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Arkansas Baptist State Convention

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Rules for war laid down by a swamp



Arkansas Baptist

newsmagazine

DECEMBER 4, 1969

Personally speaking



ment church is always self-governing, with the deacons in the role of service, not government.

Be sure to read Brother Palmer!

Erwin L. McDonald

Preacher plain talk

IN THIS ISSUE:

The most of the time when we preachers preach, we are speaking to congregations made up of the laity. It is not often that preachers preach to preachers. Perhaps this underlines the importance of having such organizations as the Arkansas Baptist Pastors' Conference, in the meetings of which nearly everybody is a preacher or a preacher's wife.

You will read elsewhere in this issue the digest of a sermon Pastor Clifford Palmer of Grand Avenue Church, Ft. Smith, preacher at the recent Pastors' Conference. We will not try to repeat it here—Brother Palmer does not seem to have any difficulty expressing himself.

Pastor Palmer deals with one matter that has caused some wonderment on our part for some time. That is the contrast between the average Baptist Sunday morning "worship" service and the Sunday night "evangelistic" service.

We are not going into consideration of why one service should be more or less formal than the other—read what Brother Palmer has to say on this. But there is another and related matter. If one service is going to be more aimed at getting people saved than another, why should that not be the Sunday morning service when there are at least two or three times as many people on hand as turn out for the Sunday night service.

Of course, there are not many lost people coming even Sunday morning, but the prospect of having at least some in the congregation who need to accept Christ is better at the morning than at the evening service.

This has not always been the case. Years ago, many of the churches had as big or bigger attendance on Sunday night than on Sunday morning. So, the fact that the night service is the one with the evangelistic emphasis is probably a hold-over from a day now dead and gone.

One item more: more and more of our churches are referring to deacons as "The Board of Deacons." In the context of our business world, this gives the impression that the deacons run the church or make decisions for it. If this is actually the case it is the rankest heresy. The New Testa-

REFORMS NEEDED to help cure the sickness in America today are suggested by Dr. Charles Ashcraft, state convention executive secretary, in his column, found on page 4.

OFFICERS ELECTED by the education and music workers in the state are pictured on page 6.

THE VIETNAM WAR and the perils it holds for U. S. fighting men, and even future fighting men, is portrayed on this week's cover. See page 7 for the cover story.

A DIGEST of the address to the Arkansas Baptist Pastors' Conference, by Clifford Palmer, begins on page 8.

SOME REPORTS on the meetings of other state conventions is found on page 24. An analysis of actions and issues at these conventions is offered by a Baptist Press writer. See editorial comment on page 3.

Arkansas Baptist newsmagazine

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December 4, 1969

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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

Issues before Baptists in '69

A wrap-up story from the Baptist Press indicates that Southern Baptists, in their 29 state conventions this fall, dealt mainly with problems in three areas—an increasing difficulty in the financing of Baptist colleges; doctrinal matters, including policies on seating messengers from churches practicing “alien immersion” and “open communion”; and the continuing war in Vietnam.

Said Baptist Press writer Jim Newton:

“With almost amazing repetition, the 29 Baptist state conventions dealt with one or more of these issues. To read reports from the meetings was almost like hearing a broken record repeating the same things over and over.” But there was enough dealing with individual convention matters to make each report “uniquely different” at certain points, he continued.

No less than eight conventions dealt with major constitutional changes or restructure study reports. Half a dozen took varying actions on sex education in public schools. Another half dozen condemned businesses remaining open on Sundays, and another half dozen opposed legislation or elections concerning liquor by the drink.

The over-all impression, states Mr. Newton, is

that the 1969 state conventions could be generally described as “conservative,” though “no one adjective or label could appropriately apply to all.”

More conventions passed resolutions on the Vietnam war than on any other one issue, a total of 11 different states adopting resolutions. The most of these commended President Nixon for his efforts to find a just and honorable peace and assured him of Baptist prayers to this end.

Two conventions—Hawaii and North Carolina—refused to approve resolutions supporting the established procedures for conscientious objectors, while Texas Baptists approved its Christian Life Commission report pledged “to respect the conscientiousness of those who feel they should participate in war as well as those whose Christian conviction is that they should not participate.”

California convention, as did the Arkansas convention, named a special committee to study convention policies on membership requirements for messengers. In New Mexico, the convention defeated a constitution amendment offered from the floor that would have provided that no church be recognized by the convention that practices “alien immersion”—accepts as church members persons baptized by non-Baptist churches.

Visual-audio presentation hailed

The color-slide presentation on the work of the *Arkansas Baptist Newsmagazine* and the various departments of the work of the Arkansas Baptist State Convention, given on Wednesday night of the annual meeting recently of the State Convention, in Ft. Smith, received a hearty response from the messengers. At the conclusion of this part of the service the messengers gave enthusiastic applause in hand clapping.

Each department and division had worked out its own set of color slides, under a committee headed by State Sunday School Secretary Lawson Hatfield, and Mr. Hatfield and his committee then worked all of the slides into a composite of remarkable unity and coherence.

Channel 4 Television Commentator Lonnie Gibbons, a member of Park Hill Church, North Little Rock, with the assistance of the Convention's Executive Secretary Charles Ashcraft, prepared the professionally taped commentary. The use of three projectors simultaneously added to the ef-

fectiveness of the feature.

Many who saw the “show” are saying, “If only this could be presented to all of the people.”

There may be a possibility that some plan can be worked out for the showing of the slides in at least some sections of the state.

Those of us in the Baptist Building are delighted that the program went over so well. But now we are on the spot as we look to next November and to succeeding years.

As Hatfield has commented, we cannot just do the same thing next year, for, as he said, “people were not nearly so interested even in seeing pictures from the moon the second time as they had been the first.”

One thing we can nail down. Having a presentation that appeals to the eye as well as to the ear is ‘way ahead of just more talk, talk, talk. Perhaps some of those of you who read this will have suggestions for us as we plan for future presentations.

The Michigan work

I appreciate the article in the Nov. 20th issue of the Newmagazine concerning Michigan Baptists, for I was one of the group who went to Michigan last year in the interest of "Project 500." However, in order to set the record straight, Delta Association should be added to the list of churches giving support to the work in Michigan during this year.

Delta Baptist Association, in Arkansas, began the first of this year to send a monthly check to Southeastern Baptist Association, in Michigan, to help them begin a mission in the southern part of Monroe, Mich. At the end of September we had contributed \$1,200, and we continue to send a check each month for \$150.

This mission was started on the first Sunday in March, and operates under the name "Albain Road Baptist Chapel." Its local church sponsor is Dundee Baptist Church, Dundee, Michigan. Rev. W. David Sapp, a student at Southern Seminary, Louisville, is serving as their pastor.

The people in Delta Association are glad to support this missionary undertaking.—Noel Barlow, Delta Baptist Association, Dermott, Ark.

Book of Genesis

When I was a lad of six or seven years, O. M. Stallings was pastor of the Greenwood Baptist Church to which my parents belonged and to which they took me regularly. One Sunday as we left the church the pastor patted me on the head and made the remark that the day might come when I should be a preacher. He probably never even remembered saying that, but I never forgot it. As far as my memory goes that was the very first impression that I had toward the ministry.

Doctor Stallings has written his second book. It is *The Grace of God in Genesis*. It is scripturally and scientifically sound, because as he points out "there is no tangible conflict between true science and holy Scripture." I like his reasoning in which he points out that he prefers Moses' account much better than Darwin's because "he was much closer to the subject at the time of his writing."

The fine spirit of this godly author is reflected in this typical comment;

"Isn't the God of Abraham, Isaac and Jacob wonderful? No wonder one of the titles of Christ was "Wonderful" for through him, I, too, have Jehovah-Jireh as my divine, kindly providence."

Areas of needed reform

BY DR. CHARLES ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

Great leaders are saying our country is sick, our churches are sick, our people are sick, the economy is at a fright-



DR. ASHCRAFT

ful low. The American people are sick, sick of the government, sick of themselves, sick of most everything, even their religion. Now what will it take to restore health and healing. Since the diagnosis has been made, who will prescribe, and what? Perhaps the restless natives would behave more acceptably if there was reform in certain areas. May I suggest areas of reform.

1. The laws of the land must be revised with greater equanimity and justice. Some laws could be stricken from the books, others could bear more interpretation. Intelligent people might obey intelligent laws, who knows?

2. The penal system of the nation must be made more rehabilitative, only 2 percent are really sent back to society as acceptable citizens.

3. The image of law enforcement officers must be improved. He who is legally authorized to carry a loaded gun must have character, and a suitable pay scale.

4. The morals of the government must be brought in line with the morals required of its citizens. Corrupt government begets a people with bad manners.

5. A complete revision, reorganization, and enlargement of the Supreme Court to hear every controversial per-

Memorial listing of Vietnam dead

Those who know service men who have given their lives in Vietnam please send their names, rank, home church, and date of death to me at Ouachita Baptist University, Box 862, Arkadelphia, to be included in the Memorial list.—George T. Blackmon

This is a brief (80 pages), terse, helpful treatise on Genesis which I highly recommend for laymen and preachers alike.—Robert S. Scales, Trinity Church, Oklahoma City

taining to basic human rights. The court refuses to hear over 2,000 cases annually.

6. A complete study of the costs of hospitalization, medicines, doctors' fees, insurance and taxes with a view to bring them into perspective with other basic living costs.

7. Standardization of traffic laws and driving procedures across the United States. The American people can read an intelligent sign.

8. Complete revision of the court system assuring offenders of a free and speedy trial with consistent fines and penalties. Also extending to the solid, steady, stable, dependable, constructive citizens' equal rights with the criminals.

9. The reconstruction of the State Department, Defense Department and foreign affairs arrangements which would assure the people of this nation that they will not be required to fight everyone's war and pay all the bills of the world, or presume to sit in judgment on all the internal problems of other countries.

10. A system of investments of social security monies to assure the fulfillment of the vast benefits promised the American people.

11. More participation of politics and holding of public office by Christian people.

12. Renewal within the gospel preaching churches of America, which in itself may be the key to all the suggested reforms listed above.

The American people pay the costs of government, let's give them a reason to be happy and well behaved. A reformation is needed for this grim hour.

Most every degree of progress since the time of permanent records has been initiated by a person who was unhappy about the situation, and who inaugurated corrective procedures. Deep convictions and revolutionary feelings spurred him onward.

Any man is no more or no less than the sum total of his convictions. What a man feels and how much he feels it, establishes the dimensions of his contribution to God and his fellow man. We will either stand for right or fall before wrong. . . . I must say it!

New Hope deacon

Bill S. Watson was ordained as a deacon of First Church, Hope, during the evening service on Nov. 23. The ordaining council was composed of the pastor, Gerald W. Trussell, and the active deacons of the church. The ceremony of laying on of hands by the pastor and deacons was followed by the congregation extending to the new deacon the hand of commendation.

Mr. Watson has been a member of First Church for more than ten years. During this time he has taught a men's Bible class and served on many committees. He was chairman of the Budget Planning committee last year.

At present he is serving as superintendent of the Grades 10 & 11 department.

His wife is the former Sybil Newton, their daughter Debbie is a second-year student at Ouachita University, and daughter Barbie is a sixth grader. Mr. Watson is an executive of the Cornbelt Hatcheries.



MR. WATSON



DR. PINNOCK



CHAPLAIN PERKINS



MR. MOORE

Conference set at Southern College

The annual Church Efficiency Conference will be held on the campus of Southern College Dec. 8-10.

The main speakers will be Dr. Clark Pinnock, former professor of theology; Chaplain Richard Perkins, Captain, United States Army; Rev. Bill Affolter, missionary; Dr. Jimmy Milliken, professor of religion; Rev. Bobby Moore, pastor of Fairlawn Church, Memphis, Tenn.; Dr. Fred Savage Jr., professor of religion; and Dr. H. E. Williams, president of Southern Baptist College.



New building of Palestine Church

Palestine dedication held

Dedication services were held recently for the new Palestine Baptist Church which is located just north of Quitman, in Little Red River Association.

Constructed of brick veneer paneling, this 5,328 square foot plant includes a sanctuary with seating capacity of 325, wall to wall carpet, oak furniture, stained glass windows, baptistry; office/library combination; pastor's study; kitchen and fellowship hall; and ten classrooms. Much of the labor and

material was donated by church members. The total cost was approximately \$45,000.

Serving on the building and finance committees were Alton Parrish, Jack Moore, Walter Griffith, Charlie Todd, Maurice Basden, Fred Kennedy, and Wayne Moore. Those serving on the decorating committee were Lema Turney, Pat Moore, Patsy Swaffar and Norma Barger. Kelly Tingle is the pastor.

Beacon lights of Baptist history

Sentimental or sacramental*

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

It is easy to slip from simple, sentimental acts in religious exercises to sacramental concepts. Those who have started with a beautiful idea have found it to boomerang into an expected ritual. That which began as an innocent gesture may become a substitute for God's commandments or an addition to them.

Eugenio Kincaid found this to be so when he went out to Burma in the 1820's. Before he arrived, a custom had been established by the missionaries known as "The Great Blessing." Parents, and other relatives of the new born babe, were invited to a prayer meeting for the purpose of commending the child to God and imploring his blessings upon it. Sometimes the baby was named at these ceremonies. The meetings varied from private to public worship services. The custom grew into something like a sacrament. Mention was made of it in the list of Christian ordinances by some of the churches in that area.

Kincaid did not know of this emphasis until a group of mothers presented their babies in arms before him one morning at the close of services, requesting "The Great Blessing." Surprised, the missionary told them he must be excused, but if they would be present the next Sunday he would explain why he asked to be excused. Upon inquiry he learned that a native teacher from another station visiting among the converts had instructed the mothers to make this request.

Next Sunday, the missionary preached on the ordinances. He clearly explained that "The Great Blessing" as a rite was practiced neither by the New Testament churches, nor by the Baptist churches which sent him out to Burma. Neither could he. It was through his protestation that the custom was abandoned.

*G. Winifred Hervey, *The Story of Baptist Missions in Foreign Lands* (St. Louis, Chauncy R. Barns, 1886) pp. 322-23

Deaths

James Luck, 47

James Luck, 47, a teacher in Magnolia Junior High School, died Nov. 14, following a brief illness.

A native of Monticello, Mr. Luck was a son of the late Rev. and Mrs. J. B. Luck. He was a graduate of Ouachita University, Southwestern Seminary, Ft. Worth, and had operated the Magnolia Youth Tour Club for the past 16 years.

An ordained Baptist minister, Mr. Luck was serving as interim pastor of Village Church at the time of his death.

He had served as pastor of churches at Wesson, Salem, and Midway. He taught school at Chidester and Stamps before joining the Magnolia school system.

He is survived by his widow, the former Miss Devona Meeks of Camden; a daughter, Janie, 2; two brothers, Joe Fred Luck, a pastor of Houston, and his twin brother, Frank, of Chicago; and two sisters, Miss Mary Luck and Mrs. Leonard Horton, both of Magnolia.

Friends of Mr. Luck have started a memorial fund toward the education of his daughter. Contributions may be deposited with the Trust Department at First National Bank, Magnolia.

James S. Watkins

James Samuel Watkins, 88, Waldo, who died recently, was a native of Columbia County and a graduate of Ouachita College (now University).

As a young man he taught summer school at College Hill. From 1906 to 1950, when he retired, he was in business in Waldo.

For many years Mr. Watkins was teacher of a men's Bible class and deacon in Memorial Church, Waldo, which he helped to establish. He was a mem-



Feminine intuition

by Harriet Hall

Missionary letters

As I sit at my desk (to get technical, it is my kitchen table this morning) I have spread out before me three missionary letters. Two of them are from Miss Josephine Scaggs in Nigeria and the other is from Mrs. Finlay Graham in Lebanon.

Here are excerpts from Jo Scaggs' first letter, written in mid-October: "I came in from Ahua by boat to help in the Pastors' School, Refugee Camps, and Baptist student work in the five State High Schools here in Port Harcourt. . . . there are tremendous needs in Ahua. But at present I can only go by military permits for one or two weeks at a time . . . Last week my rented house was a clinic for the sick and children with kwashikwor (starvation). Last year hundreds of men were carried off by the army and haven't been heard from since. Their wives are penniless and their children are starving. These children with hands, feet, faces, and tummies swollen almost to the point of bursting were brought to me from morning till night with high fever, coughs, worms, and diarrhea. With medicines, milk, and protein foods provided by Southern Baptists I ministered hour after hour with an aching heart for these suffering ones. Pray for them and for their mothers." She casually added, "On Wednesday I went to Odiashide (8 miles) and returned on my motor skooter."

Jo's second letter, received only a few days ago, included the following: "I am teaching in the Pastors' School in Port Harcourt since I am not allowed to go back to Ahua or any part of the Ahoada Division. The pace of the war has picked up tremendously. They are bombing airports and oil installations mainly. Don't worry about us. Pray for our people in Ahoada Division who are suffering so much."

From Julia Graham, whose husband wrote "Sons of Ishmael" came this recent letter: "Despite the perplexed condition of the country, we enjoy peace and quiet at the seminary (the Arab Baptist Seminary in Beirut, Lebanon) because of its comparative seclusion in the Lebanon foothills, six miles east of the curfew area at the capital." Then she closes the letter by saying, "Sons of Ishmael! How shall they hear? They will hear as you pray earnestly and give liberally, and as young people respond positively to the still persistent plea of our Lord, 'whom shall I send, and who will go for us?' May many answer, 'Here am I, Lord, send me.'"

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

ber of the Waldo school board for 30 years.

Survivors include: his widow, Mrs. Julia Ann Fincher Watkins, Waldo; a son, James Watkins, Waldo; two daughters, Mrs. J. E. O'Daniel, Waldo, and

Mrs. Cecil Shuffield, Little Rock; five brothers, Ben and Dewey Watkins, both of Waldo; Jess, Texarkana; Hobson, Greenville, Tex.; and Joe, Junction City; and two sisters, Mrs. Grace Lumley, Dallas, and Mrs. John Stevens, Stamps.

Editor visits Piggott

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine will be in Piggott Sunday, Dec. 7, for a visit at First Church, Kenneth Threet, pastor, and will preach at the evening service.

The Piggott church recently inaugurated a television ministry.

DEAR JOHN. . . .

and other pastors and superintendents. . . .

Due to a limited number of reservations (probably due to the Hog-Steer football game), and after consultation—we must cancel the General Officers' Retreat at Paron for December 5th and 6th.

Sorry 'bout that! Lawson Hatfield, Sunday School Secretary



OFFICERS elected by the Arkansas Baptist Religious Education-Music Association at their meeting last week were (left) Ray McClung, secretary-treasurer; Joe Santo, first vice president; Amon Baker, president; and David Tate, second vice president.



Christ the answer

Two thousand years after the earthly ministry of our Lord Jesus Christ, war continues to be the wholesale barbarity of so-called civilized nations.

The long-drawn-out, bloody, undeclared war in Vietnam continues to be a black cloud on the horizon for youngsters such as the boy on our cover this week, not to mention the more than 400,000 of our forces still on the firing line.

(As this was being written, President Nixon had just put into effect the new draft lottery.)

War is a horrible reminder of man's basic depravity and of his need for the eternal security that only God can provide, through his only begotten son. Facing one day without Christ as Savior is unnecessary, unwise, and tragically risky. This is true for people of all ages and all walks of life.

John 3:16 is the Gospel in one verse. Becoming a Christian, which means receiving the great gift of eternal life, is as easy as repenting of sin and accepting Christ as Savior.

Your state convention at work

Ridgecrest and Glorieta 1970

Church Training leadership conferences

GLORIETA

June 5-7—Early Bird Leadership Conference (Primarily for church staffs and their families)

June 7-13—Leadership Conferences (Designed for adults 18 years and above and for youth ages 15-17 who are leaders or potential leaders in their churches—limit to 10 youth plus counselors from a church).

June 17-20—Leadership conferences—same as above

June 21-24—Fast track church training leadership and special interest conferences. Provision for children and youth only if accompanied by a parent.

June 25-July 1—Combined Sunday School and Church Training Conferences—for adults 18 years of age and above, and children and youth only if accompanied by a parent.

RIDGECREST

July 9-15—Church Training Leadership conferences and Youth Leadership conferences—for adults 18 years of age and above and for youth 15-17 years of age who are leaders or potential leaders—limited to 10 youth plus counselors from a church.

July 16-22—Same as above

July 23-29—Combined Sunday School and Church Training conferences, for adults. Provision for children and youth only if accompanied by a parent.

Write to Church Training Department, 106 Baptist Building, Little Rock, for Ridgecrest and Glorieta folders which give complete information.

Southerland called to Holly Springs

James C. Southerland Jr. has been called as pastor of Holly Springs Church. Mr. Southerland is a graduate of Ouachita University Arkadelphia, where he received the B.A. degree, and from Southern Seminary, Louisville, where he received the B.D. degree. Mr. Southerland is a native of Little Rock, son of Mr. and Mrs. James C. Southerland, also of Little Rock. His wife



MR. SOUTHERLAND

is the former Nan Hodges of Smackover.

The Holly Springs church dates back to the pre-Civil War period. It has been a Southern Baptist church since 1932.

It is never too late

It is never too late to make plans and to train leadership.

Associational Brotherhood Directors should plan and conduct a training session for church Brotherhood officers. These would include the Brotherhood director, Baptist Men's officers and Royal Ambassador leader, committeemen, and counselors. The training session can mean much to the effectiveness of the total Brotherhood program of the church as well as the association. Men can't do a good job in positions for which they are not trained. Trained leadership will plan their work, and planned work produces worthwhile results.

The Brotherhood department will be happy to assist associations in providing a leadership training program whenever possible. Call on us.

The church Brotherhood director should complete his full organization if he has not already done so. He can assist his Baptist Men's officers in learning their responsibilities and duties and lead them to plan interesting and informative programs and worthwhile activities. The Royal Ambassador leader should complete his list of counselors and see that they are trained for their job. The Brotherhood department will be happy to assist as-time permits. Call on us if we may be of assistance to you. Remember there are free materials available for associations and churches to assist in planning and training.

It is never too late to start providing missionary education and involving men and boys in mission actions, but start today.—C. H. Seaton

WHAT THINK YOU

of your state Baptist paper?

Here is what Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, and a past president of the Southern Baptist Convention says: "In the promotion of our work, the presentation of our beliefs, the preservation of our fellowship, and the prophetic call to enlarged spiritual endeavors, the state Baptist papers occupy a place second to none in the far-reaching service of our denomination." If your church is one of the few in Arkansas trying to struggle along without sending the Arkansas Baptist Newsmagazine to its members, let us tell you how you can have the vital ministry of your state paper. Write or call: ARKANSAS BAPTIST NEWSMAGAZINE, 525 West Capitol Avenue, Little Rock, Arkansas 72201, Telephone: 376-4791, Ext. 63.



DR. HOBBS

Spiritual life in evangelism

BY CLIFFORD PALMER, pastor,
Grand Avenue Church, Ft. Smith
(Digest of an address to Arkansas
Pastors' Conference)

The Subject assigned to me is "Spiritual Life in Evangelism."

Since this is a Pastors' Conference and this body is made up primarily of preachers, I address my remarks in the main to those of us who are more responsible for the spiritual temperature of our churches than anyone else. Frankly, I get a little weary of hearing preachers blame their people for the coldness and deadness of their churches. When D. L. Moody was asked how to revive a cold, dead church, he replied, "Build a big fire in the pulpit." If I were to point out the greatest need among Southern Baptists today, in my judgment it would be big fires in the pulpits.

Leafing over the first four chapters of the Acts of the Apostles you will find that in chapter 2 the disciples were filled with the Holy Spirit; but by the time we reach chapter 4 it is evident that something had happened. The fearlessness and faithfulness that characterized the early preaching have almost disappeared. Indeed, there is every evidence that the disciples were trembling and cringing before the magistrates and those who were hostile to them. The explanation, of course, is that they had lost the fullness of the spirit. Men, can this be our problem today? While we have been so busy preaching to others have we become emptied of the Spirit?

God's purpose for our lives is continuous revival; revival culminates in evangelism and continuous revival is equated with the fullness of the Holy Spirit.

Evangelism is that activity whereby the Holy Spirit speaks to the hearts of men, mostly through human instrumentality. If the Holy Spirit speaks to the hearts of men and if the preacher in any given case is the human instrument chosen, then it follows that the preacher must be controlled by the Holy Spirit.

Let's admit that what we really need is a fresh endowment from heaven. And whatever it takes in preparing ourselves for it, let's do it. God has used a small vessel but he has never used a dirty vessel.

Let us confess our sins and turn to God for forgiveness. Let us be willing to be filled, yea, let us hunger for it until we cry out:

"Spirit of God, descend upon my heart; wean it from earth, through all its pulses move; stoop to my weakness,

mighty as thou art, and make me love thee as I ought to love."

Then let us return to our churches and lead them to know what spiritual life is and then we are ready for evangelism.

But let us admit our coldness and deadness. We need spiritual life.

The progression is always coldness, compromise, and then corruption.

Gentlemen, we have come a long way from New Testament practice. In Rome when New Testament simplicity and power changed into the so-called Roman church, the forms became more elaborate and New Testament doctrine and power disappeared! Instead of simple meetings in the home or in the market place, now elaborate buildings made their appearance. The preacher of the gospel, preaching a simple message of salvation, was replaced by robed priests, candles, incense and complicated ritual. Along with these trappings came the doctrine of salvation by works with the church through its ceremonies being the agent of salvation. Baptism was changed from the symbol of Christ's death, burial and resurrection and the sinner's death to sin and aliveness in Christ to a saving sacrament. The Lord's Supper was changed from a simple memorial, reminding Christians of the death of Christ for their sins to a sacrament of the church as "a means of grace."

Formalism has now spread so widely and it has come in many instances so slowly that churches that claim to be orthodox and fundamental often follow the forms of the more "liturgical groups." In fact, I have noticed in the last few years the adopting of certain ecclesiastical terms that heretofore have been "out" as far as Baptists are concerned, such as "Communion service," "sanctuary," "Sacrament" and "liturgy." I clipped the following from the Oklahoma Messenger: "The Student Missions Conference scheduled for Feb. 21-23 at Southern Seminary will feature a jazz liturgy, vigorous discussion, and a dramatic interpretation of its theme, "What the World Needs Now." I am going to pass over the matter of worldly jazz music in the church (as difficult as it is) and the implication that "What the World Needs Now" is not the old time gospel message of salvation through the blood of Christ, to point out the use of the term "liturgy." Now churches announce a "morning worship service," but isn't it interesting that invariably if an evangelistic service is announced

it is in the evening service? What we are saying is that Sunday morning is for worship and Sunday night we can be more informal and therefore, evangelistic. God help us! The Sunday morning service is the time for people to sit with funereal solemnity and follow a printed schedule from which we dare not deviate. Only at certain times is anyone to be seated. There is a time to sit and a time to stand. The robed choir must make its entrance at the precise moment, led or followed by the climactic entrance of the "minister." The choral worship is followed by the "morning" or "pastoral prayer," which is followed by the chanting of a choral response or a four-fold and maybe a seven-fold amen.

This will come as a shock to some of you when I say the so-called "morning worship service" must often be an abomination to God. Nothing like it was practiced in the New Testament times. I cannot find a verse of scripture to encourage it. It fits formalism but not evangelism. Nobody expects anyone to be saved in such a service and they are rarely ever disappointed.

The music in the Sunday morning "worship service" must usually include an anthem, the Doxology, or perhaps "Holy, Holy, Holy." These you never use on Sunday night. Why is this? I'll tell you why. We want the Sunday morning service to be more dignified. Now, Sunday night we can use the more evangelistic-type music, the "gospel songs," but never on Sunday morning.

But I challenge you to consider where all of this came from. It came from Catholicism. Consider also that if we ever have the lost to hear a message it will probably be in the morning service. In most of our churches we do well to get a few saints out on Sunday night, let alone the unsaved. And yet, if you check the Sunday bulletins of most Baptist churches, they will designate the Sunday morning service as a "worship service" and if they ever have an "evangelistic service" it will be at night. How foolish and ridiculous.

Now, what am I saying? I'm saying that there is no difference between Sunday morning and Sunday night or Wednesday night as far as that goes. Every service in the church is for one purpose: The purpose of the meeting of the church (and here some of you will part company with me) is not for worship in the usual sense of the word as we have been taught, but is for the

Address

purpose of teaching our people the Word of God and firing them to be witnesses.

The purpose is not for worship, as such, or even to win the lost, but to stir the Christian. The meetings of the church are to be happy times when we informally preach, teach, and study the word together. I do not believe we should strive for the funeral atmosphere that the usual formal worship service dictates. But we have been taught to be "reverent"—"If you must whisper, whisper a prayer."

Now, I'm not advocating that we "get carried away" in our efforts to be informal, but I want to ask you a question in all fairness: Have our efforts to get people to "worship" (whatever that means—I don't believe the average church-goer would even come close if asked for a definition) been successful? Have we succeeded in getting the minds of our youth upon God in a so-called worship experience? Or are they not pretty well occupied with note writing, whispering—not prayers—etc.?

Can we really blame the poor soul in the pew (or choir) who can't keep his eyes open and soon lapses into slumberland? After all, has not everything been done to make the atmosphere conducive to sleep? We have padded the pews, quieted the music, and placed a taboo on shouting from the pulpit or pew.

It has been my observation of those few churches that are really reaching people for Jesus that they are marked by an informal spirit in their meetings. I have been told that there are approximately ten churches in America that baptize over 300 converts a year and perhaps 20 that baptize over 200 converts a year. None of these will have the usual formal service on Sunday morning.

I cannot find the word "worship" where there was a service of preaching, where Christians sang together, studied the Word of God together, or won souls together. I never find it in connection with New Testament church meetings.

I'm also fearful that according to the New Testament that which we call worship on Sunday morning is just so much superficiality. Worship under grace is fellowship, our spirit with God's Spirit. It is a joyful father-son relationship. Jesus must have had us in mind also when he said, "You worship you know not what."

In Isaiah first chapter it is obvious that service without heart devotion is an abomination to God.

"Hear the Word of the Lord, ye rulers of Sodom; give ear unto the law of

our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and appointed feasts my soul hateth: they are a trouble to me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

Why? There was a form but no power.

Jesus said to the Pharisees, Sadducees, and chief priests, quoting Isaiah 29:13: "Well hath Esaias prophesied of you hypocrites, as it is written, this people honoureth me with their lips, but their heart is far from me" (Mark 7:6).

The ceremonies of the Old Testament are now done away with. When Jesus died on the cross, the veil of the temple was torn from top to bottom. This was God's way of saying that these ceremonies are to stop. All that these ceremonies symbolized have now been fulfilled. Men, let's lead our people back to real Spiritual life and evangelism.

Even our church buildings may be a hindrance to the spiritual life and evangelism.

No doubt our concept of a beautiful church building is taken from the great cathedrals of Europe with their Gothic arches, high domes and steeples, and stained glass windows. I'll have to admit that I was awe struck as I walked about in the famous Notre Dame in Paris, St. Peters outside the wall in Rome, Westminster Abbey, and St. Paul's in London. I also visited St. John's in New York, I believe the largest cathedral in the world.

I was overwhelmed the first time I entered St. Peter's in Rome, the largest church building in the world. (It is a basilica, not a cathedral.) It is over 600 feet long with a dome 404 feet high. It is worth visiting just to see the statuary and beautiful paintings. In fact, many of these famous old church buildings are more museums than church buildings.

But these buildings are not conducive to spiritual life and evangelism.

A little lady was following the guide as she was being conducted through Westminster Abbey in London. The guide pointed to the burial places of many illustrious dead. Finally she said,

"Young man! Young man! Has anyone been saved here lately?"

We need to return to our church buildings and ask, "Has anyone been saved here lately?"

All down thru the years people have tried to make the church buildings into temples like the Old Testament temple. In fact, I'm surprised that some one hasn't duplicated it. Much of the present emphasis on buildings is wholly foreign to New Testament Christianity.

Not long ago a pastor of a Baptist church was explaining (or bragging, I'm not sure which) the cost of certain pieces of furniture in his "sanctuary." I couldn't help but contrast that with Bud Fray's mud hut in the bush of Africa. I've been in both and will have to confess that God was more in the hut than in the so-called "sanctuary."

God did have his people build a beautiful temple in Solomon's day and the living presence of God dwelt there. But that temple is gone and God no longer dwells in temples made with hands. The only temple God has on this earth today is the body of a believer. I Corinthians 6:19 says, "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." And, again, I Corinthians 3:16, 17 warns us, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Think of it! As a child of God, your body is the temple of God and, furthermore, the only temple he has on earth. On bulletins in churches I often read, "The Lord is in his holy temple: let all the earth keep silence before Him" (Hab. 2:20).

The implication, of course, is that the church building is the temple and all who are within are to be silent. The command of the prophet concerning the temple at Jerusalem has nothing to do with the "meeting house" of Christians today. I hear people praying in the church house on Sunday morning, "Oh, Lord, as we come into thy presence this morning. . . ." I want to interrupt and ask, "Where have you been, when did you get away from his presence?" The idea is that since we are in the church building we have then come into God's presence. When will we become New Testament Christians?

Preachers call the auditorium "the sanctuary." Thus we distinguish between the educational buildings and

(Continued on page 15)

Memorial Auxiliary Officers For 1969-70

Maintenance Chief At Memorial



Memorial Hospital Auxiliary Officers were installed in September by Mrs. Frank Morgan. Pictured above, from left to right, they are: Mrs. Smith Massey, historian; Mrs. J. A. Lovell, vice president; Mrs. Bill Huckabay, corresponding secretary; Mrs. Robert Penton, recording secretary, and Mrs. Dick Fikes, president. Mrs. J. R. Shelton, treasurer, was not present for the picture.



Sidney W. Harris, a native of Camden, Arkansas, has assumed his duties as Chief Maintenance Engineer at Memorial Hospital in North Little Rock.

Enjoys "Part-Time Retirement"



Mrs. Werta Love, performing her favorite job.

Mrs. Werta Love, a nurse's aide for over 15 years, retired from Memorial Hospital a couple of years ago. She had worked in the nursery on the 11 to 7 shift since March of 1962, just two months after the hospital was opened.

Before going to work at Memorial, she had worked in the premature nursery at the University of Arkansas Medical Center for six years, and in the regular nursery at Baptist Medical Center for four years, always on the 11 to 7 shift.

Mrs. Love's retirement was short-lived. After resting for a few months, she began receiving occasional calls from the nursing office at Memorial,

asking if she could come in and help them out in the nursery. She said she had missed working with the babies and when she got a chance to go back, she was glad to do it.

Mrs. Love now averages working two nights each week and said she looks forward to going to work and seeing the new babies and visiting with "the gang." "I didn't have children of my own, and I get a lot of satisfaction out of taking care of the babies in the nursery," she said. She especially enjoys feeding the babies.

Even though she doesn't work full-time at the hospital now, Mrs. Love manages to stay busy. She has found time to can and freeze about 247 jars and packages of fruits and vegetables which her husband raised in their garden. She enjoys sewing and cooking and, for the most part, she is enjoying her "part-time retirement."

In remembering back over the years and the many babies she has helped care for, Mrs. Love recalled that one time when she was working at the Medical Center in the premature nursery, they had 27 premature babies in the nursery at one time. The largest baby she can remember was born at Baptist and weighed 14 pounds. The smallest one weighed only 8 ounces and lived for just a few hours.

Mrs. Love truly enjoys her work and even after working with new babies all these years, she said, "I am still fascinated by the miracle of each new life."

Mr. and Mrs. Love will celebrate their 49th wedding anniversary in February.

Prior to coming to Memorial, Mr. Harris was employed at the International Paper Company at Camden where he had worked for 30 years.

Mr. Harris and his wife, Betty, have two children, Rodney, age 21, who is married and lives in Arkadelphia where he attends Henderson State College; and Suzanne, age 19, who was recently graduated from Patricia Stevens Finishing and Career College at Dallas, Texas.

Mr. Harris is a member of the First United Methodist Church. He enjoys fishing in his spare time and also likes to travel.

BMC Auxiliary Members Elected To State Offices

The Arkansas Hospital Auxiliary Association held their annual meeting in Hot Springs, October 6 and 7, and elected officers for 1969-1970.

Mrs. James Puddephatt, president of the BMC Auxiliary, was elected vice president of the group and Mrs. J. W. Littleton was elected editor of the Association's newsletter.

Mrs. Puddephatt is active in volunteer work at the Center, working each Tuesday at the information desk and admission office.

Mrs. Littleton has been active in the Auxiliary for several years and works with the Center's Play Hospital groups which meet once a month.

Practical School Alumni Officers



Officers of the BMC Practical Nurses Alumni Association, elected at their September meeting, are pictured above. Seated, from left to right: Sandy Thompson, president; Molly Perryman, first vice president; Roberta Vanderplaat, secretary. Standing, from left to right: Jane Turbyfill, parliamentarian; Laura Mack, second vice president; Sue Gillihan, treasurer; and Ann Montoya, reporter. Lucille Flewellen, historian, was not present for the picture. The next meeting is scheduled for December 16, and will be a potluck luncheon and Christmas party.

Medical Education Secretary



Mrs. Nancy Ann Moore is the new secretary in the Medical Education Department. She is a native of Batesville, Arkansas where she graduated from high school.

Prior to coming to work at BMC, Mrs. Moore was employed as a secretary in the Dean's office at the University of Arkansas Medical Center. She lived in Oklahoma City for eight years before coming to Little Rock.

Mrs. Moore and her husband, Covie Ray, live at 22 Serenity Drive in Little Rock. She lists her hobbies as sewing, reading, horseback riding and baking.

Employees' Council Works For All BMC Employees

The Employees' Council was organized over 15 years ago, for the purpose of promoting a better understanding of hospital policies and procedures, and for better communications between the hospital employees and administration. The Council also helped plan for employee awards, social functions, safety programs and public relations programs for the hospital.

Some of the functions mentioned above are now being handled by other departments in the hospital, but the main concern of the Council continues to be better employee relationship through communication between the employees and administration, regarding hospital policies and procedures.

The Council also selects the Employee of the Month; plans for the employee Christmas party; receives and reviews suggestions submitted by employees, either in the suggestion box or by individuals through their department representative; and a Council member is also a member of the Safety Committee, in order to keep the Council informed of accidents taking place in the hospital.

The Council is made up of representatives from each department in the hospital, selected by the employees in their departments. Each representative serves on the Council for one year, from July through June. The group meets on the first Wednesday of every month, at noon, in the hospital Board

Roberts Family Has A New Addition



Mrs. Norman L. Roberts, Jr. with baby daughter, Rachel.

Rachel Ellen Roberts was born at Memorial Hospital, October 18, 1969. She weighed in at 6 lbs. 4 oz. Rachel has one sister, Becky, age 8; and two brothers, Timothy, age 5 and David, age 11. Her parents are Mr. and Mrs. Norman L. Roberts, Jr., and her dad is the Administrator of Memorial Hospital in North Little Rock.

The Buzzer reporter and photographer visited Rachel and her mother on their first day home from the hospital, and although she really preferred sleeping to receiving visitors, she finally agreed to pose with her mother for the above picture.

Room. A member of the hospital administrative staff meets with the Council each month. Each department representative is urged to report back to his department, on the activities of the Council.

Buddy Aley is president of the Employees' Council for 1969-1970.

Employees Pledge \$10,614.26 To United Fund Campaign

Employees at Memorial Hospital and Baptist Medical Center pledged a total of \$10,614.26 to the recent United Fund Campaign. Memorial employees pledged \$1940.53 and BMC employees pledged \$8,673.73.

Memorial's Housekeeping Department was the first group to complete and turn in their cards. They had 100% participation in their department, and each employee designated their pledge to the Arkansas Children's Hospital.

Radiology Students Win Awards



Pictured with their awards are, from left to right: Cathy Warren, Sharon Harris, Rita Fisher and Mary Frances Moore.

The Arkansas Society of Radiologic Technologists held their annual convention, October 10-11, at Texarkana. Senior students in the Center's School of Radiologic Technology brought back four of the eight awards given.

Cathy Warren won second place out of 64 entries, with her essay on radia-

tion protection. Sharon Harris won second place out of 104 entries, for the Darmon A. Rhinehart award, with her exhibit of knee films. Rita Fisher won first place out of 37 entries, for her exhibit on internal auditory canals; and Mary Frances Moore won third place out of 37 entries, for her exhibit on wrist films.

Celebrate 50th Wedding Anniversary



Mr. and Mrs. Robert F. Price celebrated their 50th Wedding Anniversary, November 9, with an Open House held at the home of their daughter, Mrs. R. A. Grubb of 4121 Glenmere Road in North Little Rock. Mr. and Mrs. Price were married November 9, 1919 at Guy, Arkansas.

Mrs. Price is a ward secretary in the nursery at BMC. She has been employed at the hospital since 1952 and on December 31 of this year, she will retire from the hospital. Mr. Price is a

retired builder.

Mr. and Mrs. Price have six children, nineteen grandchildren and one great grandchild. Their children are: Charles W. Price of Kansas City, Missouri; Basil E. Price of St. Louis, Missouri; Mrs. Alfred F. Hankins and Mrs. Richard A. Walkewicz of Houston, Texas; Miss Dean Price and Mrs. Grubb of North Little Rock.

Mr. and Mrs. Price are members of the Church of Christ at Sixth & Icard Streets in Little Rock.

Administrative Secretary



Mrs. Donna Sue Keller is a new addition to the administrative offices. Among her other duties, she will act as the receptionist for the administrative offices and will answer all incoming calls for the department. She is occupying one of the two recently completed offices which were added to the administrative suite. Mr. Robert LeMaster, assistant administrator, is occupying the other one.

Mrs. Keller is a native of Little Rock and a graduate of Des Arc High School. Before coming to work at BMC, she worked for the Arkansas Power and Light Company at Conway and at Little Rock.

Mrs. Keller's husband, John, recently returned from Vietnam where he was stationed for 13 months while on a two-year tour of duty in the Army. He is now employed at the Sherwin-Williams Company.

The Kellers live at 3020 Vancouver Drive in Little Rock.

November Artist

The paintings on display in the library and the canteen area of the hospital are the works of three artists: Dr. Henry G. Hollenberg, who is on the staff at BMC; his daughter, Mrs. Joe Dickey Powers of Benton; and his mother, the late Mrs. F. B. T. Hollenberg. Dr. Hollenberg has exhibited paintings at BMC previously.

Unlike her father who paints solely as a hobby, Mrs. Powers has entered the field professionally. She graduated from the University of Arkansas as an art major and also studied abroad. Although she is a busy homemaker with a husband and two small daughters to care for, she manages to produce many paintings. She concentrates on portraits, and paintings of children are her specialty.

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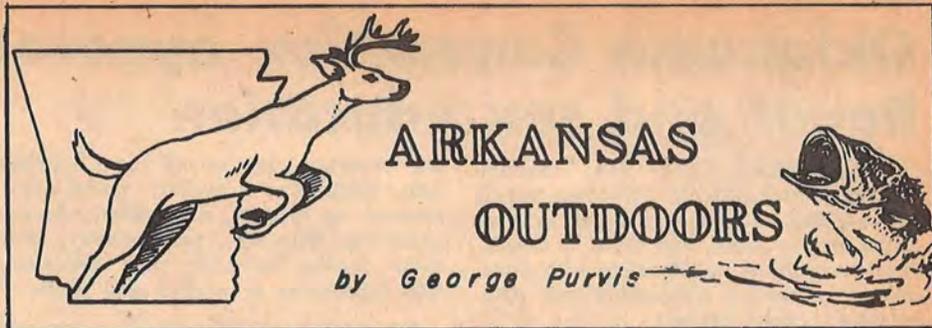
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Duck hunting requires skill



Two preacher friends in a typical flooded 'pin oak flat' with a spread of decoys.

Duck hunting is one of the state's finest hunting sports. It is a type of hunting that is challenging in many respects. A duck hunter's skill is tested by his ability to hit a fast moving target and by the many abilities necessary to get the bird within range.

Flooded 'green' or 'live timber' commonly called 'pin-oak-flats' are ideal mallard duck habitat and there are many thousands of acres of woods, mostly in river and creek bottoms, that are flooded each year. Some of this area is on Game and Fish Commission public hunting areas and the rest is privately owned duck clubs.

Shooting a duck is not the only reason for the popularity of duck hunting. No—the companionship which can be enjoyed while standing by a tree in flooded woods or while sitting in a duck blind cannot be explained to a non-hunter, but those who have shared such experiences know their deep and lasting meaning.

Arkansas duck season is from Nov. 29 through Dec. 28. The shooting hours are from one-half hour before sunrise till sunset each day. The daily limit is four, but the limit cannot include more than two mallards and/or two wood ducks.

Oklahoma Convention opposes liquor and sex education

OKLAHOMA CITY—The Baptist General Convention of Oklahoma urged its churches to join in a fight against liquor by the drink, and voted to delete, from a report of its Christian Life Committee, a section supporting sex education in public schools.

The convention reaffirmed its opposition to use of beverage alcohol and urged churches to contribute funds to the Sooner Alcohol and Narcotics Education, Inc., (SANE) to provide funds for a campaign against a petition for a liquor-by-the-drink election now pending before the Secretary of State.

Debate on sex education in public schools was led by Hugo T. Lindquist, pastor of Bethel Church, Oklahoma City, who said the public schools are already doing plenty of sex education, and do not need any more encouragement.

"Besides," Lindquist said, "I have seen what kind of sex education is going on in the schools and I don't approve of it."

The convention approved his motion to delete several sentences from the

sex education section of the Christian Life Committee's report, which also touched on alcohol, communism, drugs, gambling, honesty, pornography, and mass media, poverty, race relations, and separation of church and state.

Removed from the section of sex education was a statement encouraging the public schools to supply a place for sex education, if such education were deemed important to all children.

The remaining portion of the section stated that sex education is the duty of parents and the church. It added that Baptist parents should become thoroughly familiar with public sex education programs according to the dictates of a Christian conscience.

Resolutions adopted urged Sunday closing of businesses, called on church members to refrain from unnecessary Sunday shopping, and commended the Oklahoma Publishing Company for refusing advertisements of "X" rated movies for its newspapers, radio, and television stations. The resolution also called on other media owners to refuse such advertisements.

In other business, Lindquist submitted a constitutional amendment calling for a guideline to achieve equitable representation for each of the 37 associations on the convention's board of directors.

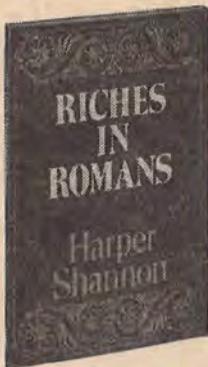
He pointed to the fact that an association with 10,000 members now has the same representation on the board as does an association with 90,000 members. Action on the proposed amendment is expected to take place during next year's convention meeting.

A constitutional amendment submitted to the 1968 convention by past president T. Hollis Epton was referred to the board of directors for further consideration. The proposed amendment called for messengers to the state convention to be from churches which cooperate with the convention and which are in good standing with the cooperating association with which they are affiliated.

Epton said his amendment was offered to avoid some unattractive things which have happened in other states, such as discussing the doctrinal integrity and polity of churches on the convention floor.

J. T. Dane, pastor of Portland Avenue Church, Oklahoma City, was elected president for 1970. (BP)

Romans Related to Life Today



This concise exposition of the entire letter to the Romans ties in with Life and Work Lessons for January-February-March. Simple and clear in style, the book is emphatic in doctrinal content, and practical in showing how Romans can be related to Christian living today.

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(From page 9)

the "sanctuary," as though the building itself were sacred, the "sanctuary" being a sort of "Holy of Holies."

In many churches "the altar" is considered sacred. I cannot find an altar in a New Testament church. It has a pulpit for preaching and teaching. Thank God, the altar for the Christian is that hill shaped like a skull. It was a place of sacrifice.

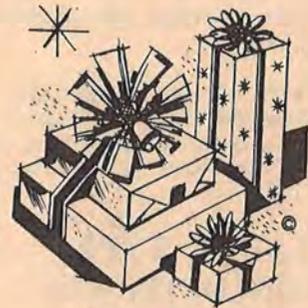
Worship is not music, an order of service, prayers, preaching, a robed choir, a beautiful building with stained glass windows, an organ or even silence. The quietest and most silent places in Fort Smith are our cemeteries.

Every church has its distinctive characteristics. As for me and my church, let us be known as a people with spiritual life and obsessed with evangelism.

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The bookshelf

Prayer the Master Key, by Dillet Freeman, Doubleday, 1968, \$4.95

Here is light on how prayer and meditation constitute a way to a spiritually higher level of everyday living—in tune with a God who is the personification of all that is good and a world that abounds with the blessings and beauty of his creation.

Poet Freeman reveals the fundamental importance of prayer in the modern world and indicates the approaches of faith as applied in everyday affairs.

The World of Cezanne, 1839-1906, by Richard W. Murphy and the Editors of Time-Life Books, Time-Life Books, 1968

In portraits and still lifes as well as in landscapes, Paul Cezanne produced an art that lay somewhere between simple representation and pure abstraction. It has sometimes been described as "geometric." But his art was far more complex than the term "geometric" implies.

Few major painters of the 19th Century were so violently attacked—"madman" and "anarchist" were among epithets applied to him—or so widely misunderstood. His many-sided personality is presented here, in his life and works. Many of his paintings are reproduced in color.

The World of Goya, 1746-1828, by Richard Schickel and the Editors of Time-Life Books, Time-Life Books, 1968
This is a portrayal of the life and

works of Spain's most popular portraitist.

Goya's time, in the late 18th and early 19th Centuries, was a period somewhat like the present, in that illusions were being abandoned as the air was charged by the spirit of radical change.

As Author Schickel reveals here, disorientation, alienation, fragmentation, and despair—for the individual the seemingly inevitable by-products of sweeping attempts at social realignment—for Goya turned out to be his

real subjects, whether he was painting kings or commoners.

Baptist Successionism, a Critical View, by W. Morgan Patterson, The Judson Press, 1969, paperback, \$2.50

Dr. Patterson shows that a view of Baptist history still widely held among Baptists—that Baptists can be traced back through history to New Testament times, "rests on precarious historical and theological foundations." He provides here a greatly needed perspective for the study of Baptist history.

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- **The Bible Story Book**, by Bethann Van Ness. 298 stories tell God's love in language of today's youth. Large size—6¼ x 9 inches—672 pages, maps and illustrations. (26b) \$4.95
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- **Fairest Lord Jesus**, by Frances King Andrews. Story of Jesus from prophecy of his birth to his ascension. Ages 6 up (26b) \$3.00

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- **Mommy Comes for Me**, by Jewell Wells Nelson. Helps child gain self-confidence and trust in others when left with someone else. (26b)
- **Listen to the Night**, by Furn Kelling. Helps child understand night sounds are nice when he knows what they are. Ages 2-8 (26b)
- **Some Things Are for Keeping**, by Polly Gottfried. Acquaints preschooler with some not-alike things and helps him decide how to react. Ages 4-7 (26b)
- **My Book About Jesus**, by Polly Hargis Dillard. Vivid details, repetition and bright pictures relate Jesus' life. Ages 3-5 (26b)
- **I Know God Loves Me**, by Melva Cook. Positive statements lead child to feeling of security in God's love. Ages 2-5 (26b)

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Criswell again asks dissidents to leave

ATLANTA—Southern Baptist Convention President W. A. Criswell, Dallas, said here he was bewildered about adverse reaction to an address he made in Nashville in September calling on dissidents within the SBC to adhere to historical confessions of faith or to leave the denomination.

"I don't know what they (objectors to

his remarks) are raising Cain about," said Criswell, pastor of the 15,000 member First Baptist Church, Dallas. "Evidently they're just hitting at me."

Criswell continued to say that the "bunch of arch-liberals" in the SBC should "get out and form their own church."

The outspoken Dallas pastor termed liberals "termites who would destroy the church" by boring from within.

He said some of these would do away with baptism by immersion, some want to throw the denomination into a Presbyterian form of government, and some no longer believe in the authority of the scriptures.

"When you're that way, you ought to join another church," he said. "You're not a Baptist any longer."

Criswell made the remarks in a press conference at the Georgia Baptist Convention, where he preached.

In the same conference, he lashed out at anti-war demonstrators, calling them "traitors."

"Anti-war activities such as Moratorium Day destroy every hope we have in shortening the war," he said.

Criswell repeated remarks he had made earlier on the doctrine question before the Southern Baptist Convention Executive Committee, and on the Moratorium Day during a sermon at his Dallas church. In both cases, however, his press conference remarks were even stronger than his previous statements.

(BP)

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Children's nook

Shoes for Josephina

BY LOUISE HANNAH KOHR

As soon as Josefina came into the adobe home, she knew that something good had happened. She knew it from the smile on her mamacita's face. She knew it from a feel of gladness that was there.

Her papa, too, was smiling. He said, "Josafina, I have sold the sheep. You shall have shoes for your feet, shoes to go to the mission church, shoes like the Americano children who come to Sunday school."

Josefina skipped about the room. Her parents knew how much she had wanted shoes like the other children. Now they were to be hers, shoes for her feet—not one shoe, but two shoes! Oh, what gladness!

"Tomorrow," said Mamacita, "you shall go to the village for your shoes."

So it was that on the next day Josefina set out with two dollars, two whole dollars to buy shoes for her Sunday feet. Would it be red shoes or black shoes? Black shoes would wear longer. Yes, it would be black shoes, shiny black shoes.

To get to the village from the little adobe house in the hills where she lived, Josefina must pass the mission Sunday school. As she neared it, her brown feet began to drag.

What was it the teacher had said last Sunday? There must be money for a

new roof for the mission building. If there were no money for a new roof . . .

Josefina caught her breath. If there were no money for the new roof, perhaps there would be no more teaching about Jesus there. Perhaps there would be no more singing of the songs she loved.

Slower and slower Josefina walked as she came to the mission Sunday school building.

For just a moment she paused before the little mission. Then she went inside and gave the teacher her two dollars.

When Josefina told her mamacita and her papa what she had done, they looked at one another.

Then Mamacita said, "Does it mean that much to you, Josefina, this story of Jesus you have heard there?"

"It means more than shoes," said Josefina. "It means more than anything else to me."

Mamacita looked at Josefina's papa again, and then she said, "If it means that much to you, then next Sunday we will go there with you."

Josefina looked at her bare, brown feet and thought that never before had she been so happy.

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What time is it?

"What time is it?" probably is asked as much as any other question. People everywhere want to know the correct time. The correct time is important to all. It is important to engineers, doctors, scientists, and ships at sea. Pilots who fly jet planes must know the correct time even to the split second.

Have you ever wondered how the world keeps track of time? You may have guessed that keeping correct time all over the world is no easy task. In fact, it is the task of many people working together in forty-one observatories or time stations scattered all over the world.

These time stations are located in North America, South America, Africa, Asia, Australia, and Europe. The main station, sometimes called the big time-keeper of the world, is located in Paris, France.

Astronomers at forty of these sta-

tions take nightly star sights with telescopes. They peer out into the skies in much the same manner as it was done centuries ago. A trigger instrument records the information. This information is sent to the main time center at Paris. The final correct time is broadcast fourteen times daily from the Eiffel Tower in Paris to the whole world.

At the Paris time center are many kinds of fine timekeeping instruments. Among these are seven sensitive clocks, whose pendulums swing day in and day out. The clocks are adjusted by electrical instruments. They are never touched and never seen. They are sealed in airtight glass cylinders, buried some ninety-one feet underground in a rock quarry.

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Coast to Coast

A prominent motion picture exhibitor said yesterday the year-old rating code for movies is a failure, due in part to what he called media censorship. Walter Reade, Jr. said also that unscrupulous exhibitors are exploiting the code and violating its prohibitions against admission of young people to films designated "X". (The Nashville Tennessean, Nov. 10, 1969)

In the present climate of the United States, the nation can expect further political assassinations, the National Commission on the Causes and Prevention of Violence reported recently. The commission, headed by Dr. Milton Eisenhower, brother of the late president, made its report after a detailed study of assassinations in the last two centuries. . . . The commission defined the typical American assassin; (1) He comes from a broken home without sufficient supervision of a father.

(2) He is withdrawn, "a loner" with an unsuccessful marital or romantic life. (3) In the last year or so before he commits assassination he is unable to work steadily. (4) He is a white male, foreign-born or with parents foreign-born, and of short, slight build. (5) He is a zealot for a political, religious or other cause but not a member of an organized movement. (6) He assassinates in the name of a specific issue related to his cause. (7) A handgun is usually his weapon and he selects a moment when the president is appearing among crowds. (The Dallas Morning News, Nov. 3, 1969)

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Sacrifice for forgiveness

By DR. L. H. COLEMAN, PASTOR,
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Life and Work

December 7, 1969

Leviticus 5:14-6:7

The last four lessons this quarter deal with forgiveness and salvation. The groundwork for these four studies was nine lessons dealing with basic truths about God, man, sin, and the world.

Today's lesson is from the neglected book of Leviticus. As already indicated in a previous study, the book of Leviticus is a directory of divine worship. The key word is "holy" or "holiness." Someone has said that the book is the "law pertaining to the Levites or priests." A key question is how can a holy God be approached and worshipped?

God's provision for worship included the offering of sacrifices on the part of worshipers and the important function of the priests as leaders in worship. The sacrifices varied according to the needs and purposes of the worshipers. The five offerings were:

1. The Burnt offering
2. The meal offering
3. The peace offering
4. The sin offering
5. The trespass offering

All the offerings required the sacrifice of animals except the meal offering.

Our study today involves the trespass or guilt offering. This offering was made in confession of fault and to give satisfaction for some invasion of the rights of others. All through the book Leviticus we find types, shadows, and symbols which were fulfilled in Christ. The book of Hebrews presents Christ as the Great High Priest who "put away sin by the sacrifice of himself" (Heb. 9:26).

I. Offenses against a Holy God (Lev. 5:17-19)

The basic idea involved in this particular offering is restitution. This is first directed toward God. If a man invaded or disregarded the property rights of another individual, he should

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

offer a trespass offering. Please keep in mind that every trespass was a sin but not every sin was a trespass.

The trespass offering involved a ram. Another feature was the required payment of full reparation for the trespass and an additional fine of one-fifth of the whole amount involved.

Please keep in mind that this related to the tithe, which is holy unto the Lord. The "holy things" included tithes and offerings. If the sin or trespass was committed in ignorance and its amount learned subsequently, full restitution must be made and 20 percent added. First a ram would be offered as a sacrifice. The sin required sacrifice.

If this was the law in the Old Testament regarding such offenses as failure to tithe, are we exempt today from paying God his tithe and interest on the unpaid tithe? A person who fails to tithe is simply a God-robber (see Mal. 3:8-10). Failure to tithe is a sin before God.

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II. Offenses against others (Lev. 6:1-5)

The opening verses of Leviticus 6 deal with offenses to one's fellowman. Verse 2 deals with embezzlement in respect to pledges on deposits, robbery, and fraud. The word "neighbor" in this context refers to a fellow Israelite. The non-Israelite or "stranger within the gate" was not on the same relationship but was to receive mercy from the Jew.

Verse 5 indicates that full restitution must be made and 20 percent of the value added by way of compensation. Then a trespass offering must be made. Do we not need to emphasize today fair treatment of one's fellowman? Dishonesty is wrong, whether in Moses' day or our own. These offenses named in the above verses certainly have modern-day application.

III. Forgiveness (Lev. 6:6-7)

The meaning of the verses is obvious. What happens when we sin against another person? We are to feel repentant, ask God for forgiveness, then ask pardon from the person we have offended. We should make full reparation for the injury we have done. Christ wants us to be right with our fellowman. Please go back and reread Matthew 18:15-20 (also read Gal. 6:1-2).

Conclusion:

Pardon is available if we come to God through Christ, who is our supreme Trespass Offering. As such Christ will expiate sin, restore, redeem, and provide reconciliation. How imperfect our service has been to Christ. How we stand in need of forgiving grace! If we have sinned against God, such as withholding our tithes, let us have courage and grace enough to come to Christ, confess our sins and be forgiven.

Next week we shall deal with the glorious Isaiah 53 passage, which is the greatest passage in all the Old Testament.

The promise of the Messiah

By VESTER E. WOLBER
Religion Department
Ouachita University

International
December 7, 1969
Isaiah 9:2-7; 11:1-10;
52:13-53:12;
61:1-3
Micah 5:2-4

The Messiah

Isaiah and Micah foresaw the coming of God's anointed one, who would open the door of salvation unto all men.

1. Isaiah saw the Messiah* as a man-child to be born in Israel to reign over an ever-expanding government. He called him "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (9:6).

2. Micah, a contemporary of Isaiah in eighth century Judah, foresaw Bethlehem as the place of the Saviour's birth (5:2). When in due time wise men came to Jerusalem in search of the Christ Child, the religious leaders in the city recalled this passage and directed them to Bethlehem.

Suffering Servant (Isa. 52:13-53:12)

I. Introduction: From humiliation to exaltation (52:13-15). In his humiliation the eternal Son laid aside some of his divine powers and became a human. As a man he laid aside the normal rights and privileges of humanity and became a victim of injustice and foul treatment. In his suffering on behalf of men in Gethsemane, before the courts of Jerusalem, and at Calvary, he "astonished" many.

(1) They were astonished that one so morally pure could ever be brought to public execution. They were astonished that one so intelligent and capable as he would ever allow himself to suffer such indignities. They were astonished that he had deliberately set his face toward such an execution and not only sought but also welcomed it. They were astonished at the marks of violence upon him from Roman whips and Judean thorns and Jewish hatred.

(2) He will "startle" all nations. The King James version translates the word "sprinkle," but most modern scholars prefer something like "startle." What the passage means is that just as the character and love of Jesus during the ordeal of trial and death astonished those who saw and heard him, so also will he astonish and startle all the world when the truth of his vicarious death is made known.

The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

Men of all nations are startled and shocked when they begin to see and understand the violence and ruthlessness of sin, when they begin to see and comprehend the mercy and grace of God in Christ, when they begin to respond in faith to the redeeming love of Jesus. As men and nations receive Christ personally into their lives and accept his principles in society, the Servant is exalted and honored.

2. The undesirable servant (53:1-3). It seems almost shameful to break up the superb poetry of the prophet and analyze its contents; but perhaps it will not detract too much from the fluid lines of Isaiah to say that there are three basic ideas in these three verses: (1) The servant is unpromising, like a sprig or a twig, and comes from an unpromising source, "like a root out of dry ground," from which source nothing was expected. (2) He is undesirable, having "no form or comeliness," no "beauty" to make him desirable. His experience with grief as "a man of sorrows" rendered him even less desirable to his own generation, as indeed in all generations men recoil from the sacrifice and suffering which discipleship entails until they see why he suffered and how he transformed suffering into an experience of joy. (3) He is unesteemed as men turn away from him and despise him.

3. His vicarious suffering (4-6). He suffers as our substitute. Note the recurrence of the personal possessive pronoun, "our griefs. . . our sorrows. . . our transgressions. . . our iniquities."

These three verses in reverse order tell us about our sin, about ourselves, and about our Saviour. (1) Sin is universal in that "all" have become involved. It is senseless, causing us to conduct ourselves like stupid sheep. It divides and scatters us, turning us each to his own way. (2) We interpret the sufferings of Christ to be the afflictions of God, but we are wrong. (3) In reality, he suffers for our sins; and because of his substitutionary sufferings, we are made well.

4. His silent suffering. Although he was the victim of oppression and malfunctioning justice and was stricken on behalf of his people, Jesus suffered in silence. Like a lamb being led to the slaughter, Jesus voiced no complaint. Although there had been "no deceit in his mouth" and no violence in his conduct, Jesus offered no complaint. He suffered silently and with dignity, because he knew that he had come to earth to redeem men, and he knew what human redemption would cost.

5. His victorious suffering (10-12). The reverent reader who is acquainted with the life of Jesus must restrain himself lest he see Christ in every line. Isaiah sketched four areas of truth in the paragraph: (a) The suffering of the servant was the will of God; (b) The suffering of the servant satisfied the Lord; (c) His suffering brought many into right standing with God; and (d) By his suffering for the sins of others the servant earned for himself rich dividends.

Although the prophet did not foresee the character and office of Christ in such degree as to be able to portray the details of his suffering and death, it is altogether astounding that he was able to construct an appropriate frame and etch in a faint outline of a suffering Messiah; and when Peter, Paul and John came with full knowledge to paint in the details they didn't erase a line of Isaiah's sketch.

Danish seminary holds dedication

The Danish Baptist Seminary in Tollose dedicated new buildings which provide it with a home of its own. The buildings are on the same grounds with the Baptist folk high school and formerly the seminary simply occupied some of the rooms in the high school building.

The new complex of three buildings includes one which has a library and classroom. A second building provides living quarters for single and married students, while the third is the home of president Erik Christensen.

Tollose is a rural community located 50 kilometers (30 miles) west of Copenhagen. (EBPS)

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A Smile or Two



"Poor, old X-16 needs an overhaul and we're taking up an office collection..."

Attendance Report

November 28, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	87	57	
Arkadelphia, Shiloh	18	13	
Bay, First	120	85	
Berryville			
First	129	70	
Freeman Heights	200	52	18
Rock Springs	81	58	
Booneville, First	244	207	
Camden, First	488	146	
Cherokee Village	74	89	
Crossett			
First	565	177	
Mt. Olive	286	121	
North Crossett, First	188	64	
El Dorado			
Caledonia	88	25	
Ebenezer	182	67	
Fayetteville, First	638	208	
Ft. Smith, First	1,155	382	2
Gentry, First	162	54	
Green Forest, First	182	90	
Greenwood, First	284	107	
Hampton, First	181	45	
Harrison, Eagle Heights	279	79	
Helena, First	251	110	4
Hot Springs			
Emmanuel	57	29	1
Grand Avenue	181		
Piney	168	85	
Hope, First	417	147	
Jacksonville			
Bayou Meto	162	98	8
First	508	180	1
Marshall Road	300	185	8
Jonesboro			
Central	481	177	8
Nettleton	300	122	
Lake Hamilton	118	47	
Little Rock			
Archview	155	64	
Crystal Hill	167	70	
Geyer Springs	656	290	2
Life Line	572	195	1
Magnolia, Central	649	381	
Marked Tree			
First	170	75	3
Neiswander	84	62	
Mineral Springs, Central	115	55	
Monroe	83	37	
Monticello			
Northside	118	67	
Second	267	120	
Norfork	72	50	
North Little Rock			
Baring Cross	597	198	
Southside Chapel	40	28	
Calvary	432	172	
Central	283	101	4
Forty-Seventh St.	172	90	1
Gravel Ridge	151	107	
Highway	169	67	
Levy	481	115	
Park Hill	822	254	2
Sixteenth St.	52	35	
Paris, First	886	107	
Paragould			
East Side	292	148	3
First	555	178	
Pine Bluff			
Centennial	235	113	1
East Side	170	108	
First	792	163	2
Green Meadows	61	24	
Second	199	80	
Springdale			
Berry Street	121	49	
Caudle Avenue	108	28	
Elmdale	484	188	5
First	471	121	
Trumann	62	62	
Van Buren			
First	408	148	
Jesse Turner Mission	5		
Chapel	84		
Vandervoort	51	28	
Walnut Ridge	291	114	
Warren Westside	79	53	
Williford Springlake	69	44	
Winthrop	58	17	1

Daniel in the den

Ouachita University's Acting President Donald Seward, making an institutional report to the 116th Annual Session of the Arkansas Baptist State Convention, Ft. Smith, suggested this as an appropriate introduction for Ouachita President-Elect Daniel Grant; "Lions, here is Daniel—Daniel, here are the lions!"

Arkansas-Michigan ties

Just ahead of his appearance on the Arkansas Baptist State Convention program at Ft. Smith to bring official greetings from the Baptist State Convention of Michigan, Fred D. Hubbs, executive secretary of the Michigan Convention, heard the greetings from Mayor Jack Freeze, of Ft. Smith.

Among other things, Mayor Freeze said that in the rough and tumble days of frontier Ft. Smith, a huge gallows that afforded hanging nooses for a dozen simultaneous executions was a part of law and order in that city and that the nearest federal prison was in Detroit, Mich., to which criminals were sometimes taken by wagon

Recalling that Arkansas Baptists had helped to establish Southern Baptist work in Michigan, Dr. Hubbs quipped:

"I knew there was a vital relationship between Arkansas and Michigan, but I did not know that it went back so far!"

Good Books for Christmas Gifts

"The Commissioned Churches in the Current Crises"—\$2.00 and \$3.00 per copy, postage included (reduced prices).

The NEW book: "The Grace of God in Genesis" sells for \$2.00 per copy Order from the author, O. M. Stallings, 1931 Duncan Street, Conway, Arkansas

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At other conventions

Georgia federal aid debate delays decision till 1970

ATLANTA—The Georgia Baptist Convention, plagued by annual debates over government funds for Baptist institutions—and Mercer University in particular—will have to deal with the issue again next year.

At its 1969 session, here Mercer and its federal aid policies were almost the sole topic of discussion and debate. The final outcome of the 1969 convention was a compromise motion which continues the matter for another year.

Mercer trustees consumed more than an hour of convention time explaining their action of last February in which they applied for three federal construction grants, totaling \$570,000, despite three convention votes in the past five years against any tax monies for Georgia Baptist institutions.

The essence of the trustee explanation was a reaffirmation of the autonomy of the trustees and assertion that their action was "not flaunting of the convention" but a necessary action in light of financial pressures.

The trustees' statement concluded: "We have sought only to assume the full measure of our responsibilities and duties as trustees. We prayerfully and earnestly solicit your understanding and your support."

But heated debate followed, revolving around the issue of control—whether or not the convention had legal power to overrule the federal grants applications of the Mercer trustees.

The issue seemed to be resolved when the convention adopted a compromise motion made by J. Thorton Williams, pastor of Trinity Church, Moultrie, Ga., and a former convention president.

Williams' motion reaffirmed the autonomy of Mercer trustees, but "reminded them" that "we have placed in your keeping sacred trusts," and asked them to "remember your commitment to Baptist principles, and to the well-being of our total tasks of which the institution is a part."

The next morning, however, a three-pronged motion relating to Mercer and federal aid was made by B. R. Auglin, pastor from Harrison, Ga., and a long-time spokesman for church-state separation in Georgia Baptist Convention sessions.

Auglin's processed motion asked for a special committee to be appointed to raise \$3 million in two years for Georgia Baptist schools; for Mercer trustees to rescind their action to seek federal grants; and for Mercer trustees to "embark on a planned, concerted course of action to improve the Christian atmosphere and witness of our institutions."

After more debate, the convention approved a substitute motion that Auglin's motion be referred to the convention's executive committee for further study and report at the 1970 convention in Augusta.

But at the next session, Auglin was back at the podium with another motion, this one requesting Mercer trustees to withhold any appeal for, or acceptance of, government funds until the executive committee makes its report in November of 1970.

This time Auglin's motion passed with little discussion and an overwhelming majority vote.

In other convention action, the messengers authorized Georgia Baptist Hospital in Atlanta to borrow up to \$6 million to add new patient facilities and renovate existing facilities. The proposed addition will cost about \$11.8 million and \$3 million is already on hand in gifts and pledges.

The authorization to borrow spelled out that it would come from "a commercial lending institution or private person." A similar vote in 1968 had said "at the lowest interest rate available," and had been construed by many as authority to make a government loan.

Georgia Baptist also approved a major overhaul of their constitution. The biggest and most controversial change is one which gives more voting power to larger churches which give larger financial support to convention causes.

A 1970 Cooperative Program budget of \$5,648,000 was approved, representing a five per cent increase over 1969. About 10 per cent will be deducted for administration and promotion with the remainder divided equally between Georgia and Southern Convention causes.

Walter L. Moore, pastor of Vineville Church, Macon, was re-elected to a second term as president. The convention will meet for its 1970 sessions at First Church, Augusta, Nov. 9-11. (BP)

Utah-Idaho elects Negro to board

TWIN FALLS, Idaho—The Utah-Idaho Southern Baptist Convention, in a meeting described by some as more like a large revival service than a convention, elected for the first time a Negro to serve on the convention's executive board.

He is Ira Martin, pastor of Shiloh Church, Salt Lake City, Utah.

Emmanuel McCall, guest speaker, who is associate secretary of work with National Baptists at the Southern Baptist Home Mission Board, commented that he believed Martin is the first Negro to be elected to the executive board of any Southern Baptist state convention.

The Kansas convention's financial dilemma was presented for the consideration of the 220 messengers in attendance, and subsequently a motion was made to take an offering at the last session. A total of \$189.37 was collected.

The motion further asked pastors to present the Kansas problem to individual church for consideration.

Lavoid Robertson, pastor of First Southern Church, Clearfield, Utah, was elected president for 1970. Next year's convention will be at First Southern Church, Salt Lake City, Utah, Nov. 9-10. (BP)

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