eudora, and donor of the money used to build the Verser Speech building on the campus at Ouachita University, had not been nominated for a second term to the Executive Board of the convention, and that four completing first terms on the Ouachita University board—Rheubin L. South, North Little Rock; George Jordan, Camden; Mrs. Clarence Anthony, Murfreesboro; and Robert A. Parker, Camden—likewise had not been nominated.

Replying to Dr. McClanahan's question as to why these had not been nominated by the Nominating committee, Dr. Coleman said he could not answer "without dealing in personalities" and that he would not answer.

Dr. McClanahan then moved to amend the report to include the nominations of South, Jordan, Mrs. Anthony, and Parker for places on the Ouachita board. Before this was voted on another amendment was considered to separate the nominations for the Ouachita board from the regular report and consider this separately. This and the McClanahan amendment were both voted down and the report as presented by the Nominating committee adopted.



DR. TAL BONHAM is elected president of the Executive Board.



MRS. NADINE BJORKMAN serves as Convention secretary.

Bonham elected

Following the Wednesday afternoon session, the Executive board of the convention, including members just elected, met for the purpose of electing a president. Tal Bonham, pastor of South Side Church, Pine Bluff, was elected from a field of three nominations. Others nominated included Dillard Miller, pastor of First Church, Mena, and John McClanahan.

Dr. Bonham succeeds Thomas Hinson, president of the convention, who had served as president of the board for two one-year terms and was not eligible for re-election.

In a pre-convention session of the board, held at Second Church, Hot Springs, on Monday morning of last week, the board approved the following dates for 1969 meetings:

Executive board: Jan. 14 and Aug. 19.

Operating committee: Jan. 14, April 1, May 13, and July 8.

Finance committee: Jan. 14, Aug. 5.

Program committee: Jan. 14 and April 22.

Phelps concerned

In a brief statement at the closing session Wednesday night, Dr. Ralph A. Phelps Jr., president of Ouachita University, implied that he expected to give up his position soon and expressed grave concern for the future of the University. His statement follows:

"Since I may not stand again before an Arkansas Baptist State Convention, I want to thank, from the bottom of my heart, the dedicated men and women who have worked with us in attempting to build a first-rate, Christian university. There are not enough words to express my gratitude adequately.

"Out of a deep sense of loyalty to those who have labored and sacrificed to build Ouachita and out of deep commitment to the students presently enrolled there, I want to make these final remarks:

"1. Unless more money and more intangible support are given to Ouachita, you are going to lose this school.

"2. No man can serve as president and be answerable, at the same time, to an official board of trustees and to an unseen, superboard, designated or self-designated.

"3. If the trustees do not have real as well as legal control of a school, the institution will shortly lose its accreditation. The trustees must be trusted with a trusteeship entrusted to them.

"4. Unless we Baptists work harder to project an image that will attract young people to our denomination, in a few years we shall not have enough people left to hold a convention."

The convention will meet next year on Tuesday through Thursday, Nov. 18-20, at First Church, Ft. Smith. Herbert Hodges, pastor of South Highland Church, Little Rock, will preach the annual sermon, with Paul McCray, pastor of Central Church, Jonesboro, as alternate.

Convention boards, committees elected at Hot Springs

EXECUTIVE BOARD

Terms to expire 1971:

Benton County: Dean Newberry, Rogers.

Black River: Leslie Riherd, Newport.

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Do you really care?

This question from the folk musical "Good News" is rather difficult to get away from. Baptist men and Royal Ambassadors need to "face up" to this question in relation to mission action and giving. At this season we are reminded of the many blessings for which we should be thankful. At the same time, we should be reminded of the opportunities we have had to share with others that which has made life so real and meaningful for us—assurance that is ours in Christ.

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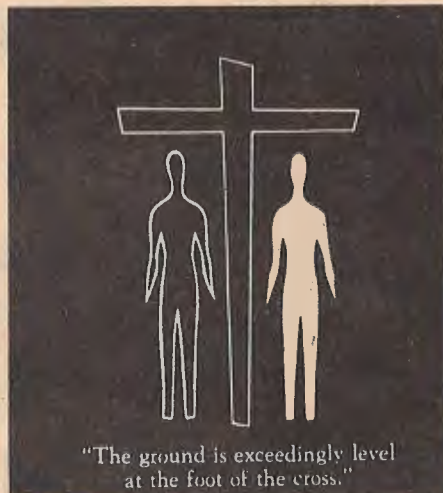
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in a building on a mission field and realize that the place of worship was made possible through the gifts of Christians who really care.

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Do you really care? Let's show we do by giving.—C. H. Seaton



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International Retreat



Dr. Boone

Dr. Starkes

Pictured above are Dr. Thomas Starkes of the Home Mission Board in Atlanta and Dr. Hal Boone, medical missionary in Uganda, Africa, two of the leaders for the International Retreat to be held during the Thanksgiving holidays.

Dr. John McClanahan of the First Church, at Pine Bluff, will also serve as a conference leader at the retreat, jointly sponsored by the Arkansas WMU and BSU Departments and the Student Department of the Sunday School Board.

All of Arkansas' 200 international students have been invited to the three day conference.

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Nations in need

Southern Baptists are ministering and witnessing to persons in 67 foreign countries through missionaries of the Foreign Mission Board. Much of the work overseas is financed by the Lottie Moon Christmas Offering.

KARK documentary features convention



Roginson films "What Are We Doing Here?"

"What Are We Doing Here?" a one-hour color television documentary on the annual session of the Arkansas Baptist State Convention in Hot Springs last week, will be shown on KARK-TV Channel 4, Little Rock, on Friday night of this week, Nov. 29, from 9 to 10 p.m.

The program was filmed as a result of action taken a year ago at the meeting of the convention at Immanuel Church, Little Rock. No provision has been made for a similar filming of next year's sessions.

Assigned to the project by KARK was Ray Roginson, public affairs and news photographer. Already a veteran cameraman with 17 documentaries under his belt, this was young Roginson's first Baptist convention to attend.

Himself a Missionary (Landmark) Baptist, a member of Antioch Baptist Church, Little Rock, Roginson said that he was inspired by the convention, particularly by the sermons and addresses.

Born in Lajolla, Calif., into a military family, Roginson has lived "all over the world." He is a graduate of Little Rock's Central High School and is completing his second year with KARK. Prior to going with KARK he was on the staff of another television station in Little Rock for three years.

His first big break as a television cameraman was covering the tragic fire a few years ago at the Searcy missile installation. His exclusive filming of this event was carried on the Walter Cronkite news commentary.

Little River elects association officers

The newly elected officers for the Little River Association for the coming year are: James Cannon, pastor of First Church, Lockesburg, moderator; James Priest, pastor of First Church, Ogden, vice-moderator; Gaines Armstrong, pastor of First Church, Murfreesboro, clerk; and Gene Arrington, Nashville, treasurer.

James Dean is the associational missionary of Little River Association.

Revivals

Freeman Heights Church, Berryville, Nov. 10-17; Keith Hamm, pastor of the church was evangelist; John Snow, song leader; Julia Baker, organist; Sue Summers, pianist; 4 for baptism, 4 by letter, 1 by statement, 1 commitment; 2 rededications.

Pray for
"CRUSADE OF THE AMERICAS"



Pioneer

Thanksgiving

By THELMA C. CARTER

If you were a young frontier boy or girl, living in a sod house in the early days of our country, your Thanksgiving Day would be quite different from today's festivities.

In the first place, your Thanksgiving dinner probably would consist of salt pork, corn bread, wild greens, and berry pie or fruit dumplings. Wild turkey or other game might be a part of your dinner if some member of the family were lucky at hunting.

The dinner would be cooked over an open fire in a crude fireplace or on a small sheet-iron stove. The Bible would be read and the family would pray.

How many times this Bible verse must have been read: "God is our refuge and strength, a very present help in trouble" (Psalm 46:1).

Courage and faith in God were needed to travel hundreds of miles in wagon trains to frontier settlements. Living in a sod house was quite an experience in itself.

Families worked hard to clear land for a small grain field, a place for a few cattle, and a spot for a sod house. People took pride in their new sod houses, however humble they might be. To serve a Thanksgiving dinner and have friends and neighbors in to share the day was a big occasion.

Some of the sod houses were one-room, cavelike dwellings built into the side of a hill or mountain. Others were built on open tracts of land.

The material of which these houses were made consisted of plowed squares of fresh, clean sod, usually buffalo

grass. These squares were laid one on top of another. Sod was also placed on the cut logs which made the roof.

During heavy rains or snows, moisture leaked through the dirt or sod squares. In dry spells, the dirt cracked and fell off in chunks. Besides the problem of leaking water, gophers, snakes, and mice would dig through the sod walls into the house.

In spite of housing problems, frontier families enjoyed the freedom and beauty of the forests, prairies, mountains, and plains of our great country. We can be sure a spirit of love, warmth, and faith in God filled the hearts of our frontier settlers in a special way on Thanksgiving Day.

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REALLY THANKFUL

By MARY E. JENKIN

If I am really thankful
For all of God's great care,
The gifts which he has given me
With others I will share.

A child across the city
Or one across the sea
May need a gift that I can give.
I'll give it happily.

I'll show that I am thankful
By word and also deed.
I am so glad I have a chance
To share with those in need.

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DOING GOOD

By B. W. TAYLOR

Boys and girls can serve the Lord by giving thanks to him. In turn for God's blessings, we should do good to our fellowmen. Use the Bible references to fill in the words starting with the letters in the word "thanks." Think of a particular blessing you have and of a good deed you can do in return.

T _____

1 Corinthians 15:57

H _____

James 4:6

A _____

Matthew 21:22

N _____

Philippians 4:19

K _____

2 Peter 3:18

S _____

Psalms 72:11

ANSWERS

serve, thankful, need, ask, humble, thanks, give

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Overcoming prejudice

BY DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work
December 1, 1968
Acts 15:1-35

This second unit, which deals with the theme, "The Power of the Gospel", concerns itself with the famous and most important Jerusalem Conference. The date of the council was 48 or 49 A.D.

This was the first major controversy of the early church. To their everlasting credit those present acted as Christians, the people of God. Perhaps in our day nothing has so hurt the cause of Christ as conducting a church's business in an unchristian manner. People are attracted or repelled to a particular church by the way church business is conducted.

I. The Background of the Conference (vs. 1-6).

The issue involved was doctrinal in nature. The meeting was not a clash of forceful personalities. The question to be resolved was not the possibility of a Gentile's being saved but the manner in which a Gentile could be saved. The "sect of the Pharisees" (v. 5) was the Judaizers who claimed that circumcision and keeping the law of Moses was necessary for salvation. Imagine the argument that faith was not enough. These Jewish legalists were not even straight on Old Testament salvation. How was one saved then? By faith. How was one saved in New Testament times? By faith. How is one saved today? By faith.

Thus a conference was convened to settle the issue. Keep in mind that the atmosphere was tense ("no small dissension" in verse two describes the situation). R. B. Rackham states (The Acts of the Apostles, p. 250):

"We may picture the scene thus. At the end of the "upper room," or of some Christian synagogue, sat the apostles and presbyters facing the multitude. In the center of the semicircle was the chair of James, the president of the Church of Jerusalem; S. Barnabas and S. Paul with the other delegates from Antioch."

II. The testimony of Peter (vs. 7-11)

The first speech was given by (who else?) Peter. After all, he was the spokesman of the Twelve. Simon Peter knew how Gentiles were saved because of his personal experiences. His conclusion was that God saves Gentiles on the same basis as He does Jews. This is the basis of faith. The distinction

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between Jew and Gentile was done away. How are hearts cleansed? By grace through faith. Please go back and read again the conversion experience of Cornelius which was fresh upon the mind of Peter as he testified (cf. Acts 10:1-48). Peter at first felt that Cornelius was an unclean Gentile and must submit to Jewish practices before he could be saved. Later, reluctantly, through a vision Peter learned the great truth that salvation for all is through faith in Christ.

III. The testimonies of Paul and Barnabas (v. 12)

The next testimonies came from Paul and Barnabas, prime figures in the calling of the conference. They simply related what they knew to be facts. Their testimonies resulted in the same conclusions as those reached by Simon Peter.

IV. The speech of James (vs. 13-21)

James was the leading elder of the Jerusalem Church. He was a man of great influence, especially in the city of Jerusalem. His testimony was the "clincher." This great leader affirmed the previous testimony of how Gentiles are saved. Then he exhorted the Gentiles to abstain from idols, from fornication, and "from what is strangled" (v. 20). James, therefore, summed up the debate in a great way and submitted a practical conclusion. His advice to the Gentiles when followed should lead to good fellowship between Christians from both Jewish and Gentile backgrounds. There is unity in the person of Christ. He brings unity among all true believers regardless of background and culture. Thus James removed a chief cause of offense in the minds of Jewish believers. The matter was settled in a Christian manner.

V. Decision of the conference (vs. 22-35)

James' proposition at once was unanimsously accepted by the group. Please note the democratic process followed by the council. Judas and Silas were selected to deliver a letter, from the council to the Antioch Church, stating that the decision of the council was that salvation is by grace through faith (see

vs. 27-30).

Thus a letter was to be sent along with the warmth of human personality so that questions could be answered if necessary by the two men. This was a wise decision and added dignity to the decision of the church leaders. What more could they have done to convey to the Christians of that day this momentous decision?

The church at Antioch rejoiced at the report (v. 31). Judas and Silas confirmed the report and were dismissed. Paul and Barnabas tarried in Antioch and continued their missionary labors.

Conclusion:

What are some lessons learned from study of this conference?

1. The group decisively confirmed that salvation was by grace.
2. There was a guarantee given of Christian liberty.
3. The conference demonstrated the practical way of settling disputes in the churches.

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Truly God, truly man

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

In the verses which have been selected for careful study this week, John dealt with one branch of the Gnostic heresy of his day.

The Gnostic movement, like our Democratic and Republican parties, had in its ranks people of widely differing views. One branch denied that Jesus was divine, but the branch which John was denouncing in this lesson denied that Jesus had "come in the flesh"—denied that he was really human. They said that his body was not really flesh but only seemed to be flesh—was an apparition.

The author laid down four criteria by which one can test these doctrines to determine whether or not they are genuine.

Tested by doctrine (4:1-3)

1. His opening admonition was: don't be religiously gullible. Some of God's people can be enticed to accept any new and strange idea that arises, especially wild and exotic religious ideas. Paul said that such people are "tossed to and fro and carried about with every wind of doctrine" (Eph. 4:13, 14). They are religious tumbleweeds who change courses every time the doctrinal winds change directions. These people try hard to be broad minded and succeed only in becoming shallow minded.

2. John urged his Christian friends to examine new teachings in the light of well established teachings. The particular teachings which were troubling John's people denied that Jesus was truly God and truly man. The true norm is that "Jesus Christ has come in the flesh;" and any doctrine which denied that, or cannot be harmonized with it, is false.

3. The soundness and correctness of one's entire theological system is determined by his attitude toward the person of Christ. If he parallels New Testament writers in viewing Jesus as truly human and truly divine, it is not likely that the remaining items of his theology will be far off. John said that false teachers were inspired by evil spirits; he also said that Christians have the Spirit of God abiding within (4:1, 4).

4. Any person who denies that Christ has become a man is led by the spirit of antichrist. (2 John 7 says that he is the antichrist.)

Tested by experience (4:4)

1. The Christian must evaluate doc-

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trines in the light of his Christian experience. New teachings which come along may sound attractive; but if they run counter to one's basic experience with Christ, they must be rejected as false. When new religious teachings appear, they should be (a) studied against the background of traditional and well established teachings, (b) examined in the light of one's own abiding experience with Christ, and (c) observed to see their effects on the lives of those who accept and follow them. New Testament writers were of the opinion that sound doctrine produces sound character.

2. The Spirit of Christ who dwells within the believer is greater than the evil spirits who dwell in the world (and inspire false teachers). In assuring his readers that they had overcome the false prophets and their antichrists, the apostle meant that since they were still in the Christian fellowship that was evidence of having overcome the forces which had been trying to pull them away.

Tested by response to the gospel (4:5, 6)

False prophets who deny Christ are themselves secular in nature and speak a secular message to a secular audience (v. 5). The fatal weakness of modern secular theology is that it presumes to promote the practice of Christian principles by unconverted people. Christian teachings and Christian standards of conduct will not be received and practiced by people who are not Christian. Jesus talked about a transforming experience at the beginning of the Christian life which is like beginning life anew with a new birth from above (John 3:4, 5). Paul talked about this experience as being like a new creation (1 Cor. 5:17). John says in this passage that those who know God listen to and receive the "word of God as preached by his messengers. All who hear and obey the Word of God are moved by the "spirit of truth" and all who do not listen to the Word of God are moved by the "spirit of error."

Tested by doctrinal stability (2 John 7-9)

Again John says that deceivers who deny the incarnation of Christ are antichrists. He warns against the loss of one's reward. His most definitive statement is in verse nine in which he ar-

International

December 1, 1968

1 John 4:1-6

2 John 7-9

gues (a) if a person "goes ahead" and in the future "does not abide in the doctrine of Christ", he does not have God now; and (b) conversely, if one does in the future abide in the doctrine of Christ, he does have God now. The proof that one has God today is that he continues in Christian doctrine in the tomorrows.

Doctrinal stability, abiding faith, and moral consistency go together and stay together. The man who lives by compromised ethical standards probably holds corrupted doctrinal views and a distorted faith.

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MAYBE it's a little austere, but my hairdresser says it just fits my personality.

—ARK-E-LOGY by Gene Herrington

Close call

"How close did it come to you?" asked the farmer, driving up to the tree where his hired man had taken shelter from an electrical storm.

"Well," stammered the hired man, "I don't know, but my pipe wasn't lit before."

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"The Only Way For
Modern Man"



Feminine intuition

by Harriet Hall

With international students

As Mission Action Leader of our Missionary Society it was my responsibility to help get food for the annual dinner for the International Students. Twelve people to fix chicken, six to make cakes, four to fix relish plates, others to bring bread, and so on until the task was complete.

I wish all of those who read this column could have witnessed this happy occasion which took place at the Baptist Student Center on the campus of the University of Arkansas. Students from many countries attended.

A student from India sat across the table from us. On my husband's right was a student from Pakistan. On my left was a young Chinese student from Malaysia, the oldest son in a family of eight children.

I pointed to his place card, bearing his name: Min Lee Yap.

"How do you pronounce it?" I asked.

"Yap—you say it the way Gary Cooper says 'Yes'—then it is easy to remember," he said. Actually the "a" was more like "ah" so he was pronouncing it "yop" rhyming with hop.

Pradeep, the student from India, spoke very honestly as he looked up from eating some rice and mushrooms. "I didn't think I would find anything I could eat here tonight—but this is very good," he said.

At that moment Yap asked me, "What is this?" He pointed to a radish. We had each served our own plates, buffet style, so I was interested to see that he had helped himself to generous samples from the relish trays, not knowing what he had on his plate. He also wanted to know about the others—which I quickly named for him—celery, carrots, pickles, olives. Before I could warn him he might not like it he had taken a healthy bite of a large radish. He looked puzzled. I assured him that it was all right not to eat them if he did not like them. He tried the olives next, and said, "This is better."

Turning from the subject of physical food to that of spiritual food, I asked Yap about religions in Malaysia. "About 50 percent are Muslims, about 40 percent are Buddhist," he said. "The remaining percentage include Catholics and Protestants," he added. "What about your faith?" I asked, and he replied, "I have no religion."

"Yap, would you visit us in our home? I asked.

"My English is not good," he said. "How should I answer—my honor?"

"That's fine, or you might say, 'I would like to come' or 'I would enjoy it.'"

Immediately he answered, "I would like to come—I would enjoy it."

Pray that others like Yap may have the opportunity to learn more about Christianity.

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

WCC to continue as 'movement'

NEW YORK—Protestant church leaders from three continents praised the World Council of Churches here for resisting pressure to become an "institution" and remaining instead a "movement" with freedom to range into diverse areas.

Dr. John C. Bennett, president of Union Theological Seminary, stressed the

"very great importance of the conferences and commissions that are called into being (by the WCC) and asked to speak for themselves. These bodies have the responsibility to speak not for the churches but to the churches."

Dr. Bennett was one of several churchmen who addressed a day-long conference of New York area laymen on the implications of the World Council of Churches' Fourth Assembly at Uppsala. (EP)

Hammett to retire in South Carolina

MYRTLE BEACH, S. C.—The general secretary-treasurer of the South Carolina Baptist Convention for the past seven years, Horace G. Hammett, announced during the state convention meeting here his plans to retire at the end of 1969.

Hammett told the messengers meeting in this coastal resort city that he wanted to give the convention's General Board "plenty of time" to find and recommend a successor. The new general secretary could be elected at the 1969 convention in Charleston, Nov. 18-20.

Hammett has been general secretary-treasurer since Jan. 1, 1962, and earlier had been assistant general secretary for 11 years. He will be 68 next year.

The three-day convention here gave major emphasis to missions and to the Crusade of the Americas evangelistic campaign involving 24 million Baptists in North, Central and South America.

A record budget of \$5,044,000 was adopted for 1969, allocating \$3.3 million for use in South Carolina and \$1.68 million for Southern Baptist Convention world mission causes.

The president of North Greenville Junior College inserted a somber note, saying that the Baptist school is in danger of losing its accreditation because of financial difficulties. The accrediting agency will study the college's affairs within the next month.

New president of the convention is Preston H. Callison, 45-year-old attorney from Columbia, S. C. Callison is a member of the state legislature and a prominent leader in Baptist affairs. (BP)

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