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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



November 25, 1971

Our anchor holds



ELM

The Bible is the great authority on how insecure man is on his own and how secure he is when he is depending upon God.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not," said the writer of Job (Job 14:1-2).

But Christ declared: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jn. 10:27-28).

Discussing the security of the Christian, C. H. Spurgeon, in his *Morning & Evening Daily Readings*, emphasizes that the Christian belongs to God, and is, therefore, secure, because of God's choice, his purchase, and his conquest.

Discussing the text: "The Lord's portion is his people" (Dt. 32:9), Mr. Spurgeon commented: "How are they his? By his own sovereign choice. He chose them, and set his love upon them. This he did altogether apart from any goodness in them at the time, or any goodness which he foresaw in them. He had mercy on whom he would have mercy, and ordained a chosen company unto eternal life . . ."

As to the purchase, Mr. Spurgeon said: "He has bought and paid for them to the utmost farthing, hence about his title there can be no dispute. Not with corruptible things, as with silver and gold, but with the precious blood of the Lord Jesus Christ, the Lord's portion has been fully redeemed. There is no mortgage on his estate; no suits can be raised by opposing claimants, the price was paid in open court, and the Church is the Lord's freehold for ever . . ."

Of possession of Christians by conquest, Spurgeon said: "What a battle he had in us before we would be won! How long he laid siege to our hearts! How often he sent us terms of capitulation! But we barred our gates, and fenced our walls against him. Do we not remember that glorious hour when he carried our hearts by storm? When he placed his cross against the wall, and scaled our ramparts, planting on our strongholds the blood-red flag of his omnipotent mercy? Yes, we are, indeed, the conquered captives of his omnipotent love."

The security that is in Christ stands above the wrecks and ruins of time. For Christ is "the same yesterday, and today, and forever" (Heb. 13:8); he "ever liveth to make intercession" for us (Heb. 7:25); and he is coming again to receive us unto himself (Jn. 14:3).

Erwin L. McDonald

In this issue

- Messengers to the Arkansas Baptist State Convention voted to amend the constitution, but first amended the amendment. See a summary story on the convention, found on page 6, which reports the action on the Committee of 25 recommendation.
- A new president has been elected by the Convention and he is featured on the cover this week. For more about Dr. South see the cover story on page 8.
- Baptists named to boards and committees are listed on page 9.
- The address by Tal Bonham to the convention begins on page 12.
- A plan for the growth of the campus of Ouachita University was unveiled at the time of the convention, in connection with the current fund raising campaign for Baptists' two schools. See a photo and story on page 15.
- Some of the personalities on the program for the convention are shown on page 11.
- A new director for the state missions department was named during the convention. See page 14 for more about R. H. Dorris.
- A layman has called preachers to help break down the wall of separation between the clergy and laymen in our churches. See this address by Glen Clayton on page 24.

Arkansas Baptist

NEWSMAGAZINE

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ERWIN L. McDONALD, Litt. D. *Editor*
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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.

South and Miller a vital Baptist team

Arkansas Baptists are doubly blessed in having two top-flight Baptist statesmen in key positions as a result of balloting last week in the Arkansas Baptist State Convention and in the reorganization meeting of the Convention's Executive Board—Rheubin L. South, pastor of Park Hill Church, North Little Rock, the new Convention president, and Dillard Miller, pastor of First Church, Mena, newly elected president of the Executive Board.

Not only have these men been outstanding as pastors and preachers, but both of them have long and

distinguished records of service in denominational affairs. As voting members of the Executive Board's Operating committee, they will have first-hand contact with the personnel and programing of the various departments of work of the board and will have tremendous leadership opportunities. We predict that their presence and participation in these key positions will add much more than mere dignity to the Arkansas Baptist scene.

These men are worthy of our prayers and our fullest support.

Thanks for a good effort

Tal D. Bonham and W. O. Vaught Jr., retiring presidents of the Arkansas Baptist State Convention and of the Convention's Executive Board, respectfully, along with Executive Secretary Charles H. Ashcraft and the Committee of 25, are due highest commendation for the noble efforts they have exerted toward healing the breach that has existed for a number of years in the Arkansas Baptist fellowship.

I had hoped that the recommendation of the Committee of 25 as submitted by the committee for Convention action would be adopted without change. It seemed to me that requiring nothing more of local Baptist churches wishing to send messengers to the Convention than adherence in doctrine and practice to "the principles and spirit of 'The Baptist Faith and Message' as adopted by the 1963 session of the Southern Baptist Convention" was a wise proposal. Especially did this seem so in the light of the fact that the purpose of the Arkansas Baptist State Convention, as set out in its constitution, is "to awaken and stimulate among the churches the greatest possible activity in evangelism, Christian education, and benevolent work throughout its bounds and to the ends of the earth; to cultivate closer cooperation among the churches and to promote concert of action in advancing all the interests of the Kingdom of God."

But the matter was considered at length in our Baptist democratic sessions and the majority voted to amend the Committee of 25 proposal to declare officially that "'The Baptist Faith and Message' shall not be interpreted as to permit open communion and/or alien immersion." The proposal as amended was then adopted overwhelmingly.

As I see it, the fact that the fellowship problem has not been finally solved is no reason for despair. Let us go on trying to outdo one another, not as spiritual policemen but as disciples of Christ seeking to know and do his will. One thing all of us can agree on, it is the command of Christ that we love one another. And "love suffers long and is kind." May God's will in this important matter be done—through us or in spite of us!

Bible study preview

One of the richest features of the sessions of the Arkansas Baptist State-Convention last week were the series of expositions by Professor David Garland of Southwestern Seminary on the Book of Job. Although he had only four 15-minute periods, Dr. Garland did unbelievably well in touching the highlights of this book, which is to be studied by Southern Baptists in their annual January Bible Study, now in a few weeks.

Pastors and others planning to teach the Book of Job will be interested to know that Ouachita University has scheduled an all-day study of the book, on the Ouachita campus Nov. 30. The morning session, from 9 a.m. to 11 a.m., will include: "Job and the Theology of Wisdom Literature," by Bill Elder; "Job and His Friends," by Vester Wolber; and "Filmstrip and Teaching Aids," by Cecil Sutley.

The afternoon session, from 1 to 3:15 p.m., will include: "Answers: Job and His Friends," by Jim Berryman; "Questions and Answers: Elihu and God," by Raymond Coppenger; and "Preaching Values of Job," by Bob Stagg.

Baptist resolutions and sin

The *Arkansas Gazette*, which did such a superb job, through its staffer Jimmy Jones, of covering what took place at our annual sessions of the Arkansas Baptist State Convention last week, has now exercised its journalistic prerogative of lowering its editorial boom on us. In its lead editorial Monday (Nov. 22) the *Gazette* spanked us for being overly concerned about whiskey, smoking, etc., and not so much as passing a resolution about our deadly sin of segregating our churches. The point is well taken. But the only way sin of any category can be dealt with effectively is on an individual basis, through the power of God. Perhaps we should have pointed this up, at least in our resolutions.

I must say it!

Self-imposed discipline



Dr. Ashcraft

Those who live with any degree of mastery on this one planet with its four billion residents are acquainted with discipline. We build fences, guard rails, and enact laws for the common good. Children must be protected in school zones and the public must be protected from the public.

The need of discipline is not the matter of debate but where it comes from puts the fat in the fire.

The more discipline one assumes and places voluntarily upon himself removes in exact proportion the discipline which will have to be exerted upon him from some other quarter. Laws exist only because of the lawless and discipline is only for the undisciplined.

There is a greater victory and glory to the discipline which is self-imposed. The person who keeps his weight under control of his own volition shares a finer victory than to be committed to a doctor's care. The citizen who teaches and trains himself to abide by the traffic laws shares a higher moment of glory than to appear at traffic school or traffic court to learn his lesson. The undisciplined cause great consternation and penalty to the self-controlled and standard-behavior folk, but it is still worth the effort to live our life under our own control in preference to forced

compliance.

The larger the crowd, the greater is the need for cool, disciplined people who forestall the riot, mob rule and anarchy. The larger the group makes more real the self-imposed restraints of which I speak. Autonomy creates a special problem within the masses. We are confronted in our Baptist life with it. We can solve it, hear me out.

Our board, agencies, institutions are required by directive to adhere to the *Baptist Faith and Message* on pain of dismissal and disfranchisement. The local churches through their elected board members and trustees have decreed this while they rightly assume 100% autonomy for themselves. Since no outside force can interfere with a sovereign, autonomous local church, our only hope is that local churches will voluntarily lay upon themselves the same restraints they forcefully impose upon others.

Seems fair to me that the original source of authority, the local church, should make no less binding upon themselves directives they rigidly enforce upon others of the same identical cloth. Let us pray that the common procedure of all secular life which says, "If you don't discipline yourself you will be disciplined," shall not come to the one and only institution in all creation which should be totally free.

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

Six Texas Baptist leaders oppose quarterly withdrawal

HOUSTON (BP)—Six state Baptist convention presidents, who sponsored a mass interracial evangelistic rally in the Astrodome here, have expressed regret over the Southern Baptist Sunday School Board's withdrawal of a quarterly for teenagers including a unit on race relations.

"The decision of the Southern Baptist Convention's Sunday School Board to withdraw from distribution a periodical with a picture of both black and white persons is not only regrettable but fails to reflect new attitudes of love which have grown at the grass roots of Baptist life," the presidents said in a joint statement.

"Those of us who were involved in what is believed to be the largest gathering of Baptists in recent U.S. history, in the Astrodome, Oct. 27, saw evidence of a common ground of all races around the cross of Jesus," they continued.

"We feel that this response of thousands of Baptists is eloquent testimony that this decision (by the Sunday School Board) ignored a wave of

new conscience over racial prejudice which has evolved in recent years. We join in expressing regret over the decision and in praying for the day when such attitudes will be no more," the statement concluded.

The Astrodome meeting of blacks, whites and Mexican-Americans, representing six Texas state Baptist conventions of more than 2.5 million members, was billed as a "spiritual spectacular." It drew more than 41,700 persons and resulted in more than 1,000 decisions for Christ.

The signers, included a white Southern Baptist, Jimmy R. Allen, San Antonio, now immediate past president of the 1.9 million-member Baptist General Convention of Texas; a Mexican-American Southern Baptist, Epifanio Salazar, Corpus Christi, Tex., president of the Mexican Baptist Departmental Convention (an affiliate of the BGCT); and a black president, W. F. Dudley, Houston, Baptist Missionary and Education Convention of Texas.

Other signers were black convention presidents: M. L. Price,

Houston, Missionary Baptist General Convention of Texas; P. S. Wilkerson, San Antonio, American Baptist Convention of Texas; and J. W. Brent, Houston, Baptist Progressive State Convention of Texas.

The statement came as a result of a Sunday School Board decision to revise *Becoming*, a Church Training quarterly for 14-15-year-olds, and a corresponding leadership quarterly, which had been printed but not yet distributed.

James L. Sullivan, Sunday School Board executive secretary-treasurer, and Allen B. Comish, director of the board's Church Services and Materials division, decided that a photo showing a black boy and two white girls conversing and some textual material by Twyla Wright, Casa Grande, Ariz., were "potentially inflammatory."

"A review of materials in the publishing process dealing with sensitive issues led us to observe that misunderstandings could result from release of this issue in its original form," Comish said.

Ft. Smith churchman enters the ministry



Mr. Wilson

Harry Wilson, music and education director at Haven Heights Church, Ft. Smith, for the past three years, and, prior to that, at Greenwood, entered the preaching ministry, Oct. 7, during revival services at Haven Heights Church.

Mr. Wilson has engaged in evangelistic singing and served as church music director on a part-time basis for nearly 25 years. He has served as treasurer of Concord Association for several years.

Mr. Wilson was saved in 1940, at Calvary Church, Ft. Smith, at the age of 29. He served as first sergeant during World War II. He and Mrs. Wilson live at 1411 Meadow Lane, Ft. Smith. They have a daughter, Mrs. Jackie Railey.

Mr. Wilson is available for a pastorate. Further information may be had from Concord Baptist Association, 5725 Rogers Avenue, Ft. Smith.

Waldo church calls youth, music director

Waldo Memorial Church, Waldo, has called Michael B. Evers to serve as youth and music director.

Mr. Evers is from Marshall, Tex., and had served in similar positions at Cross Roads Church, and East End Church, both of that area.

Formerly a member of the U.S. Air Force in Japan, he is presently attending Southern State College, Magnolia, on a G.I. bill. He and his wife Satsu, and infant son, Scottie, reside in Magnolia.

G. T. Parker is the pastor of the church.

H. Lee Lewis returns to Warren

First Church, Warren, has called H. Lee Lewis to pastor Southside Mission. Mr. Lewis returns from First Hobbs, N.M., where he served as special ministries director. This is his second period of service with Southside. He was pastor there from 1965 to 1969. On his first Sunday back, Southside membership welcomed Lewis with a Sunday School attendance of 101 out of an enrollment of 103.

Concord names new officers, buys new office building

Concord Association elected the following association officers at its 101st annual meeting: Charles Skutt, pastor of Spradling Church, moderator; Hoyle Haire, pastor of First Church, Booneville, vice moderator; Orville Haley, pastor of North Side Church, Ft. Smith, clerk; Harry Wilson, of Haven Heights Church, treasurer; Elton Pennington, pastor of North Side Church, Charleston, S. S. director; Orville Haley, pastor of North Side Church, Ft. Smith, C. T. director; Mrs. Donna Fine, Immanuel Church, Ft. Smith, WMU director; Bill Milam, Phoenix Village Church, Brotherhood director.

Concord churches reported the highest number baptized since 1954 and an increase of over 500 in Sunday School enrollment and attendance.

New pastors include: Leroy French, Bethel; Daniel Threet, Glendale. New staff members include: Paul Heisner,

Oak Cliff; Charles Efurd, Greenwood; and Curtis Shatley, Windsor Park.

Jimmy P. Crowe, Baptist Sunday School Board consultant, will speak at the "M" Night program Nov. 22 at Spradling and Nov. 23 at Paris. Orville Haley, Church Training director, has planned conferences for each age division.

The youth and other children division leaders will have an overview of the Bible Scriptures for the year. Ralph Davis, state C. T. secretary, will lead the adult conference and Mr. Crowe, the general officer's conference. Associational officers will lead the other conferences.

Concord has purchased an office building located at 1321 Dodson. The building will be renovated. It is hoped the association office can be moved to this new location about Dec. 1.

Woman's viewpoint Every good gift

By Iris O'Neal Bowen



Mrs. Bowen

As we drive down the highways and country roads, with the bales of hay in the fields and huge pieces of farm equipment huddled near the fences we are reminded that Thanksgiving Day is near again, and we will be pausing to give thanks for another year of plenty.

The things that God wants us to have have been provided, and we have more than we have ever had, but do we ever stop to consider the constancy of the God who provides our needs?

James 1:17, says, "Every good gift and every perfect gift cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

James is saying here that God cannot change from good, and every gift he gives is good.

God has made the sun and moon and stars: He allows them variation—the variation in the length of the days and nights, the variation in the sun's path—the fading and brightening of the stars and planets. And yet the Father of lights, the maker of the lights of the heavens, does not change! So if God does not change, nothing he gives us will be anything but good!

Should we not, then, as we receive these good and perfect gifts, when we have given thanks for them, go a step further and share our gifts with those less fortunate than we are?

In Luke 3, as John, the forerunner of Christ, came "preaching the baptism of repentance for the remission of sins," he warned the people to bring forth gifts worthy of repentance.

Then the people asked him, "What shall we do?"

John told them to share with those who have not, to be honest in their dealings with others and to refrain from violence and discontent.

All these are things that we, as Christians, will want to do; should even feel compelled to do, as God's unchangeable love shows through us.

If we are, indeed, the "firstfruits" of God's kingdom, we will want to express our thanks through God-like action toward our fellow man.

Comments may be sent to Mrs. Bowen at 4115 Ridge Road, North Little Rock, Ark. 72116.

Committee of 25 recommendation revised; Rheubin L. South named Convention president

— By the Editor —

The Arkansas Baptist State Convention moved a step closer to resolving a fellowship problem of several years, adopted a record budget, and elected a new president, in its 118th annual session and 123rd year, here this week.

For the first time in several years, messengers from three churches previously excluded from the convention in doctrinal disputes over the church ordinances of baptism and the Lord's Supper were seated, at the opening session Tuesday night of last week at Little Rock's Second Church, without protest.

At this session Chairman Wilson Deese, West Helena, of the convention's Committee of 25, which has been working for two years in the interest of healing the fellowship breach, gave the committee report.

The committee recommended that the convention constitution be amended to define the term "regular Baptist," as found in the constitution, as "those Baptist churches which in doctrine and in practice adhere to the principles and the spirit of 'The Baptist Faith and Message' which was adopted by the 1963 session of the Southern Baptist Convention and adopted by the 1970 session of the Arkansas Baptist State

Convention as its doctrinal guideline."

The committee recommended, further, the addition of the sentence: "The Baptist Faith and Message' as adopted by the Southern Baptist Convention on May 9, 1963, shall be the doctrinal guideline for this Convention."

The churches previously excluded from alleged practicing of alien immersion and/or open communion, and which were represented by messengers this year, were First Church, Russellville; First Church, Malvern; and Lake Village Church.

A fourth church that had been in the group, University, Little Rock, has been reorganized into the Lake Shore Drive Church, at the same location, and is now regarded as being in full fellowship with the Pulaski Baptist Association and the Arkansas Baptist State Convention.

Harmonious beginning

Obviously surprised at no objection being raised to the seating of the messengers, convention President Tal D. Bonham led an unscheduled prayer of thanksgiving for the apparent unity of the convention. But inquiries from two messengers as to the privilege of debating and possibly amending the recommendation of the Committee of 25 at the time it was to be acted upon,

the next day, indicated possible trouble ahead.

Wednesday morning, on the motion of Wayne Davis, pastor of Oak Grove Church, Rt. 3, Van Buren, the convention voted 389 to 263 to amend the recommendation of the Committee of 25 to state that "'the Baptist Faith and Message' shall not be interpreted as to permit open communion and/or alien immersion."

The amended recommendation then was adopted by near unanimous vote, thus becoming a part of the constitution.

Messengers from the three churches in question were not challenged, although one, Phillip Nix of the Malvern church, a layman, announced to the convention that he was leaving.

Record budget set

The convention voted unanimously to adopt a \$2,974,190 budget for 1972, an amount greater by \$222,012 than the 1971 budget. For the first time in the history of the convention; the amount proposed for the Southern Baptist Convention is \$1 million.

The amount remaining for the state convention causes is \$1,609,677, plus \$364,513 for capital needs.

Ouachita University is to receive \$420,433 for operation and \$156,797, for



Baptists of Arkansas entering Second Church, Little Rock, for the opening session of Arkansas Baptist State Convention, Tuesday night of last week.

Photo by Robert Thomas

a total of \$577,230. Southern Baptist College, the convention's junior college at Walnut Ridge, is to receive \$59,486 plus \$46,377 for capital needs, for a total of \$85,863.

(For detailed budget items, see our issue of Oct. 14.)

The convention gave official approval to goals totaling \$4 million in the current Ouachita-Southern College fund campaign, half of which has already been pledged—\$3 million to go to Ouachita and \$1 million to Southern College.

In presenting the proposed budget, W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, and president of the Executive Board of the convention, expressed appreciation for the fact that Cooperative Program gifts thus far show an increase of 10½ per cent over the total for the corresponding part of 1970. He said that this compared with an increase of 6 percent in Cooperative gifts this year for the Southern Baptist Convention.

The convention elected Rheubin L. South, pastor of Park Hill Church, North Little Rock, president; Paul Sanders, of Geyer Springs Church, Little Rock, first vice president; and James Sawyer, a layman from First Baptist Church, Benton, as second vice president.

Resolutions passed on morals and alcohol

Resolutions passed by the convention included one on contemporary morals and one on the labeling of alcoholic beverages.

Taking note of "a growing concern because of permissiveness, license and

even encouragement in the areas of pornography and illicit sex and other areas of moral laxity in our cities, towns and on the campuses of our institutions of higher education," the resolution on contemporary morals placed the convention "on record as opposing legislation or the interpretation of existing legislation that would encourage immorality among our young people or adults." It further resolved "that we oppose the use of any 'four-letter' words or other offensive language on a TV series or cartoons that are slanted at children or youth."

The other resolution took note of "the harmful effects of alcoholic beverages upon the human body" and "an increasing number of fatal accidents caused by drivers under the influence of alcoholic beverages," and resolved "that we urge our elected representatives in Congress to initiate and support legislation to require the labeling of alcoholic beverages as potentially hazardous to the health and safety of the user and that copies of this resolution be sent to Arkansas members of Congress."

The resolution on contemporary morals was amended to require that copies of it be sent to a number of public officials, including the Arkansas delegations in both houses of Congress, the President of the United States, and Governor Dale Bumpers.

Evangelist Tom Skinner, of Brooklyn, N.Y., in an address before the convention Thursday morning, deplored the failure of Christians and churches generally to "forsake all to

follow Christ."

Without calling the name of the Sunday School Board of the Southern Baptist Convention, he expressed his concern and disappointment "on reading recently, in the *Wall Street Journal*, about an agency of a large religious denomination withdrawing from circulation a quarterly because it carried the photograph of a young Negro boy and two white girls." He apparently was referring to the Sunday School Board's withdrawal recently of the publication *Becoming*.

"This says to me that this agency is more concerned with doing what is expedient from a profit standpoint than with following Christ in human relations," he said.

In an appearance before the closing session of the Convention, Thursday afternoon, a group of students from Ouachita University read a resolution protesting the action of the Sunday School Board of the Southern Baptist Convention for the recall of the youth quarterly *Becoming* because it carried a photograph of a Negro boy and two white girls.

The resolution, prepared by the Human Relations committee of Ouachita students, was read by Darrell Cluck, Ft. Smith, co-chairman of the committee, by unanimous consent of the Convention but not for Convention action.

The resolution stated: "We, the undersigned students of Ouachita Baptist University, wish to express our discontent with the recent action of the Sunday School Board of the Southern Baptist Convention with regard to their recall of recent literature, the cover of which depicted a racially mixed group, and which the Sunday School Board deemed 'potentially inflammatory.' As students of a Christian institution, and as a group of concerned Christians, we feel that this action is inconsistent with the example of our Lord."

Cluck urged the messengers to the Convention to take the resolution home with them. He said later that his committee planned a letter-writing campaign to express its discontent to the Sunday School Board.

The 1972 convention, as previously voted by the convention, will be held at Second Baptist Church, Hot Springs, next November, with Bernes K. Selph, pastor of First Church, Benton, as preacher of the annual sermon and with Clifford Palmer, pastor of First Church, Springdale, as alternate.

The time and place for the 1976 convention were set for Nov. 16-18, 1976, at Park Hill Church, North Little Rock.



Wilson Deese, pastor of West Helena Church, and chairman of the Committee of 25, as he made his committee's report to the Arkansas Baptist State Convention.

New convention president R. L. South says Baptists 'hooked on something big'

— By the Editor —

The Arkansas Baptist State Convention's new president, Rheubin L. South, pastor of Park Hill Church, North Little Rock, was born in Oklahoma, reared in New Mexico, and has been an Arkansan since 1952.

Dr. South was born in the rural community of Criner, McClain County, Okla., on Dec. 16, 1921, a son of M. V. and Blanch Edith Phillips South. He moved with his family, at the age of 2; to Portales, N.M., where he grew up and received his education through high school and college.

"But I have roots in Arkansas that few people know about," he said. "My maternal grandfather, Lee Phillips, served as a Freewill Baptist minister in Arkansas and is buried in Charleston. And my mother was born in Charleston."

Dr. South's college education at Eastern New Mexico University, Portales, was interrupted by a stretch with the 100th Bomb Group of the 8th Airforce, during World War II, as a bombardier. Except for shuttle runs to

Russia and Italy, he operated for the most part out of England, making sorties on targets in Germany, Belgium, and France. He came out of the service as a captain and the possessor of three distinguished flying crosses and five air medals. He continued to serve in the military reserve for 10 years. He is now chief of the Chaplaincy section of the Arkansas National Guard.

Back in civilian life, with a wife to support—he had married Miss Verna Roberts of Clayton, N.M., in 1944—he opened a dry cleaning business in Lovington, N.M., to pay his way through college.

The business prospered and he was soon handling more money than he had ever seen before. But, strangely, he was not happy. He lost his appetite and found it increasingly difficult to sleep. Finally he went to a preacher friend, the late W. E. Barnes of Houston, then pastor of First Church, Portales.

"Come into my study and let us pray about your problem," the pastor said.

"I have never had such an experience

before or since," Dr. South recalls. "By the time this prayer session was over I knew exactly what I had to do. I knew that God was calling me to preach, and I have never since had any doubts about it."

Giving up what had developed into a lucrative business, Dr. South went to Southwestern Seminary for his theological education. There he earned the B.D. degree and did one year of graduate work in Old Testament and Hebrew.

His first pastorate was of the rural Yarrellton, Tex., Church. The place was small, with just a post office, a blacksmith shop, a grocery store, a school, and the church, "but with some of the finest people in the world."

His second and only other pastorate besides Park Hill was of Fairview Church, Grand Prairie, Tex., where he served for a year.

He came to the Park Hill Church pastorate in January of 1952 and has seen the church grow from a small beginning to become one of the outstanding



Among the first to congratulate Convention President Rheubin L. South following his election were his wife, Verna, and W. O. Vaught Jr., retiring president of the Executive Board.



The newly-elected president discussed his views on convention happenings with television reporter Charles Kelly of Channel 11.

churches of the state. The church has grown to a membership of 2,000 and has for many years ranked near the top in per capita giving.

The South family has long been boosters of Ouachita University. Dr. South served for a total of nine years on the Ouachita board, one year as board chairman, and is currently vice chairman of the \$4 million fund campaign for Ouachita and Southern Baptist College. The Souths' son, Greg, who will receive the M.D. degree next June from the University of Arkansas Medical School, and their older daughter, Sharon (Mrs. Mark Coppenger, of Nashville, Tenn.), are both Ouachita graduates. Their daughter Diedra, a senior this year at Northeast High School, North Little Rock, plans to enroll at Ouachita next September.

An honorary D.D. degree was conferred upon Dr. South by Ouachita several years ago.

For recreation, Dr. South likes to hunt, fish, golf, and read history. He particularly likes the *American Heritage* hardcover magazine and Churchill's historical series.

Active in denominational affairs, Dr. South has served for more than 10 years on the Executive Committee of the Southern Baptist Convention. For two years he was chairman of the Program subcommittee of the Executive Committee and he is now chairman of the Institutions subcommittee, working with the seminaries of the Southern Baptist Convention.

Currently he is serving on a committee of 15 provided for by the Southern Baptist Convention to make a periodic survey of the programs of the SBC institutions, commissions, and agencies.

He was a member of the Executive Board of the Arkansas Baptist State Convention for a total of six years and served as president of the board for three years of this time.

He is a former president of the Baptist Pastor's Conference of Pulaski County and is currently chairman of the North Little Rock Library Commission and of the North Hills Exceptional School board.

Enthusiastic about Baptist progress in Arkansas, Dr. South said: "We (Arkansas Baptists) have to stay hooked in on something big. Next to evangelism and missions, the big thing for us right now is the Ouachita-Southern College campaign."

He said that the Lord is blessing Baptists of Arkansas "because they are trying to do something."

New members of boards and committees

Following is a list of those who were named to boards and committees by action of the Arkansas Baptist State Convention last Thursday in Little Rock:

Executive Board

Terms to expire in 1974:

Harry Wigger, Bentonville, Benton County Association; Jim Tillman, Walnut Ridge, Black River; *Richard Hudson, Harrison, Boone-Newton; *Wendell Henderson, Waldron, Buckner; Curtis Stillwell, Cedar Glades, Buckville; *Glenn Hickey, Mt. Ida, Caddo River; Harold O'Bryan, Cabot, Caroline; Elmer Griever Jr., Berryville, Carroll County; Damon Shook, Hot Springs, Central; *Gene Bell, Van Buren, Clear Creek; Charles Whedbee, Ft. Smith, Concord; Elton Pennington, Charleston, Concord; Noel Barlow, Dermott, Delta; William West, Conway, Faulkner County; *Joe Taylor, Paragould, Greene County; *Edwin Moss Jr., Star City, Harmony; R. A. Bone, Batesville, Independence;

Glenn Morgan, El Dorado, Liberty; Dennis Dodson, Leachville, Mississippi County; R. Wilbur Herring, Jonesboro, Mt. Zion; *Bob Lyon, North Little Rock, North Pulaski; Dillard S. Miller, Mena, Ouachita; W. O. Vaught Jr., Little Rock, Pulaski County; Wade Carver, West Memphis, Tri-County; Lester C. Nixon, Bee Branch, Van Buren County; Paul Wheelus, Springdale, Washington-Madison;

Mrs. George Tharel, Fayetteville, District 1; Mrs. John Copeland, West Memphis, District 6; and Mrs. Raymond Coppenger, Arkadelphia, District 7.

Terms to expire in 1973 (filling unexpired terms):

Billy R. Usery, Clarksville, Clear Creek; Bill Williams, Ola, Dardanelle-Russellville; *John Miller, Camden, Liberty; and Thomas A. Hinson, West Memphis, Tri-County.

Terms to expire in 1972:

Richard Vestal, Monticello, Bartholomew; Noel Tanner, Salem, Big Creek; Pat Titsworth, Malvern, Central; and Carl Teague, Dumas, Harmony.

Arkansas Baptist Foundation

Terms to expire in 1974:

*Bill Goodrich, Little Rock; *Carbon Sims, Pine Bluff; *Judge Richard Wells, Fayetteville.

Arkansas Baptist History Commission

Terms to expire in 1974:

Walter Yeldell, Hot Springs, District 5; William Garner, Texarkana, District 7; Bernes K. Selph, Benton, member at large.

Terms to expire in 1972:

Burton A. Miley, Springdale, District 1.

Arkansas Baptist Family and Child Care Services

*Cecil Tedder, Searcy; *Gene Herrington, Little Rock; *Van Evans, El Dorado; *W. N. Nichols, Fountain Hill; Mrs. Gilbert Hatcher, Pine Bluff; and Homer Shirley Jr., Crossett;

Terms to expire in 1973:

*J. D. Dryer Jr., Mountain Home.

Baptist Memorial Hospital, Memphis

Terms to expire in 1974:

L. H. Coleman, Pine Bluff; *J. B. Strickling, Osceola; and *Alvin (Bo) Huffman Jr., Blytheville.

Baptist Student Union Advisory Board

Terms to expire in 1974:

*John Purtle, Batesville, Dist 2; *W. M. Freeze, Jonesboro, District 3; *Jimmy Shults, Pine Bluff, Dist 8; Wilson Deese, West Helena, Dist 6; Paul Sanders, Little Rock, Dist. 5.; *Walter Smiley, Little Rock, Dist. 5.

Terms to expire in 1972:

Billy R. Usery, Clarksville, Dist. 4.

Ouachita Baptist University

Terms to expire in 1974:

*Pete Raines, Crossett; Walter Yeldell, Hot Springs; Johnny Jackson, Little Rock; *Jim Green, North Little Rock; *Joe Niven, Dermott; *Earl Verser, Eudora; *John B. May, Little Rock; *Dwight Linkous, Little Rock; Ray Crews, Osceola; Kenneth Threet, Piggott; *Dale Ward, Little Rock; *J. H. Spears, West Memphis; *John Clem, Osceola; *Ivy Scallion, Pine Bluff; Gerald Taylor, Stamps; and Paige Patterson, Fayetteville;

Terms to expire in 1973:

*Senator Robert Hudson, Harrison.

Christian Civic Foundation of Arkansas, Inc.

Terms to expire in 1974:

*Charles Templeton, Cabot; Lendol Jackson, Walnut Ridge; James E. Hill Jr., Hot Springs; Charles Skutt, Ft. Smith; and *Sturgis Miller, Pine Bluff.

Constitution and Bylaws Committee

Terms to expire in 1974:

Burton A. Miley, Springdale; and Carl Overton, Hamburg.

Convention Program Committee

Terms to expire in 1974:

Padgett C. Cope, Little Rock.

*Indicates laymen

Noted Baptist layman calls for greater involvement of Christians

Christianity's great impediment today is too many professed believers who are just nominal Christians, declared Chief Justice Carleton Harris of the Supreme Court of Arkansas, in an address last week to the Arkansas Baptist State Convention.

Justice Harris said that such nominal Christians "put in their appearance once a week, or less, at church and feel they are sacrificially serving Christ by condescending to do that much."

"We need laymen who will become involved, get right into the forefront in carrying out God's program," he said.

Prayer was described by Justice Harris as "the most precious privilege of a Christian." But he said that if the problem with which we are confronted is one that we can do something about, God expects us to do our part. "We are not just to call upon him and wait for the miracle to happen. We are to bend our energies and our strength to the end that it may come to pass."

Discussing the Christian's obligation to witness, Justice Harris said: "As far as winning the unsaved is concerned,

the obligation of the Christian layman is fully as important as that of the pastor. A church, though pastored by the most dedicated minister in the world, cannot progress if its people drag their feet.

"The world cannot be won for Christianity unless men and women of every trade, vocation, and profession become involved in winning souls."

Calling for integrity of Christian character, Justice Harris said: "There are those who, irrespective of how much they give to the church or how often they attend could never be soul-winners once they acquire a reputation for unchristian conduct. As examples of these consider:

"The merchant who charges more than his merchandise is worth;

"The 'goldbricker' who does not give his boss an honest day's work;

"The real estate dealer who sells as a good bargain a house he knows to be a bad bargain;

"The doctor who operates for appendicitis when there is no appendicitis;

"The lawyer who, to gain a fee, advises his client to go to court when he knows the client can't possibly win;

"The dishonest advertiser;

"The bribed public servant;

"The income-tax cheater."

Justice Harris emphasized the opportunities of Christian parenthood. "I am afraid that one of our greatest shortcomings has been in the area of our responsibilities as Christian parents," he said. "Many of us have failed to instill in our young people a proper appreciation for the church and its organizations, and, what is more important, we may have failed to instill a proper faith in God."

Editor's note: Justice Harris is an active layman in South Side Church, Pine Bluff, Tal D. Bonham, pastor.

'Only the Christian has no fear of truth'

By H. D. McCarty

Pastor, University Baptist Church, Fayetteville

Many parents have called me up to say that their young people were strong Christians at home but since they arrived at the University they have lost their faith. My reply is that they never had a faith to begin with.

We bring our young people up without challenging them to serious discipleship, never teaching them the basics of our New Testament faith. We have kept them in a protected, spiritual greenhouse and when their Mickey Mouse faith hits a hydrogen bomb world it just won't stand.

We have students who are 20 years old mentally, 20 years old physically, but about two years old spiritually. And one can't live a 20-year-old life on a two-year-old faith.

Many students have gained an anti-intellectual concept from their pastors. Many pastors have spoken in areas in which they were not qualified to speak. I go on record today to say that there is no conflict between all the assured findings of science and the faith as we find it in the Old and New Testaments. A person who finds conflict in these two aspects of truth is either unformed or ignorant about the Bible or science or both.

Many students have been damaged, not by the University but by the mentality passed on to them from their churches which was the result not of biblical faith but of the traditions of men.

Many of our students come to us with a fear that too much truth might hurt their faith. Someone has taught them that it is a sin to doubt! Rubbish! All true faith must come after honest doubt. Faith means nothing unless one has the option of no faith or doubt.

Only the Christian has no fear of truth. All real truth comes from the Father. He has created us and all truth is in harmony with his character.

I challenge students wherever I go to come up with a better option than Jesus Christ. If there is a better alternative than Jesus Christ in this life I want to find it! I am not afraid to make such a deal with anyone for I know there is no other option greater than our Lord Jesus. He is the way, the truth, the life! —From an address, "Reaching Students in an Age of Revolution," given at the Pastors' Conference of Arkansas Baptist State Convention last week in Little Rock.

Committees appointed

ORDER OF BUSINESS

Dean Newberry, Rogers, Chm.
Dan Blake, Arkadelphia
Mason Bondurant, Jacksonville
(Dr.) Glen Clayton, Fayetteville
Lex Eaker, Sheridan
C. A. Johnson, Paragould
Don Nall, Pine Bluff
(Dr.) James Sawyer, Benton
Emil Williams, Jonesboro

RESOLUTIONS

Paul Sanders, Little Rock, Chm.
(Mr.) Joseph Buffalo, Little Rock
Padgett Cope, Little Rock
Joe Hester, Wynne
Don Moore, Fort Smith
Paige Patterson, Fayetteville
(Mr.) Paul Power, North Little Rock

TELLERS

Eddie McCord, DeWitt, Chm.
James Brettell, Stuttgart
David Crouch, Warren
Al Cullum, Fayetteville
(Mr.) Hunter Douglas, Little Rock
Jim Tillman, Walnut Ridge
(Dr.) C. W. Rasco, DeWitt

PARLIAMENTARIAN

(Dr.) Bob Riley, Arkadelphia
Assisted by:
Burton Miley, Springdale
Don Hook, Little Rock
Eddie McCord, DeWitt
Carl Overton, Hamburg
Gerald Trussell, Hope
James Zeltner, Ft. Smith



Program personalities

TOP: Entertainer Anita Bryant, who sang and gave her testimony at a presentation for the Ouachita-Southern Advancement Campaign; MIDDLE: Evangelist Grady Wilson; BOTTOM: Bible expositor D. David Garland, Parliamentarian Lt. Governor Bob Riley, and Robert Parrish, who helped interpret for the deaf.



Grieve not, quench not, but be filled

By Tal D. Bonham, Th.D.
Pastor, South Side Baptist Church, Pine Bluff

President's Address, Arkansas Baptist State Convention, Nov. 16



Dr. Bonham

Nelson Bell, the father-in-law of Billy Graham, once said, "Ignoring the place of the Holy Spirit in individual salvation and the life of the church might well be called the great omission of the 20th century."

Carl F. H. Henry voiced the same conviction when he said, "The most misplaced person of the 20th century is the Holy Spirit."

The Holy Spirit has a unique ministry to the unsaved. Jesus said that he convicts "the world of sin, and of righteousness, and of judgment" (Jn. 16:8).

Jesus said, "No man can come to me except the Father which hath sent me draw him" (Jn. 6:44). God's drawing power is the Holy Spirit. The unsaved person first recognizes that he is a sinner by the work of the Holy Spirit. Then he comes to see that the sacrifice for his sins has been made by the shed blood of Jesus Christ, the Lamb of God. The Holy Spirit will never upstage Jesus. He is in the world today to magnify the Lord Jesus Christ.

When one receives the Lord Jesus Christ, something almost unbelievable happens. The Holy Spirit comes to dwell in the body of the Christian! According to the Word of God, each Christian becomes "The temple of the Holy Spirit" (I Cor. 6:19).

The word used for "temple" here is the word that described the inner sanctuary of the Old Testament temple. It is that Holy of Holies where God dwells. When the New Testament says that the Christian is the "temple of the Holy Spirit," its message is loud and clear: God dwells not in the sanctuaries of our massive buildings, but God dwells in the sanctuary of every Christian! Thus, we are challenged by Paul to present our bodies "a living sacrifice, holy, acceptable unto God which is our reasonable service" (Rom. 12:1).

Here is something that staggers the imagination: my body has become the temple of the Holy Spirit! I have been divinely occupied by one who frees from fear, endows with power, enriches with love, and enlightens with wisdom (II Tim. 1:7).

In the New Testament, we find three vital imperatives concerning the Holy Spirit in the Christian's life. Two of them are negative and one is positive. Here are three vital commands for every Christian:

Grieve not the Holy Spirit (Eph. 4:30)

Quench not the Spirit (I Thess. 5:19)

Be filled with the Spirit (Eph. 5:18)

I. Grieve not the Holy Spirit (Eph. 4:30-32).

The Bible teaches that it is possible for a Christian to grieve the Holy Spirit. It is God's will for the Holy Spirit to fill us moment by moment and to control our thoughts, our words, and our deeds. When we refuse to let the Holy Spirit fill us, we grieve him. It has the same effect upon him that it would have upon you if you returned to your home this evening and were refused entrance and freedom in your own household. When we do not allow the Holy Spirit to fill us, we gradually become filled with unholy spirits thereby grieving the Holy Spirit.

The unholy spirits

I am sure that the Apostle Paul did not mean to be exhaustive in his list. However, immediately after the command, "Grieve not the Holy Spirit of God" he mentions six unholy spirits.

First, there is "bitterness." The Greek word used here is a unique word and can be found in only three other New Testament verses. It describes long-standing resentment or the spirit that refuses to be reconciled. It describes that one who nurses his anger and keeps it warm while brooding over insults and injuries of the past.

It speaks of a trait that grows deep in the heart of a Christian like the deep roots of a worthless weed. And how destructive this weed can be! The writer of Hebrews uses this unique word when he says, "Try to stay out of all quarrels . . . Look after each other so that not one of you will fail to find God's best blessings. Watch out that no bitterness takes root among you, for as it springs up it causes deep trouble, hurting many in their spiritual lives" (Heb. 12:14, 15 Living Bible).

Bitterness is an unholy spirit. It grieves the Holy Spirit!

Second, Paul mentions "wrath." This word (*thumos*) describes impulsive anger. Like the flame that comes from burning straw, it quickly blazes up and, just as quickly, subsides. We are admonished in the same chapter, "Be angry and sin not; let not the sun go down upon your wrath" (Eph. 4:26).

Temper is an unholy spirit. It grieves the Holy Spirit!

Third, there is the word "anger." This word (*orge*) describes what happens in our lives when our temper goes unnoticed. Anger is temper which has become habitual and long lived. It is what we might call "the grumpy spirit."

The "grumpy spirit" is an unholy spirit. It grieves the Holy Spirit!

Fourth, Paul uses the word "clamor." This word describes the argumentative, divisive, troublemaking spirit. This Greek word was often used in an attempt to imitate the raucous sound of the raven. This describes the loud, boisterous, know-it-all who believes that every argument must be supported with loud insults.

The argumentative, troublemaking spirit is an unholy spirit. It grieves the Holy Spirit!

Paul's fifth unholy spirit is "evil speaking." This includes all of the sins of the tongue, such as gossip, backbiting, criticism, and filthy language. It is no wonder that James described the undisciplined tongue as "set on fire of hell itself" (James 3:6).

When we gossip, backbite, criticize, and use filthy language we have exemplified an unholy spirit which grieves the Holy Spirit!

"Malice" is the final griever of the Holy Spirit. The malicious spirit is often cherished without consciousness. Then, something occurs to call it forth. Like a wild beast released from his cage, animosity spews out of the mouth.

The malicious spirit is an unholy spirit. It grieves the Holy Spirit!

The Bible teaches that we must "put away" long-standing resentment, impulsive anger, the grumpy spirit, the argumentative attitude, the sins of the tongue, and the malicious spirit. The verb "put away" is in the aorist tense in the Greek language. It carries the idea of picking up and carrying away once and for all these things that grieve the Holy Spirit.

Replacing the evil

To replace these unholy spirits, Paul makes three suggestions: Be kind, tender-hearted, and forgiving.

Kindness is compassion in action. It is putting ourselves in someone else's shoes and reacting to them as we would want them to react to us.

The meaning of the word "tender-hearted" is well defined in the only other place in the New Testament in which it is used: "And now this word to each of you: be as one big family, full of sympathy towards each other; full of love for one another with tender hearts and humble minds. Don't repay evil for evil. Don't snap back at those who say unkind things about you. Instead, pray for God's help for them, for we are to be kind to others, and God will bless us for it. If you want a happy, good life, keep control of your tongue, and guard your lips from telling lies" (I Pet. 3:8-10; *Living Bible*).

The forgiving spirit that we must have for each other is exemplified by none other than our Lord Jesus Christ who, even as he died, cried, "Father, forgive them for they know not what they do."

II. Quench not the spirit (I Thess. 5:19).

Amidst several terse reminders in the last chapter of I Thessalonians, such as "Rejoice evermore," "Pray without ceasing," "In everything give thanks," Paul adds this command: "Quench not the Spirit."

To quench means to smother a fire. We quench the Holy Spirit when, by attitude or action, we throw water on a definite working of the Holy Spirit. It is possible that we may be committing this sin day by day without even knowing it.

The negative spirit quenches the Holy Spirit. The Holy Spirit is positive. He lives within us to help us move forward—never backward. He bids us go on to new heights for Christ. We quench him, thereby sinning against him, with a negative, defeatist attitude.

The Holy Spirit is quenched by the critical spirit. The fruit of the spirit is love (Gal. 5:22). Love always looks beyond one's faults.

"Love is very patient and kind, never jealous or envious, never boastful nor proud, never haughty nor selfish nor rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong. It is never glad about injustice, but rejoices whenever truth wins out. If you love someone you will be loyal to him no matter what the cost. You will always expect the best of him, and always stand your ground in defending him" (I Cor. 13:4-7 *Living Bible*).

The close-minded spirit quenches the Holy Spirit. "My mind is made up, don't confuse me with the facts!" is not necessarily the attitude of the Holy Spirit. The attitude of the Spirit-filled person is, "I am available to the Holy Spirit to be

used in any way." One's attitude concerning availability is usually determined by his spiritual altitude. To be less than totally available to God under the leadership of the Holy Spirit causes us to commit the sin of quenching the Holy Spirit.

There are many evidences of the working of the Holy Spirit in our convention. You cannot attach a human name to any of these things. The harmony, cooperation, and positive attitude in our convention is authored by none other than the Holy Spirit.

We are standing on the threshold of Arkansas Baptists' greatest hour for sharing Christ with a lost world. At this convention, we shall go backward or forward. We shall take our greatest step forward or we shall flounder in our greatest step backward.

Souls are at stake. If we, under the leadership of the Holy Spirit, can solve our fellowship problems here this very night, I honestly believe that it will mean multitudes more coming to know the Lord Jesus Christ. However, if we are controlled by unholy spirits, I predict that it will mean the damnation of multitudes. We dare not grieve nor quench the Holy Spirit here this week!

III. Be filled with the Holy Spirit (Eph. 5:18).

The third imperative concerning the Holy Spirit that I would call to your attention is, "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

What does it mean to be filled with the Holy Spirit? Baptists have shunned this precious doctrine too long. While some have wrongly interpreted the fullness of the Spirit, we have been far too prone to neglect the fullness of the Spirit. Because some have wrongly interpreted the gift of tongues as related to the Holy Spirit, Baptists are often afraid even to discuss the subject of being filled with the Holy Spirit.

To be filled with the Holy Spirit merely means to let the Holy Spirit have complete control, possession, and mastery of our lives. It merely means that the divine Occupier who owns us is allowed to operate us.

Look with me, please, in depth at the words, "Be filled with the Spirit." The verb is in the imperative mood. The same verse that commands us not to be drunk with wine also commands us to be filled with the Holy Spirit. We commit one of the greatest sins of omission when we refuse to be filled with the Holy Spirit. It is a command!

The tense of this verb is present. The present tense carries with it the idea of continuous action. Over and over again the Christian is filled with the Holy Spirit. It is not so much a "second blessing" but it might be a second, third, fourth, or fifth blessing. Being filled with the Holy Spirit is a day by day experience in the Christian's life.

This verb is in the plural number and is in the second person. In other words, this command is addressed not just to the preacher, the deacon, or the teacher. The filling of the Holy Spirit is for every Christian.

This verb is in the passive voice. This represents a subject that is being acted upon. We cannot fill ourselves with the Holy Spirit. But we can yield ourselves totally to the Lord Jesus Christ and allow God to fill us with the Holy Spirit. We can die to self. However, we must allow Jesus Christ to live in us and through us. Then, with the Apostle Paul, we can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20).

In other words, all Christians everywhere are commanded by God to keep on being filled with the Holy Spirit day by day.

Strangely enough, being filled with the Holy Spirit is paralleled to being drunk with wine. Several interesting facts about a drunk person will help us to understand the results of being filled with the Holy Spirit.

(Continued on Page 14)



Governor Dale Bumpers as he welcomed the Arkansas Baptist State Convention to Little Rock.

(Continued from Page 13)

A drunk man loses control of himself. He cannot walk a straight line, write, think or drive his car because he has lost control of himself and he is under the control of alcohol. A Spirit-filled Christian loses control of himself. He is master-controlled. He is not self-controlled but Jesus-controlled.

A drunk man cannot hide his drunkenness. The Spirit-filled Christian cannot hide his relationship to the Lord Jesus Christ. As natural as breathing, he shares the Lord Jesus Christ with others.

A drunk man is empty of everything else and wants only one thing—another drink. We have all known those who would borrow, steal, and beg just to get another drink. And so it is with the Spirit-addicted Christian. He has had a "taste of new wine" and his one desire is more. The closer we get to God the more aware we are of our sins and the farther we get from God the more satisfied we are with business as usual.

A drunk man loses a lot of friends and gains a lot of friends. The drunk drinks with his crowd but those who are not in his crowd can hardly stand the sight of him. The Spirit-filled Christian is not necessarily held in high esteem by the carnal Christian but there is a unique oneness in the hearts of two Christians who are filled with the Holy Spirit.

I honestly believe that every person here this evening can be filled with the Spirit right here in the beginning

moments of this convention. First of all, we must admit our need of being filled with the Holy Spirit. God operates on the principle of need. If we do not recognize our need, there is no possibility of being filled with the Holy Spirit. Could we honestly say, "I need to be filled with the Holy Spirit right now"?

Secondly, we must confess all of our known sins. We must confess the times our unholy spirits have grieved the Holy Spirit. We must confess the times our negativism, criticism, and close-mindedness have quenched the Holy Spirit.

It is as simple as this, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). It is as simple as this, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9). It is so simple. We must renounce, forsake, and be cleansed from all known sin in our lives.

Then, after admitting our need and confessing our sins, we merely ask God to fill us with his Spirit and trust him to answer our prayer. F. B. Meyers said, "We cannot expect to have the filling of the Holy Spirit if we are quite content to live without it. God is not likely to entrust this priceless gift to those who are indifferent to its possession."

And so, in the first session of this convention, I would ask you right now to bow with me and let us ask individually as messengers to this convention to be filled with the Holy Spirit that we might exalt the name of the Lord Jesus Christ.

R. H. Dorris succeeds J. T. Elliff as director of State Missions



R. H. Dorris

Rivos Hycel Dorris, since 1968 director of chaplaincy ministries for the Missions department of the Arkansas Baptist State Convention, has been advanced to the position of director of State Missions for the convention, succeeding J. T. Elliff, who resigned recently to become superintendent of missions in Oklahoma City.

Chaplain Dorris was elected to his new post by the Executive Board of

ABSC at a meeting of the board held last week in connection with the annual meeting of the State Convention. By mutual agreement, he will continue to direct chaplaincy ministries, in addition to his new duties.

Mr. Dorris was born at Shady Grove, Ky., on Nov. 10, 1915, to Charles L. and Myrtle Dillinder Dorris. The family moved to Arkansas in 1917, settling at Dermott. There Rivos, as he is called by his friends, finished high school and commuted to Monticello to attend Monticello A. & M. College (now University of Arkansas at Monticello).

During the depression, he earned spending money by serving as caddy, at 15 cents an hour, on Dermott's five-hole course.

He transferred to Ouachita for his junior and senior years, graduating in 1938 with the A.B. degree, with major in Bible and minor in English. His studies at Southwestern Seminary were interrupted by service as a chaplain during World War II. He served in the Southwest Pacific, in New Guinea and on Luzon, in the Philippines, with a Field Artillery group. He received the Army Letter of Commendation for his service in the Philippines.

Discharged in 1946 from active duty, he was recalled in 1951 for two years in the Korean war, spending a year of this at Ft. Lawton, Okla., and a year in Korea. Since 1953 he has been in the National Guard and Army Reserve. Presently

he is staff chaplain for the 122nd Army Reserve Command, having supervisory responsibility for chaplains assigned to units in Oklahoma, Arkansas, and Louisiana.

Mr. Dorris served two different times as pastor of Pike Avenue Church, North Little Rock, for a total of nearly 17 years.

Mrs. Dorris is the former Miss Junye Steuart of Dermott, whom Mr. Dorris "began courting in high school and married when I was a senior in college." They have a daughter, Julia (Mrs. Cliff Ford of Little Rock), and two granddaughters, Tannya, 9, and Alicia, 6.

The chaplain's hobbies include hunting, fishing, camping, and watching football, baseball, and softball.

Mr. Dorris served as a member and chairman of the founding board of Memorial Hospital, North Little Rock, and, since 1963, has been a member of the board of trustees of Baptist Medical Center. He is a former member of the Executive Board of the Arkansas Baptist State Convention.

Dillard Miller heads Executive Board, ABSC

Dillard Miller, pastor of First Church, Mena, was elected president of the Executive Board of the Arkansas Baptist State Convention in reorganization of the board following the election of new board members by the convention last week.

A more detailed story on President Miller will be carried next week.

Ouachita new campus model unveiled in Little Rock ceremony

A model of the new campus at Ouachita Baptist University unveiled Tuesday, of last week, during the Arkansas Baptist State Convention in Little Rock.

The new campus plan was designed by the Little Rock architectural firm of Erhart, Eichenbaum, Rauch and Blass. Edgar Riddick, a senior partner, represented the architects in the ceremony, at Second Church.

In accepting the campus model, Daniel R. Grant, president of Ouachita, said he was "tremendously pleased and excited" with the plan, adding that it was the result of a series of meetings over the past several months between the architects and University administrators, faculty, and students. "It is exactly what we wanted," he said.

Ben M. Elrod, vice president for development at OBU, said that "first priority will be given to the construction of a central campus megastructure, including a \$1,000,000 student center in

the middle, plus a classroom-office building on the right and a 3,000-seat auditorium and fine arts center on the left. Construction on the student center is to begin early next year, with completion expected before the start of the 1972 fall semester.

Dr. Elrod said that the total campus modification plan is in three stages extending over a 15-year period ending in 1986, Ouachita's centennial year. For every \$2 invested in buildings, he said, \$1 will be used for scholarships, endowed chairs and for the funding of distinguished and visiting professorships.

Major features of the campus plan revealed today, besides the "megastructure," include beautification of the Ouachita river front which flows along side the OBU campus.

The new student center will overlook the river and include a bookstore, post office, bowling alley, banquet hall, forum, student lounge, small meeting

rooms, a chapel, a snack shop serving hot and cold short orders, student senate and BSU offices and a small guest suite for visiting dignitaries.

Dr. Grant said he is "constantly amazed and grateful" for the enthusiasm with which Arkansas Baptists and other people throughout the state have expressed their support of Christian higher education.

In Arkadelphia alone, he said, students, faculty, staff members and the business community have pledged \$322,000, far over the original goal of \$250,000.

"The fact that so much money has been raised in such a relatively short time with the promise of so much more to come," said Dr. Grant, "tells us that our friends throughout the state share with us our commitment to educational and Christian excellence."

As previously announced, more than half of the \$4 million goal in the current Ouachita-Southern Baptist College campaign has been pledged. Ouachita is to receive \$3 million of the total to be raised, and Southern Baptist College, \$1 million.



Participants in the ceremonies were (l to r) Dr. Daniel Grant, E. K. Riddick Jr., Jerry Wilcox, and Dr. Charles Ashcraft.

Deaths

Mrs. Lucy Young Grant, 86, Russellville, died Nov. 10. She was a member of First Church.

Roy Robert Horton, 62, North Little Rock, died Nov. 14. He was a deacon in Sixteenth Street Church.

Herman Nathan Williams, 50, Pottsville, pastor of Pottsville Church, died Nov. 12. He had served churches at Warren, Searcy, and Dardanelle.

Frank A. Barton, 82, Marshall, died Nov. 13. He was a member of First Church.

Mrs. Nola Portlock, 82, Blytheville, died Nov. 13. She was a member of First Church.

Harry Lee Ashmore, 73, Russellville, died Sunday. He was a retired boiler fireman and a member of First Church.

Walter Matlock, 67, North Little Rock, Nov. 15. He was a retired custodian of Amboy Elementary School and a member of Amboy Church.

Mrs. Olevia E. Hart, 86, North Little Rock, died Nov. 16. She was a member of Baring Cross Church.

Cynthia Sue Elms, 17, Earle, a senior at Earle High School, died Nov. 6. She was a member of Earle Church.

Joe P. Riley, 85, Eudora, died Oct. 13. He was a retired groceryman and a member of Eudora Church.

Mrs. Icie Sims Puckett, 61, North Little Rock, died Nov. 16. She was a member of Park Hill Church.

WMU

\$16,750,000 goal set for Lottie Moon Christmas offering

A sermon theme which catapulted Baptists into modern missions has been revived to set the tone for the 1971 Week of Prayer for Foreign Missions, to be observed in churches Nov. 28 - Dec. 5.

In 1792 William Carey urged the Baptist Ministers' Association in Nottingham, England to "expect great things from God; attempt great things for God." The stirring sermon tore the association from its tradition of indifference to missions.

The line of foreign missionaries Carey established has stretched continuously around the world and throughout the years. Today 2,532 Southern Baptist missionaries in 76 countries are bearing up William Carey's traditions of teaching, preaching, translating, farming, publishing, and healing for the cause of Christ.

The Week of Prayer, coupled with the Lottie Moon Christmas Offering for Foreign Missions, has been an annual landmark in Southern Baptist life since 1888. The observance is a churchwide event led by Woman's Missionary Union

and Brotherhood, the church missions organizations.

This year's offering carries a goal of \$16,750,000. The offering will provide 44 per cent of the Foreign Mission Board's anticipated 1972 budget.

Why use the "Expect/Attempt" theme 179 years after it was coined? One answer is that it goes hand in hand with the theme the entire convention is following this year, "Living the Spirit of Christ in Expectancy and Creativity." Another answer is that this famous quote still rings a challenge.

Suggested activities include calling the Foreign Missions Hotline (Area Code 703, 358-7975) for latest missions news, a play, a fair, a banquet, exhibits, sermons on the theme. Meanwhile, the Baptist Women organization will have daily prayer sessions during the week.

Supplementary materials, including special Lottie Moon Christmas Offering envelopes, are available at the State WMU Office. — Nancy Cooper, Executive Secretary and Treasurer.

Parkway Church doubles gifts



Parkway Church, Lake Village

Parkway Church, Lake Village, is one of those in Arkansas that has doubled its Cooperative Program gifts in 1971.

After struggling along as a mission for a number of years, the congregation was organized into a church two years ago and moved into its present location and facilities just over a year ago.

Pastor Z. M. Scarborough said his church "owes its very existence to missions." He added, "We believe that when a church fails in missions, all its

other operations suffer. We do not intend for Parkway to die."

When asked how a church so young had established such an outstanding record in stewardship and mission gifts, he replied, "We have no business men, no professional men, and no big land owners, just working men, women, boys and girls who love the Lord and who bring God his tithes into his storehouse."—Roy F. Lewis, Secretary of Stewardship-Cooperative Program



CHRISTIAN LIFE COMMISSION, SBC

- Television can make children mean, scared, cynical, and even exhausted, according to child behavior experts testifying before the Federal Trade Commission. Dr. T. Berry Brazelton of Harvard told the FTC hearings on advertising recently that television "must have a powerful influence on the child's capacity to handle his own aggressive impulses." Brazelton, who has experimented with the effects of visual stimuli on children, said that violence and sex on television "mobilizes" aggressive impulses in youngsters and "leaves them with no real outlet." The psychologist also said that small children become exhausted and frustrated when trying to concentrate on all the stimuli of a television program. A second witness, Dr. John Condry, of Cornell University, called for a moratorium on all television advertisements aimed at children, saying they threatened "a disaster" in child development. "Advertisements directed toward children may seriously interfere with family life by creating conflicts between parents and children, by teaching children to be materialistic, and by disrupting the attempt to teach the child responsibility.

(Greensboro Record, Nov. 9, 1971)

- The General Accounting Office estimated recently that one in every 20 GIs is an alcoholic and said the military was punishing them rather than giving them proper medical treatment. The GAO, a watchdog agency that reports to Congress, recommended the pentagon move swiftly to put into effect new regulations to govern treatment of alcoholics. The GAO estimated about 5% of military men—about 130,000 men, were alcoholics, but did not say how it arrived at that figure. The agency said the armed forces lose about \$240 million a year from alcoholism, based on a cost of \$1,825 per year "for each military alcoholic."

(Nashville Tennessean, Nov. 3, 1971)

a life style



The life of a missionary is...

love expressed and received

trying to communicate through a different language in a
different culture

a prayer meeting of missionaries at four o'clock on Monday
afternoon

patience with young pastors and concern about the growth
and development of new Christians

joy in a student professing her faith in Christ...

There are hearts and minds waiting for, even searching for,
the love God has to offer through Jesus Christ.

The need is for more people, possibly you, to share
their faith...

(From a letter written by Barbara and David Wigger,
missionaries to South Vietnam)

Foreign Mission Board, SBC

Ben Owen ordained to the ministry

Ben Owen was ordained to the gospel ministry recently by Trinity Church, Malvern.

Mr. Owen is a graduate of Malvern High School, Ouachita University, and Southern Seminary, Louisville, Ky., where he received the master of divinity degree. He is now pastor of Bethel Church, Scottsburg, Ind.

At the ordination services, O. E. Castleberry, pastor of Trinity Church, was moderator and John Lide, clerk.

Harry Woodall, Hot Springs, presented the candidate; B. K. Selph, Benton, led the questioning; and Vester Wolber, of Ouachita University, led the ordaining prayer; Ronald Massey presented the Bible; Mr. and Mrs. John Maddox, Camden, sang; Hugh Owen preached the ordination sermon; and Mr. Owen led the closing prayer.

SBC students visit Ouachita campus

Ministerial students and two choral groups from Southern Baptist College in Walnut Ridge visited the Ouachita University campus recently, meeting with members of the OBU faculty, administration, and student body.

The day's activities included a luncheon for the visitors and an address by Anthony Uth, pastor of First Church, Searcy. The two SBC choral groups, the Southernaires and the Southern Belles, performed for Ouachita students during the chapel periods.

Revivals

Crystal Valley, North Little Rock, Oct. 17-24; Bill Brown, pastor, Bayou Meto, evangelist, Louis Jeffers, singer; 4 professions of faith, 4 for baptism, 1 by letter, 3 rededications. Ed Walker is pastor.

Grandview Church, Oct. 17-30; Jean Latshaw, evangelist, Robert Sisney, song leader; 29 professions of faith, 25 for baptism, 1 by letter, 6 rededications. Bob Neeley is pastor.

First, Ozark, Oct. 30-Nov. 7; C. D. Peoples, evangelist, Paul Williams, song leader; 13 professions of faith, 7 for baptism. Roy Gean Law is pastor.

Woodlawn, Little Rock, Oct. 31-Nov. 7; Jesse Reed, evangelist, Herbert "Red" Johnson, singer; 10 by letter, 20 by baptism, 4 other professions of faith. Herman D. Voegelé Jr. is pastor.

First, Marshall, Oct. 24-31; Jesse Reed, evangelist, Herbert "Red" Johnson, song leader; 15 professions of faith, 8 for baptism, 3 by letter. The church is pastorless.

The Arkansas Baptist ministry to children

The care of children and the relation of children to their natural home is the heartbeat of the Arkansas Baptist Family and Child Care Services. The child care program of this agency is an organization of services to meet the spiritual, physical, mental, and emotional needs of homeless and neglected children who live in Arkansas and for whom Arkansas Baptists are responsible.

The Arkansas Baptist Home for Children has changed from a long-term custodial program to a short-term rehabilitative process. There are several reasons for this change in child care.

First, the administration and Board of Trustees recognize that the child-caring institution must change its child care methods in order to meet the complex needs of today's children. Children are referred with deep feelings of inadequacy, poor self worth, loneliness and with pronounced feelings of rejection. In most cases these feelings are an outgrowth of family problems and unmet needs. We try to meet the child's needs by offering him the best possible pro-

gram of child care.

Each child is an individual who has needs related to his background and personality. Our trained counselors seek to help a child make meaningful discoveries and decisions about himself, his family, and his relationship to God.

Second, the agency cannot neglect a child's natural parents and other people who are important to him. Our program must provide a plan for the total child. To establish this type of service, the three area offices were established. One is located in Little Rock, one in Jonesboro, and the other is operated from the Children's Home in Monticello. The purpose of these offices is to place qualified staff members accessible to the families who are referred for help. These workers assist in the intake procedure for children coming into care and they work with parents whose children are away from home and in our care. These efforts are directed toward the rehabilitation and/or preservation of the family unit.

Third, the staff feels that God intended for children and families to live together as a unit and the agency must help a family stay together by working through their problems. A great deal of research by the Child Welfare League of America and other groups have shown that an institution cannot be an end in itself for a child.

A child learns how to live in a family by living with a family. Therefore, the Children's Home staff helps a child so that he may return to his home or a substitute home as soon as possible. The area offices become a liaison between the Children's Home, the family and the child. The three must work together to help a child and his family live together with as little tension as possible.

The Arkansas Baptist Family and Child Care Services feel compelled to help the child and his family develop to their fullest potential. Our services have expanded to keep up with quality child care practices, family needs, and the ever present divine command to minister to those in need as taught in God's Word.



Thanksgiving offering

There are many ways to help the child and his family. The staff of Arkansas Baptist Family and Child Care Services continues to train and develop a better understanding of children's needs. You, too, can have a part in this mission program by sharing in the Thanksgiving Offering this year. This is a ministry of healing for many children and families — A Ministry of Love.

NOVEMBER SPECIAL

By Thelma C. Carter



EACH month of the year claims something special. In November, it's Thanksgiving—a time of giving thanks for God's blessings.

Thanksgiving was special to the Pilgrim Fathers for many reasons. First, they were thankful to be alive. One hundred and two people had sailed across the ocean to the bright promise of a new life and freedom to worship God in their own way. Only about half of this number lived through the bitterly cold winter.

The Pilgrims were thankful for their homes, even though they were crude cabins with thatched roofs. The windows were covered with greased paper to let in the light.

They were thankful for their abundant crops of Indian corn or maize, wheat, peas, and barley. They were thankful for the rain that

brought the rich harvest. How many times they must have remembered the words: "Bless the Lord, O my soul, and forget not all his benefits"

(Psalm 103:2).

They were grateful, too, for the friendly Indians who joined in three days of thanksgiving festivities. All about them were groups of hostile Indians, who were waiting for something or someone to trigger a war party. Pioneer history tells that these brave Pilgrim fathers always had their guns within easy reach whether in their homes, church, or outdoors.

Above all, Pilgrim families were thankful for the freedom to worship God in their own way. The autumn and harvest season seemed the right time to show thanks to their friends

to their families, and to God.

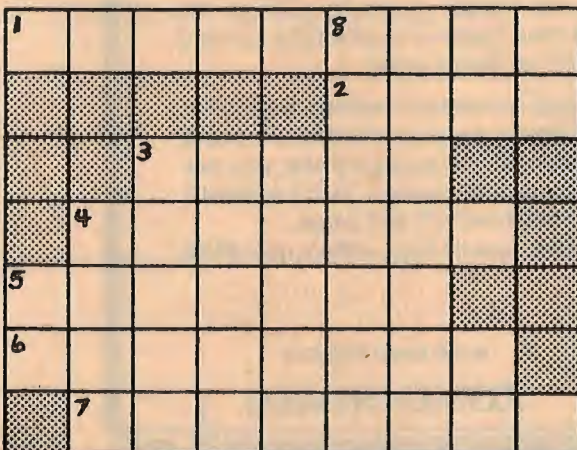
In November, 1621, Governor Bradford sent four men for game for the first Thanksgiving of the colonists. History tells that they came back with wild turkeys, wild geese, ducks, codfish, clams, and oysters. This was the beginning of the festive turkey dinner, oyster dressing, chowder, and pumpkin pie which make up our Thanksgiving menu.

From this first happy time of thanksgiving, the custom spread to all parts of our country. Thus we also celebrate Thanksgiving Day in our homes.

THANKSGIVING WORDS

By Dot Womack

A BABY was born aboard ship as the Pilgrims sailed to this country. Fill in the words across, and you will find the baby's name in the first complete row of spaces reading down.



1. Vessel the Pilgrims sailed on
2. First crop the Pilgrims planted
3. First name of the Pilgrim leader
4. People who became friends of the Pilgrims
5. Country the Pilgrims came from
6. Rock on which the Pilgrims landed
7. Day of the week set aside to celebrate Thanksgiving
8. Baby born on shipboard.

Answers

1. Mayflower, 2. corn, 3. Miles, 4. Indians, 5. England, 6. Plymouth, 7. Thursday, 8. Oceanus

The bookshelf

The following paperbacks were published recently:

Understanding Children, by Marjorie Stith, Convention Press, \$1.25
* * *

Special Programs for Special Days, A Complete Program for Every Month of the Year, Zondervan, \$1
* * *

Beyond the Shadows, by Eileen Mitson, Zondervan, \$1.50
* * *

Blessed Are Ye, Talks on the Beatitudes, by F. B. Meyer, Baker, \$1.95
* * *

Bible Dramas for Older Boys & Girls, by Sarah Walton Miller, Broadman, \$1.95
* * *

Kind Words for Sad Hearts, by Amy Bolding, Baker, \$1.50
* * *

Inspiring Devotional Programs for Women's Groups, by Leila T. Ammerman, Baker, \$1.50
* * *

Treasury of Story Talks for All Occasions, by Marion G. Gosselink, Baker, \$1.95
* * *

Divine Certainty in the Centuries of Decline, by B. A. Sizemore, Jr., Convention, \$1.25
* * *

1,2,3 John, a Study Guide, by Curtis Vaughan, Zondervan, \$1.50

A Shorter Life of Christ, by Donald Guthrie, Zondervan, \$2.45
* * *

Who am I?, Faith of a Scientist, by Ralph T. Overman, Word, \$1.95
* * *

Preschoolers at Church, by Chamberlain, Harty, Adams, Convention, \$1.25

Guiding Adults, by James D. Williams, Convention, \$1.25
* * *

Shadow of the Almighty, by Elisabeth Elliot, Zondervan, \$1.95
* * *

Peril by Choice, by James C. Hefley, Zondervan, 95¢
* * *

Jesus Rediscovered, by Malcolm Muggeridge, Tyndale, \$2.95
* * *

Living Stories of Famous Hymns, by Ernest K. Emurian, Baker, \$1.95

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What's the world coming to?

By Vester E. Wolber, Th.D.
Ouachita Baptist University

Recent generations have not been asking the really big questions, and therefore have not been finding any really significant answers. What is man? Why is he here? Where is he going? What is God's purpose for the earth? What is the world coming to?

These are some important questions which need to be probed in depth by this generation. This lesson seeks a partial answer to that last question, which challenged religious thinkers in ancient times.

Background passages

1. Micah predicted the destruction of Jerusalem and in graphic language said that the hill of Zion would be plowed as a field (Micah 3:12-4:7). More than a century later, the city fell to Babylon. But Micah had seen beyond its fall to a glorious future; he wrote of the exaltation of God's house until it becomes an institution of international influence in which all nations come to inquire of God.

It becomes an arbiter of international disputes and brings about an era of peace and security. What is really significant for this lesson is the fact that Micah and other men of God saw that God had an over-all purpose for the people of God.

2. The Apostle Paul instructed his people that the one really big event scheduled on the earth calendar is the day of the Lord when Christ will return, raise the dead, and execute judgment (I Thess. 4:13-5:11).

Only God knows when these events are scheduled, and he's not telling. Paul said the day will be unannounced and unexpected, like the visit of a thief in the night (5:1-2). He reminds his Christian readers that as sons of light they need not be in the dark concerning God's plans for the future.

As a matter of fact, the Christian can become rather well informed about God's plans for the future—all except the time, and Jesus himself said when he was in the flesh that he had not been clued in on the timing of that day.

3. The Book of Revelation, in a visionary scene, records voices from heaven proclaiming that the earth kingdom has given way to the kingdom of Christ and that he will reign over it forever (Rev. 11:15). Man has a future but that future will not be fully realized in the present earth systems.

Cosmic redemption

The eighth chapter of Romans has been considered by some to be the greatest

chapter in the Bible. In it Paul comes to the climax of his discussion on the blessedness of life in the Spirit. It is significant that in the midst of his discussion (18-25) he saw fit to write on the sweep of Christ's redemptive work, which connected cosmic redemption with human redemption.

1. The apostle sets in contrast our present suffering with our future glory—a present negative and a future positive—and says that the present negative suffering is not worthy of comparison with the future positive glory (v. 18).

2. The passage portrays the whole created order below man in a state of restless anticipation and eager longing for the "revealing," i.e., the appearance, of the glorified children of God. The text all but personifies creation in picturing it as longing for its release from subjection, bondage, and futility (19-22).

3. It states flat out that God subjected the creation to its present state of futility in hope of ultimately restoring it to its intended state. The author does not indicate that he has in mind the curse that the Almighty placed upon the earth following the original sin (Gen. 3), but it would seem that he must have had that passage in mind.

In previous chapters Paul had said that the curse of sin and death came upon the race in consequence of Adam's sin, and that that curse has been removed by Christ, who brought life (Rom. 5:15-21; I Cor. 15:21-22).

In the passage which we are studying he says that God subjected the created order to a state of groaning and travail; and that its hope of release lay in the hope of man's escape from frustration and futility (v. 19).

Some general comments on the passage just treated (18-22):

1. Something has gone wrong with the created order. The Bible indicates that something is what it calls sin, moral perversity and overt rebelliousness.

The Genesis account states that God cursed the ground because of Adam's disobedience—a statement that has puzzled scholars to no end. They have not been able to discover any direct cause-effect relationship between human rebellion against God and a disturbance in the ecological order.

2. Paul's statement ought to help us toward understanding. He indicates that God, by his own free will, temporarily subjected the sub-personal created order; and that in connection with the final liberation of the children of God will also liberate the whole creation.

3. While we may be slow to grasp any connection between ancient Adam's moral perfidiousness and the ecological imbalance in nature, we are rapidly learning that there is such a connection between modern man's breach of trust with God in his mismanagement of the earth.

Human redemption

The remainder of the printed text (23-25) deals with final redemption of the human body.

1. The first phase of human redemption is completed in the initial conversion experience of regeneration when the spirit of man is renewed and recreated. The Spirit of God enters and abides in the believer, which indwelling Paul calls "the first fruits of the Spirit."

2. In the meantime, the believer, having experienced the first phase of the salvation experience, groans inwardly—not by way of complaint but as deep sighings and profound longings—as he waits for the final phase of redemption, the resurrection of the body. The Christian's inner conflicts originate between his regenerated spirit and his unredeemed body, his carnal nature.

3. The last phase of human redemption calls for the final adoption of the whole person, including the resurrection of the body. When the redeemed spirit and redeemed body reunite, the man will be complete.

What is the world coming to? One worries a lot about what the world is coming to until he faces the really big question of who's coming to the world?

When Christ returns he will set things right, but until he comes we are under orders to transform the earth into a fruitful garden and transform society into a fruitful fellowship. These two projects should keep us busy for a long while, or until he comes.



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Hope for the captives

By C. W. Brockwell

Minister of Education, Calvary Church, NLR

Life and Work

Nov. 28, 1971

Luke 8:1-56

Slavery is running wild in the world! People are imprisoned by the demands of modern living. We are slaves to going-going and doing-doing. True, we are liberated by many time-saving devices, but we have to spend our leisure time repairing and maintaining these mechanical servants.

People are so up-tight that the least provocation will send them into spiraling spasms like a coiled spring falling down a staircase. Remember when Pittsburgh won the World Series? Once their pent-up emotions were set loose, the fans tried to destroy their own city!

The Bible says there is hope for the captives, the slaves, the hard-pressed ones. Luke introduces us to some of the captives who were set free.

The Twelve. Jesus chose a small group of men to be with him during his public ministry. With them he shared himself, complete with restrained power, human feelings, and demanding purpose. They touched him and handled him, as John later testified.

He was real but they could not bind him with their narrow ideas. Gradually, Jesus grew them into men who gladly placed their lives at stake in order to do his work. They progressed from followers to leaders in record time.

Certain Women. Jesus robbed the devil's jail of his prisoners before he took away his keys of power. Certain women, we are told, received compassionate forgiveness as evidenced by healing and cleansing of evil spirits. They in turn assisted him whenever they could because they were so grateful for his liberating help.

The introduction of these freed captives is the key to interpreting the parable of the sower and the seed. Many wondered why such great throngs of people followed Jesus, yet those who tried to practice his teachings were so few.

Twelve men and a few women do not make an impressive group for one who possessed such great power as Jesus did. Why did he not have more close followers and why were the ones he had so often weak? The explanation is this, Jesus said.

1. Some hear with their heads but reject what they hear with their hearts.

2. Some agree with truth in principle but never get around to the practice.

3. Some mix the truth of God with the ways of man and eventually eliminate

God.

4. Some put Jesus' words to work in their life and find that it produces amazing results.

Gadarenes. The only kind of people living in and around Gadara were people afraid of Jesus. Some were afraid because they were possessed with demons and some were afraid because they were possessed with their possessions. Some had their fears sent away and some let their fears send Jesus away.

It all started with one man, helpless and outcast as he was. He lived in a cemetery among the dead, for no living person could tolerate him. Jesus salvaged the man and let the evil spirits that once possessed him go down with the pigs in the lake.

Everybody, it seemed, came out to see what had happened to arouse the normally calm herdsman. What they saw pierced them through and through. There sat the healed man, clothed and in his right mind (a definite relationship!) and their dead pigs floating in the lake below.

They became visibly upset and asked Jesus to leave. They feared the drastic changes Jesus made because they had no ground for faith. Many people simply do not trust Jesus to control their lives because they are uncertain as to what he will do to them. What people such as that need is a witness, a healed man to show them the good that Christ does in a person's life.

Jesus told the healed man to "go back to your family and tell them what a wonderful thing God has done for you" (*Living Bible*).

The man did even more. He "went all through the city telling everyone about Jesus' mighty miracle" (*Living Bible*).

We know his testimony was effective, for when Jesus returned the people gladly welcomed him. That must surely be one reason why God does not take all Christians home to Heaven the moment they are saved. He needs them here to show people what God can do in a person's life. The testimony of a changed life is often the deciding factor in a person accepting Christ as personal Saviour.

The sick and the dead. A woman in the torture chamber of a long illness managed to touch Jesus and received

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her health again. Twelve years she suffered in her fruitless search for help, but Jesus set her free. Faith means reaching out to God for that which you cannot do.

Jairus was likewise a man of faith. He pleaded to Jesus when his daughter was sick and he never wavered even though she died. Jesus told the little girl to get up, and death released its hold upon her in that instant.

Jesus is the one and only hope for men in captivity. He sets free those bound by selfishness, uselessness, fearfulness, and hopelessness. John amended him by quoting Jesus' famous statement: "If the Son liberates you—makes you free men—then you are really and unquestionably free" (*John 8:36, Amplified Bible*).

The eighth chapter of Luke again emphasizes the truth that Jesus is the Savior of all mankind.

Says polluted world may become 'pigsty'

LOUISVILLE (BP)—"If the modern prodigal—the waste maker, polluter, naturopath, spoiler and the pirate—continues to take nature and force it to glorify himself instead of the Father in heaven, he may find himself managing an environmental pigsty," a seminary ethics professor said in a lecture series on ecology here.

Henlee H. Barnette, professor of Christian ethics at Southern Seminary here, made the statements as part of the seminary's Norton Lecture Series.

Barnette, who currently is studying the "environmental crisis" while on sabbatical at the University of Florida's newly-created department of environmental studies, said in the lectures that Christian doctrines of God, man and nature can provide needed positive responses to the "environmental crisis."

"What people do to, for and with their environment depends largely upon what they think of God, nature, themselves and their destiny," Barnette said.

He called for Christians to become involved in seeking solutions to the ecological problems facing the world.

At the heart of the "ecological crisis" is the "need for reaffirmation of the Christian belief that the world is God's creation," Barnette said.

- A—Arkansas Baptist State Convention committees named p. 9.
- B—Bryant, Anita, (photos) p. 9.
- C—Clayton, Glen, speaks to pastors p. 24.
- D—Discipline, self-imposed (IMS) p. 4; Dorris, R. H., named Director of State Missions Department p. 15.
- E—Evers, Michael B., to Waldo post p. 5; Executive Board, members named p. 9.
- H—Harris, Chief Justice Carleton, addresses ABSC p. 10.
- L—Lewis, H. Lee, returns to Warren p. 5.
- M—Miller, Dillard, heads Executive Board p. 14.
- O—Owen, Ben, ordained p. 17.
- P—Presidential address to ABSC p. 12.
- S—South, Rheubin L., elected president of ABSC p. 8; Security in Christ (PS) p. 2; Skutt, Charles, new moderator of Concord Association p. 5.
- W—Wilson, Harry, enters ministry p. 5.

The unseamly

A smile or two

Two women met on the street after a long absence. Said the first:

"Gracious, Dorothy, I haven't seen you for seven years. You certainly have aged."

"You too, Eleanor, dear. I wouldn't have recognized you except for the dress and hat."

* * *

An artist who was spending a vacation in an out-of-way town entered the general store and asked if they carried camel's hair brushes.

"No, sir, we don't," replied the shopkeeper. "Y'see, we never have no call for 'em. Nobody in these parts seems to keep camels."

* * *

When a man is constantly pressed for time, the creases show in his forehead.

* * *

The parrot is the only creature gifted with the power of speech that is content to repeat just what he hears without trying to add enough to make a good story.

Attendance report

Nov. 14, 1971

Church	Sunday School	Training Union	Ch. Adms.
Alexander, First	43	22	
Alicia	83	59	
Banner, Mt. Zion	38	14	
Berryville			
First	223	58	
Freeman Heights	115	40	
Rock Springs	108	61	
Blytheville, Calvary	204	97	
Booneville, First	256	230	
Camden, First	325	84	
Charleston, North Side	87	67	
Cherokee Village Mission	136	39	
Crossett			
First	485	116	2
Mt. Olive	282	157	
Dell, First	73	47	
Dumas, First	255	54	
El Dorado, Caledonia	33	19	
Forrest City, First	505	124	2
Ft. Smith			
Grand Avenue	728	282	4
Haven Heights	254	128	2
Gentry, First	169	82	
Grandview	74	56	
Greenwood, First	329	125	
Hampton, First	136	52	6
Harrison			
Eagle Heights	263	87	
Northvale	151	77	
Helena, First	280	103	3
Hope, First	466	127	1
Hot Springs, Lakeshore Heights	110		1
Jacksonville, First	403	90	1
Jonesboro			
Central	460	236	7
Nettleton	291	138	
Lake Village, Parkway	56	28	
Lavaca, First	277	149	3
Lincoln, First	147	45	1
Little Rock			
Crystal Hill	131	70	
Geyer Springs	744	240	8
Lakeshore	106	55	
Life Line	699	172	5
Nall's Memorial	96	43	
Magnolia, Central	616	243	2
Melbourne			
Belview	154	92	5
First	143	80	1
Horseshoe Bend Mission	22		1
Monticello			
Northside	128	67	
Second	208	105	
North Little Rock			
Baring Cross	581	200	11
Calvary	408	160	
Levy	476	105	3
Park Hill	868	200	5
Sixteenth Street	62	43	
Sylvan Hills	265	135	
Paris, First	441	80	3
Pine Bluff			
Centennial	208	73	
East Side	177	111	
First	747		3
Green Meadows	61		
Russellville, Second	234	100	6
St. Charles	79	40	
Springdale			
Berry Street	116	52	
Elmdale	373	147	5
First	714	202	6
Oak Grove	93		
Strong, First	149	59	
Van Buren, First	464	212	2
Mission	55		
Walnut Ridge, First	302	85	
Chapel	24	20	
Warren, Immanuel	272	106	1
West Memphis			
Calvary	263	113	2
Vanderbilt Avenue	116	66	5

* * *

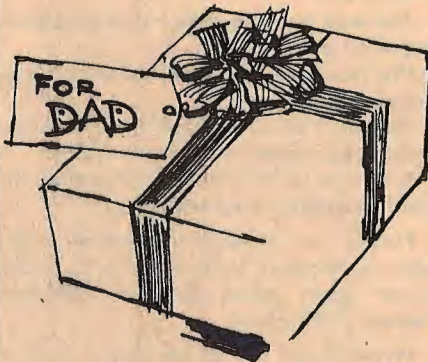
The fellow next door keeps his dog at home and sends his wife to obedience school.

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BOONEVILLE, ARKANSAS

Sees 'Wall of Separation' between clergy, laity

By Glen Clayton

Editor's note: Glen Clayton is a physics professor at the University of Arkansas, Fayetteville. He is a member of University Church, Fayetteville, and of the Executive Board of the Arkansas Baptist State Convention. This talk was given at a session of the Pastors' Conference of the Arkansas Baptist State Convention, Nov. 15.

I am grateful for this opportunity and I have looked forward to it because during the 20 years since I became an activated Christian I have listened to preachers' sermons for approximately 1000 hours. Now, that is equivalent to listening night and day for six weeks. It is 25 40-hour weeks. It is as much time as a student spends in class during two years of college. Therefore, you can see why I really value these five minutes.

I am going to be very frank today. Many of our problems result from a lack of frankness on the part of laymen. Pastors often do not have among their laymen a real friend who will pin their ears back in love and in private when the pastor is going wrong. I want you to know that my remarks are made in love. Not all of what I'll say applies to all of you, but some of what I say will apply to most of you.

As pastors and laymen we need to be pulling together in the Lord's work but a wall often stands between us. You have felt the wall of separation—and in those times when you wanted to be accepted as one of the men and found yourself excluded from the group, you hated it.

At other times, you have been happy to use the wall of separation. You retreated behind it because it protected your dignity and prevented your real self from showing.

Let us not deny the existence of the wall. Let us agree that it must be removed so that we can be together in God's work. We have both contributed to building of the wall and we must both tear it down. But we must recognize the brick and mortar of which it is composed.

A great part of the substance of the wall is our concept of the role one plays who has received the call to the ministry. I agree that God calls people to special tasks, both pastors and laymen, and there are vocational callings for both. I strongly believe in the call to full-time Christian service. But beyond this point we move from principle to practice and in that practice is where the wall of separation has been built.

Let's look at the special call. It has been held by many, and I dare say by many of you who are here, that a

preacher's call is greater than the call of others. It can be argued that this single concept alone has done more to separate us than any other. Let's examine it.

It implies that we are not all called equally to be disciples.

It makes the preachers a group of "holy men," an elite group who can not be approached by ordinary men as equals.

Where the preacher fails—as he always does—some men are shocked, some are pleased, some are disillusioned. The latter is a problem for young and weak Christians. The responsible laymen usually cover up for the protection of the church.

It causes your laymen to act in a special way around you, and you to act in a different way when you are among your laymen than when you are with your preacher friends!

The special call leads to other double standards. When a layman teaches school it is because he got a teaching job. When a pastor can't take the local church anymore and gets a job teaching in a denominational college it is because he has been "called to the teaching ministry."

"Satan works through others, but only God works through me" is a common attitude. "Others are materialistic while I am richly blessed," is another.

You claim to have a hot line to God on every issue, and this leads to a large credibility gap when predictions do not pan out.

The special call often equates with special privilege—tax breaks, tithing breaks, housing allowance, discount at the store, a new car at dealer's cost, free golf at the country club. Even Disney Land has a special rate for the clergy.

These are all components of the wall because they are resented by laymen. You should be paid an adequate salary and not assume your position entitles you to special consideration which your laymen do not enjoy.

Another part of the wall is seminary education. I believe in seminary education, but it seems as remote to lives of your laymen as life in a convent. We need to get our laymen into the seminary for short courses in evangelism, Bible Study, and to develop their leadership ability. This would remove the mystery. Seminary education has served to identify the preacher, setting him apart even from other educated men.

Now, at this point I want to say that basically I like preachers. I know a great many. But I find them much the same. They went to a Baptist College (like one in which I taught) and a Baptist seminary. Most of you have been preaching since you were teenagers. There is a certain voice quality, language, and set of illustrations that are common to your group. (If I had another five minutes, I'd like to list the illustrations I'd like never to hear again.)

Preachers are often vain, materialistic, and given to exaggeration.

When you put it all together, the preacher is just another sinner called to be a disciple in the same way other disciples are called.

But I do not despair, we can be together. However, there are some things that need to be done, indeed, must be done.

The wall must be struck down which is between us.

We must see ourselves as disciples of equal calling.

We must move laymen into decision-making positions in the Convention.

We have to kill the myth that only the seminary makes soul winners.

Finally, we need to confess our sins one to another in brotherly love and never again build the wall between pastors and laymen.

When these things are done, we can be together and move forward in a fantastic way to fulfill the Great Commission in our lifetime.

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