

12-18-1969

December 18, 1969

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

DECEMBER 18, 1969



"The star which they had seen
in the East went before them,
till it came to rest over the
place where the child was.
When they saw the star, they rejoiced
exceedingly with great joy."

In the fulness of time, when
heaven could no longer contain
its glory, a promised Messiah
intervened into history. From
this time forth men would know
the love that drew salvation's plan.

Helping you tell this story is our business.

THE BAPTIST BUILDING STAFF

525 W. Capitol Avenue Little Rock, Arkansas

Charles H. Ashcraft

Nadine Bjorkman	Pat LaRue	Norma Swafford	Rosie Dunham
Margaret Bailey	J. T. Elliff	Vi Arnall	Lawson Hatfield
Ed. F. McDonald Jr.	R. H. Dorris	Ralph W. Davis	Don Cooper
Ralph Douglas	J. Everett Sneed	Robert Holley	Mary Emma Humphrey
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Ann Taylor	C. H. Seaton	Tom Logue	Johnny Gilbert
Betty Kennedy	Jesse S. Reed	Marilyn Motley	Alma Lee Johnson

Personally speaking



Watch that splurge!

Christmas, for the average American family, is the last big splurge of the year—another battle of the budget. For there is always extra spending in the name of Christmas celebration. It is not unusual to run into someone—and this may happen while you are shaving or powdering your nose—whose Christmas shopping totals a month's salary or more.

On a two-day visit last week with Special Missions Director Everette Sneed and more than a dozen other Arkansas Baptists to the missions fields of New Orleans, I was brought face to face with people living in destitute circumstances—destitute both materially and spiritually.

As our group sat enjoying one of the many sumptuous meals provided for us by the New Orleans Seminary as a contribution to our missions clinic, someone pointed to the beautiful Christmas decorations that surrounded us in the seminary dining hall.

"Yes, they really are beautiful," said a New Orleans mission worker who knows first-hand and face-to-face hundreds of New Orleans' deprived people. "Don't misunderstand me—I am not being critical—but I wish I had the money that was spent for these decorations to buy socks for my children."

At first I thought he was being funny. But then it dawned on me that he was not speaking of the footwear needs of his three sons, but of the hundreds of children of poor families in New Orleans' 9th ward and Irish section.

"So many people who buy for these children at Christmas major on toys, not knowing that the children are old beyond their years," continued the missionary. "If given a choice between toys and clothing, these children would prefer to have such things as wool sweaters, socks, shoes. Many of them would like nothing more than to have rubber overshoes to keep their feet dry on rainy days so that they would not have to sit at school all day with wet feet."

As we come into the final stages of our own big Christmas splurges, let us remember the big splurge God made for all of us as he gave his only

begotten son. Not only did he give him to be born as a little child in the Bethlehem stable, but he also gave him to die on Calvary's cross, and to rise from the grave—all of this that we might through faith in him have everlasting life.

There are needy families in 71 countries of the world that we can help by our contribution through the Lottie Moon Christmas Offerings. And there are families in all of our communities who need our love, our help, and our Christian witness.

In all our splurging, let us include these.

Edwin L. McDonald

IN THIS ISSUE:

CHRISTMAS SPLURGERS are urged to remember others, especially around the world, through the Lottie Moon Christmas offering. See Personally Speaking on page 3 and an editorial on page 4.

TWO ARKANSAS couples are appointed to foreign mission fields. Read about them on page 8.

SUNDAY SCHOOL lessons for two weeks are included in this issue, beginning on page 19.

THE INDEX for this year's issue of ABN begins on page 12.

Arkansas Baptist

newsmagazine

Volume 68, No. 50

December 18, 1969

Editor, ERWIN L. McDONALD, Litt. D.

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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.

Southern Baptists and world needs

Soon after she had gone to China to begin a 40-year career as a Southern Baptist missionary, Charlotte (Lottie) Moon remarked how strange it was that "a million Southern Baptists can send only three men to China as missionaries." She wondered "how this looks in heaven," and added: "It sure looks queer in China!"

Since Miss Moon wrote this, we have seen a great growth of the Southern Baptist denomination. Today there are not one million of us but more like 11 millions. And we now have 2,492 Southern Baptist foreign missionaries on assigned missions in a total of 71 nations of the world.

But, considering the dire needs of the world, the remarkable means of transportation and communication available to us today, and our great affluence—with even average Southern Baptists living "like kings"—our mission staff is still little more than a corporal's guard compared with what it ought to be.

We have only one foreign missionary for every 12 to 13 local Southern Baptist churches. And only one out of every 4,400 of us Southern Baptists, who profess to be Christ's followers, is actually

Here's your 1969 bonus

Brought to you this week "at great cost to the management," as the circus hawkers would say, is our annual index of news, editorials, articles, and special features for all of our 50 issues of 1969. You will find the index beginning on page 12.

Let us urge you to read all of the index promptly and carefully to familiarize yourself with the valuable material it places at your fingertip. We believe you will agree that this year's index is more comprehensive than ever. (And next year, we hope to do even better!)

Many of you who made Arkansas Baptist news this year will find your names in this alphabetical arrangement. (Even Clabe Hankins "snuck" in!) One thing of particular significance—to mention only one—is the large number of Arkansans licensed or ordained to the ministry during the year. These range, alphabetically, from Eugene Anderson, who was licensed by Mountain Valley Church, Hot Springs, to Willard Zeiser, minister of education at Park Hill Church, North Little Rock, who was ordained on April 27.

We hope this highlighting of the state Baptist

serving on a foreign mission field.

The urgency of Christ's marching orders to all of us Christians is highlighted by the tremendous population explosion. A billion human beings are being added to the population of the world every 15 years. And every person born, whether wanted by his parents or not, is one whom Christ loves and for whom he died. Never have the words of Christ, ". . . look on the fields, they are white already unto harvest," had so great significance as for those of us living today.

As we give generously through the Lottie Moon Christmas offering this year to provide at least \$16 million for the Foreign Mission Board's budget for the coming year—about half the board's total budget—let us not forget a prayer assignment from the Lord himself:

"Look! I tell you, raise your eyes and observe the fields and see how they are already white for harvesting. . . .

"So pray the Lord of the harvest to force out and thrust laborers into His harvest" (Jn. 4:35b, Matt. 9:38, *The Amplified Bible*).

paper's ministry will impress anew upon pastors and other leaders of our churches why it is so important that the churches see that the paper goes to all their members. And even a casual perusal of the index should be enough to sell every reader on the importance of reading and using every issue of the paper.

If you are not already filing the paper as valuable reference material, why not resolve to do so during 1970? Why, even if the paper contained nothing more than the column Executive Secretary Charles H. Ashcraft writes each week, it would be well worth saving! Not to mention the brilliant editorials that drip from the editor's pen (har-r-r-umph!) and the many other regular features.

It would be well worth the \$5 it costs to have your copies of the paper bound permanently at the end of each year, as we do for the paper office and the Baptist Building. This is especially true for churches and libraries. (If you have all but a few issues of a given year, perhaps we can supply the missing issues.)

So, here is your end-of-the-year bonus, you lucky reader! Hold onto it and "buckle your seat belt" as we take off for the 70's.

Baptists—that rare breed

BY DR. CHARLES H. ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

Being a Baptist is not for everyone. Baptists are a rare breed. They have been around a long time. They love freedom and champion it for others as well as for themselves. They believe in salvation by grace, the priesthood of believers, immersion baptism, separation of church and state, the autonomy of their churches, the security of the saved, God, country, mother and apple pie.



DR. ASHCRAFT

They believe in a God-called ministry, a democratic form of government, and a membership of saved people.

They are patriots, fighting for their country and serving its highest interest by good citizenship.

They have built churches for God all over the world and pay the high cost of mission conquest.

They have the highest regard for the Bible, accepting it as a competent instrument of faith and practice. They reserve the right to read it, interpret it, believe it, and live by it.

They are hesitant to ride a horse which has no bridle and are not known to hire others to do their thinking or voting. They are strong individualists working with whom they desire but feeling little obligation to explain why they don't ride the bandwagon of others.

Right or wrong they think differently than any other people on earth and have not always bothered to explain why, if they really know why themselves.

They will follow dedicated leadership and will invest vast sums of money in mission-related projects. Their chief enjoyment is to see people brought to Christ and to have sons and daughters called into the service of the Lord.

They will sign most any petition which they have composed or helped to write themselves. They elect with whom they may walk but retain the right to withdraw without penalty or prejudice.

They love to elect other people to difficult jobs, especially when those others are absent from the meeting.

They have been used of God mightily and have furnished preachers and laity for many of the contemporary denominations and have never lacked for prospects or converts.

They have influenced governments by their concepts and have made a unique contribution to our own nation and civilization.

They have been historically protective over the ordinances, hence their name, and they take pride that a Baptist preacher baptized Jesus.

They have a certain degree of hero-worship about them, seeking every chance to love a 'loveable leader' and they like to 'look up' to God's servants if there is the slightest reason to do so.

They love to push more than to be

pushed but show indication of late of a greater desire to subordinate personal sovereignty to the greater good of the whole.

They operate on the concept of majority rule. When this is once determined, good Baptists accept it, others (about 60,000 a year) turn into Methodists or Presbyterians or such.

Official reports indicate they are making great preparation for the 70's with hopes of ministering to the great cities, reaching the affluent, meeting the needs of the needy and living the spirit of Christ in relevance and belief.

Being an astronaut is not for everyone. Everyone doesn't want to be an astronaut, but those who do find it a challenging gratification. Being a Baptist is not for everyone. Not everyone wants to be a Baptist, but those who do find the gratification that God has used this people more than most for his eternal designs and there is no evidence that God is through with his favorite people.

I must say it!



The people speak— About that 'formal' service on Sunday morning, deacons, etc.

Your article Dec. 4, on preacher plain talk was most interesting. I personally have often wondered about this subject—why morning services sometimes are seemingly so formal as compared to the night services, and what might be the effect if more evangelism was injected into the morning service while there are so many more in attendance and highly probable that more may be present who are unsaved.

I'm glad that you mentioned the fact that more and more today we are inclined to refer to deacons as "The Board of Deacons." Not only is it improper but gives a very distorted view concerning the role of a deacon. When we get to the point that someone has to remind us that deacons are servants, we are well on our way out as a self-governing church.

One more thing: I am deeply disturbed by the lack of enthusiasm and evangelistic effort in our revivals during these times. We seem more intent upon pacifying our memberships than to bring those in that need to be saved regardless of their social or financial state. Some of the time we seem more interested in receiving transferred membership from church to church than to

add another member who had no membership at all.

As Southern Baptists and Christian people, we cannot afford to be satisfied with ourselves, because we grow old and die. Our witness is but for a short time. We must constantly and fervently inject new blood into our church through new converts—the servants of tomorrow.

I get the impression that the value of the revival meeting has slipped a notch because after all it is rather inconvenient to begin a revival meeting these days on Sunday morning. To me, low key revivals started on less than the best attendance a church can muster have a way of ending the same way. Personally, I like to get excited sometimes during a revival, but it's a little difficult when the speaker himself is having trouble convincing me that he has emotions too.

Thank you for allowing me to transmit this one time, and may I say that the Arkansas Baptist Newsmagazine gets better each year. I read it thoroughly upon receiving each edition. I believe it to be a force in helping to keep us from drawing ourselves into a remote atmosphere and away from the main stream.—Bill Merrell, Magnolia

Arkansas all over

No paper next week!

As is the custom of the Arkansas Baptist Newsmagazine, there will be no publication of our paper next week.

We are therefore including Sunday School lessons for Dec. 21 and Dec. 28.

Our next edition will be dated January 1.

A merry Christmas to all!

Deaths

Roy Gean, 77, of Ft. Smith, died Dec. 6. He had practiced law at Ft. Smith from 1915 until his recent retirement. He was past president of the Sebastian County Bar Association. Mr. Gean was a deacon of First Baptist Church, and was teacher of the Business Men's Bible Class for more than 50 years.

Survivors include his widow, two sons, Roy Jr. and Paul Gean, both of Ft. Smith; two daughters, Mrs. Clair Fitting of Oklahoma and Mrs. Wayne Harding Jr. of Colorado and 16 grandchildren.

Mrs. Bertha Griffin Boyd, 81, of Russellville, died Dec. 8. She was the widow of Elmer Boyd, who was editor of the Weekly Tribune at Russellville. She was a member of First Church.

Survivors are a brother, George Griffin of California, and a sister, Mrs. Millie Hogan of Atkins.

William Denson Wallace, Cleveland, Miss., a retired Baptist minister, died Nov. 21. He served churches in Arkansas and Mississippi, including those at Wilson, Crawfordsville, and Hughes, Ark. He retired in 1958 from the Hughes Church.

Survivors include his widow, Mrs. Mamie Rigby Wallace; a daughter, Mrs. Mary Ethel Weiczorek of Anchorage, Alaska; a son, William Denson Wallace Jr. of Knoxville, Tenn., and two grandchildren.

The people speak— Likes 'little paper'

Here's wishing our editor and staff a very good Christmas. It is good to be alive and have good health, and to be an American, and to be God's children, and to have the joy of knowing that if God is for us who can be against us in these trying and troublesome days. I enjoy our little state paper. Always read it from cover to cover. God bless you all.—Mrs. Gordon Parker, P. O. Box 724, Conway, Ark. 72032.



SALEM CHURCH leaders, Route 1, Benton, as they broke ground recently for a new church building. Left to right: Pastor F. F. Robinson and Building committee members Bobby Messer, Vernon Vaughan, Herman Thurman, (chairman), Jack Griebel; and Michael Boyd. The building is underway and is expected to be completed by spring.

Little Rock church to host Shaping the 70's conference

The first rays of the 70's will dawn on Arkansas Jan 12-13, 1970, when associational leaders attend the state convention's Shaping the 70's Conference.

A team of nine persons from each association—making a total of 396 persons—will attend the conference at Immanuel Church, Little Rock.

The Shaping the 70's Conference is the first step in a massive plan to acquaint Southern Baptists with the specifics of new plans, curriculum and church programming of the 70's. The conferees will include associational superintendents of missions or moderators; a "70's opportunities" representative; and representatives of church administration, Brotherhood, church music, Sunday School, church training, Woman's Missionary Union, and church library departments.

The state Shaping the 70's Conferences will train an estimated 10,000 persons throughout the Southern Baptist Convention. They will return to their associations to conduct Shaping the 70's clinics for pastors and church leaders. Through the associational clinics, another 275,000 persons will receive assistance in getting ready for the new decade.

Eleven persons from SBC agencies

will serve as conference leaders. George Schroeder, executive secretary-treasurer, Brotherhood Commission, will be keynote speaker.

Superintendents of missions will attend sessions led by L. D. Wood, Home Mission Board.

Philip B. Harris, secretary, church training department, Sunday School Board, will lead sessions to help conferees spot opportunities churches can prepare to meet in the 70's.

Walter Bennett Jr. and George W. Knight, church administration department, Sunday School Board, will train conferees in programming, curriculum selection, church records, building utilization, and all facets of the 70's program.

Jack Bagwell, church architecture department, Sunday School Board, will consult with conferees on building needs and best use of space.

Conferences in program organizations will be led by the following specialists; Brotherhood, Larry Bryson; church music, Leroy McClard; Sunday School, Daryl Heath; church training, Versil Crenshaw; Woman's Missionary Union, June Whitlow; church library, Carlton Carter.—Lawson Hatfield, Coordinator, 70's



LIEUTENANT GOVERNOR Britt (left) presents to Dr. Tom Haggai a certificate naming him a "Southern Senator."

Beacon lights of Baptist history

Western Arkansas Convention

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

Messengers from Dardanelle, Concord, and Clear Creek Associations met in First Church, Charleston, Ark. Nov. 24-25, 1876, for the purpose of organizing a Baptist General Association, or Convention. T. J. Allen preached the introductory sermon from Matt. 28:19-20.

E. L. Compere was named moderator. Other officers were F. J. Allen, recording secretary; W. S. Buckley, corresponding secretary; and R. H. McConnell, treasurer.

The body was known as "The Baptist General Association of Western Arkansas and the Indian Territory." Five messengers were allowed from each association, and one from each church. Individual Baptists known to be in good standing in the churches might become members by contributing any sum of money.

Two main objects seemed uppermost in the mind of the organizers: to promote missionary operations, especially home missions; and to establish and maintain a literary institution of high order. A Board of Trustees was elected to attend to the latter.

Specific instructions were given about the location of the institution: health, local support, accessibility (water, railroad, dirt road), expense of living, and moral character of the community. All these were to be combined, if possible, where the institution might own enough land to build a town.

Only men attended the meeting. Dardanelle association sent five, Concord, 20, and Clear Creek, three. There were five individual contributors and two visitors, one from Fayetteville association, and one from Tennessee. The financial report totaled \$27.65.

This body was not contrary to the state convention organized in 1847, but complimentary. According to Dr. G. T. Blackmon, Secretary of the Arkansas Baptist Historical Commission, there were five general associations, or conventions, in Arkansas before consolidation. Poor communication systems accounted for this. Better means of travel took care of this in time.

*Gilbert L. Griffin, *The Gospel in Isaiah*. Convention Press, Nashville, 1968, p. 127.
*E. L. Compere Papers, Arkansas Baptist Historical Commission, OBU Library, Arkadelphia, Ark., Reel 6

Lieutenant Governor cited by Southern

Arkansas Lieutenant Governor and Mrs. Maurice "Footsie" Britt were among persons cited by Southern College as "Southern Senators" at a banquet Dec. 2. One hundred eighty-six attended the gathering for the organization, which is a group of friends of the college.

Britt was presented a framed citation by Dr. Robert Moulton, a faculty member at SBC.

Speaker for the occasion was Dr. Thomas Haggai, High Point, N. C., a widely-known after-dinner speaker, who has just returned from a speaking tour in the Far East.

Rev. Kenneth Threet, president of the board of trustees, presented 37 other citations, declaring the recipients "Southern Senators."

Editor McDonald '72 lesson writer

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine has accepted an assignment from the Sunday School Board of the Southern Baptist Convention to write a 1972 Sunday School quarterly.

He will write the Senior Adult Bible Study comments in the Life and Work curriculum for the summer quarter of 1972, for men and women age 60 and older. The study will be in the Book of Acts.

Dr. McDonald has previously authored several issues of the Young Married People's quarterly in the Life and Work series, the latest being for the current quarter, October-November-December 1969.

Revivals

Immanuel, Magnolia, Dec. 1-7; A. W. Smart of Shreveport, evangelist, James Nash, song leader; six for Baptism, 3 by letter, many rededications.

East Side, North Little Rock, Dec. 1-7; James MacKrell, pastor, song leader, Ed Walker, evangelist; six pro-

Arkansans to get seminary degrees

Ft. Worth, Tex.—Three students from Arkansas; Leroy French, Melbourne; Mrs. Douglas C. Bain, Benton; and Charles Venable Petty, England, will receive degrees during commencement exercises at Southwestern Seminary here Dec. 19, in Trueft Auditorium.

Book aimed at persons in crisis

LOUISVILLE, Ky.—Seven graduate students and a professor at the Southern Baptist Theological Seminary here have collaborated on a new book designed to help pastors minister to persons in crisis.

Entitled *Pastoral Care in Crucial Human Situations*, the book contains nine articles on such subjects as mental retardation in children, cancer in children, emotionally disturbed adolescents, emotionally disturbed adults, disabled persons, chronically ill persons, social disasters, and childbirth.

Published by Judson Press, the book was edited by Wayne E. Oates, professor of psychology of religion at Southern Seminary, and Andrew D. Lester, assistant director of the School of Pastoral Care at North Carolina Baptist Hospital in Winston-Salem.

Lester is a former instructor in psychology of religion at the seminary.

Life Commission proposes sex study

NASHVILLE—The Southern Baptist Christian Life Commission voted here to develop a sex education program to help Southern Baptist churches "present a sound biblical approach" on sex to their congregations.

The commission also approved of studies concerning the problems of pornography, adopted a program of alcohol and drug education, and a 1970 budget of \$227,440.

The sex education program approved by the commission included five proposed plans. One authorized the production of a sex education kit designed for local Baptist congregations, outlining the biblical approach to sex. The kit would include a position paper, bibliography, glossary, and outlines of possible programs.

The program also would include cooperation with the Baptist Sunday School Board in development of a graded sex education series of books for Southern Baptists, editing a book of sermons on the Christian understanding of sexuality, and dealing with Christianity and Sexuality at the 1970 summer Christian Life Commission conference at Ridgecrest Baptist Assembly.

The major staff work on both the sex education, pornography, and alcohol-drug education programs was assigned to Harry N. Hollis, the commission's director of special moral concerns. (BP)



MR. AND MRS. CLARK



MR. AND MRS. GARVIN

Arkansans among appointees to foreign missions fields

Among 36 persons assigned to overseas posts Dec. 4 by the Southern Baptist Foreign Mission Board were these with Arkansas connections:

Rev. and Mrs. Dwight C. Clark. Mrs. Clark, the former Ann Salter, is the daughter of Mr. and Mrs. Norman W. Salter of Dermott. Born in Lake Village, she grew up in Dermott.

Rev. and Mrs. Harry B. Garvin. Mr. Garvin was pastor of Bellaire Church, Dermott, from September 1964, to December 1966.

The Clarks, now of Jefferson City, Mo., were appointed missionaries to the Bahamas.

Currently Mr. Clark is pastor of Memorial Church, Jefferson City. He was formerly pastor of churches in Eudora, Kans., and Gentry, Miss. Following two years' service in the U. S. Army he attended Ouachita College (now University), Arkadelphia, from which he received the bachelor of arts and bachelor of music degrees. Later, as a member of the first graduating class ('61) of Midwestern Seminary, Kansas City, Mo., he received the bachelor of divinity degree.

Foreign missions began to take a serious place in his thinking during his last year in the seminary, Mr. Clark told the Board. He said a talk by Dr. Baker J. Cauthen, executive secretary of the Board, left him with a clear impression he should explore the possibility that God might want him on a mission field.

Mrs. Clark met Dwight Clark at Ouachita, where both were students, and they were married in their sophomore year.

The Garvins were appointed mission-

aries to Uganda. Mr. Garvin is pastor of Dixie Heights Church and a student at Southwestern Seminary, both in Ft. Worth.

Garvin expects to receive the bachelor of divinity degree from Southwestern Seminary this month. An illness five years ago delayed the completion of his seminary education but was useful, he said. "God taught me through intense pain and illness how to minister to the sick and dying," he explained.

Mrs. Garvin, the former Doris Shott, was born into a farming family in Calahan County, Tex. She attended Midwestern University in Wichita Falls, Tex., Arkansas Agricultural and Mechanical College, Monticello, and Southwestern Seminary.

Star of hope

The night is clear and very still
And high above a nearby hill
I see a brilliant star.
And as I look I wonder then
If it's the Star of Bethlehem
That Wise Men saw afar.
The world is filled with hate and
doubt
For Christ and God we have left
out
And we have lost our way.
Spirit of Christ, shine down on
men
That we may live in peace again
On this blest Christmas Day.

—Carl Ferrell



Feminine intuition

by Harriet Hall

The week that was

Do you remember the program "The Week That Was" on television? They nicknamed it "TWTW" and it has come and gone. The first week of December in Fayetteville was such a week. We may have to wait a long time to go through another to surpass it in tension and excitement—and yes, disappointment! (No disappointment in the team—just the score).

All in all, though, it was a very exciting time for those of us so close to the scene of action. There were long distance phone calls from friends who needed help on tickets, etc., and we had to explain that President Nixon was the only one we knew who could wait until the Week That Was and get a whole block of tickets!

When Barbara Broyles invited our family to come over on the morning of the Big Day and have a visit with Dr. Billy Graham we were very pleased. We visited with him informally for about forty minutes. I was reminded again that truly "big" men are very approachable and humble. It was interesting to talk with him about some of the people who had been on television on his nightly programs that week. He said he thought we would enjoy a testimony on that night's program by a young Marine lieutenant named Clebe McClary. I was very glad he mentioned this because it helped us to remember to tune in that night after the game. I was profoundly impressed by the young lieutenant's testimony. He had lost both legs, one eye, his left arm, and suffered 100 percent disability of both ear drums, yet he spoke of how suffering can bring people closer to God and to each other. He quoted Romans 5:3-5 (Good News Version) in which the apostle Paul says, "We rejoice in our troubles, for we know that trouble produces endurance, endurance brings God's approval, and his approval creates hope. This hope does not disappoint us, for God has poured out his love into our hearts by means of the Holy Spirit, who is God's gift to us."

He mentioned that we all suffer disappointments "such as losing ball games," and I reflected that this program had been taped in October but was very timely. Here was a young man who in the 14 months since he had returned from Viet Nam had endured 16 operations—but he had found the "hope that does not disappoint"—God's great love!

Nearly all of us have disappointing experiences in life—but the test is how we meet them; out of disappointment can come renewed courage and strength. Incidentally, Arkansas is still No. 1 in my book. We'll be cheering for them on New Year's Day.

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

Vietnam concern voiced in report

ATLANTA—A member of the Southern Baptist Home Mission Board's "crisis" committee climaxed his group's report to the board's annual meeting here with a moving call to prayer on the Vietnam war, saying Vietnam is more urgent than the race issue.

Later, the board members adopted the committee's recommendations, including approval of investment of board funds in Negro financial institutions and a survey of 3,000 Southern Baptist churches to determine their response to the Statement on the Crisis of the Nation adopted by the Southern Baptist Convention in Houston, June 5, 1968.

When the committee's report was made to the board, Edwin Perry, pastor of Broadway Church, Louisville, related the war in Vietnam to the nation's crisis, saying:

"There are many of us as Christians who believe we have not related ourselves as we could and as we should, to be obedient children of God, to be peacemakers with all that implies in the gospel."

The call to prayer, Perry said to the 69-member board to directors in annual session, "is a cry of anguish over an unusual war—undeclared, unwanted, seemingly unwinnable."

Vietnam is more urgent than the race issue, he said, because so much of the

The cover:



As one of them

Bare boughs, etched against the cold
And wintry sky,
Went unnoticed by the people
Hurrying by,
Until the children, coming home
From happy play,
Stopped to watch the evening lights
Usher out the day.
The wonder of the picture grew
In rounded eyes
As the brightest star of all
Filled the skies—
They knew the Christ Child had come
As one of them—
And angels sang as they had then
On Bethlehem,
The night the precious Little Child
Was born, so gently mild.
The children knew and so loved Him,
For He had come as one of them.

—Etta Caldwell Harris

resources and energies of the national government are channeled into the war.

"The nation is divided, our wealth is dissipated, our youth are alienated, our moral leadership is undermined," he said.

"I call us to confront the sheer human pathos of this involvement."

Perry asked prayer for the President, for those in other leadership posts, for the citizens of the U. S. and both Vietnamese. (BP)

The two stories of Christmas

Mama tells us two Christmas stories
We'd like to share them with you
One is as old as the ages
The other, a little more new
You know the story how Jolly
Saint Nick
Comes down the chimney lively
and quick
Fills all the stockings, leaves gifts
all around
Then signals his reindeer, making
hardly 'a sound
But sooner or later someone will
ask
"Does Santa Claus really live?"
Yes Santa Claus lives, whatever
your age
In the heart that rejoices to give
The other story grows even more
dear
As we hear it again, year after
year
Matthew gives account how three
wise men
Followed the star into Bethlehem
There the star stood still o'er the
manger where lay
The new Prince of Peace, asleep
on the hay
They fell down before him, with
gifts did adorn
For to each of us a Saviour was
born!
We hope these two stories will
open your heart
To give of yourself the year
through
And may this same Jesus who
lay on the hay
Send His Peace and Light to you!
Evelyn Eubank



DURING the annual "M" Night meeting of Boone-Newton Association, held Dec. 1, special recognition was given Mrs. Bill Blevins for her achievement in study course awards. Mrs. Blevins, a member of Elmwood Church, has received credit for 100 study course awards. Her pastor, Arthur Anderson, is shown presenting the special citation to her.

Baptist beliefs

Warning against deceivers

BY HERSCHEL H. HOBBS

*Pastor, First Baptist Church, Oklahoma City, Oklahoma,
past president, Southern Baptist Convention*

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and an antichrist."—II John 7.

"Deceivers" renders *planoi* (note "planet," a wandering body). It means those who wandered about. Dana renders it "vagabond" or "tramp." In effect, John called them religious tramps. They had gone forth into the world to lead astray those who believed in Jesus Christ. Apparently this "elect lady" had been receiving or welcoming them into her home as guests. For in verse 10 John told her to "stop receiving" such into her house or bidding them "God speed" when they left.

Now who were these religious tramps? They were Gnostics who denied that "Jesus Christ is come in the flesh." One group of Gnostics claimed that Christ was not incarnated in Jesus. In other words they denied the deity of Jesus.

Those who deny the deity of Jesus today think that they are progressive thinkers, the latest thing in theological thought. But they are but parrots who repeat this heresy of the first century. John wrote his Gospel and epistles and Paul wrote Colossians to combat such.

John called such religious tramps, and "the antichrist" (literal meaning). They are anti-Christ. He warned this "lady" that to welcome them and to bid them God speed in their evil work is to be a partner with them in it (v.11).

No matter how educated, persuasive, and cultured one may be, if he denies the deity of Jesus he is to be shunned as a religious tramp and one who is anti-Christ. This warning was timely in the latter half of the first century. It is much-needed today.

GIVE THE

Arkansas Baptist
newsmagazine

FOR CHRISTMAS

Turn to page 23 for information
on special offer. This is the gift
that comes, not once, but 50 times
a year.

The urgency of personal witnessing

The superintendents of missions, our chairmen of evangelism, and Baptist Building staff met in Baptist Building Nov. 25 for our evangelism workshop. Our souls were set on fire for the winning of the lost. One pastor wrote, "I came home Tuesday evening and went to witness to a man who has been ill. He accepted Christ as his Lord. I conducted his memorial service this past Monday."

Many people are seriously ill physically and much more seriously ill spiritually. Many of them are just waiting for someone to tell them about Jesus. Spend most of your personal witnessing time with the receptive ones and not the antagonistic ones.

The pastor said, "I am confident of my calling and by the grace of God I pray that evangelism will again have the priority in my life and ministry. I agree with Gene Edwards, the secret lies in personal evangelism."

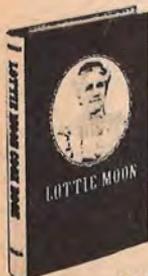
Soul-winning is not a work we do for Christ with his mighty help; it is a work He does through us by his omnipotent power. It is God's work. It is not a matter of trial and error, but of being led by the Holy Spirit. Romans 8:14 says, "For as many as are led by the Spirit of God, they are the sons of God."

How a person reacts to the "Good News" is not the business of the witness. We are to depend entirely upon the Holy Spirit. If we are filled with the Spirit we shall witness.

How long has it been since you have witnessed to someone—Jesse S. Reed, Sec., Evangelism



LOTTIE MOON COOK BOOK



A compilation of recipes in original wording and format from Lottie Moon's personal cook book. The recipes, which she starred, dated or commented on, graphically show the difficulties of preparing and keeping food in the 19th century.

80133

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At Your Baptist Book Store

WORD books



A PLAQUE naming the E. W. Daniel Memorial Dormitory is unveiled during ceremonies at Ouachita University Dec. 11. At left is Miss Hiawatha Daniel, daughter of the late Baptist lay leader while Mrs. Julia Mae Gunter Daniel, his widow and Dr. Donald Seward, interim president at Ouachita, stand at the right. The orchid lei worn by Miss Daniel was flown in from Hawaii for the occasion. Dr. Rheubin L. South gave the dedicatory address and Dr. Daniel Grant, president-elect of OBU, offered the dedicatory prayer.

About people

Kenneth Chafin evangelism professor at Southern Seminary, Louisville, has been named head of the Division of Evangelism of the Home Mission Board, Atlanta.

Chafin, who has been head of the Billy Graham Chair of Evangelism at Southern Seminary, replaces C. E. Autrey, who is now teaching at New Orleans Seminary.

The board also elected three other staff members: Charles L. McCullin and Warren A. Rawles, to positions in the department of Christian social ministries; and Brig. Gen. William L. Clark, to direct military personnel ministries in the division of chaplaincy.

Both Rawles and McCullin currently are serving in New Orleans—McCullin

as director of Baptist centers and Rawles as director of youth and family services for Home Mission Board programs there.

Seminary president donates \$10,000

H. Leo Eddleman and Edward Wood, members of the New Orleans Baptist Theological Seminary Foundation, have made personal gifts of \$10,000 and \$4,000, respectively, for faculty salary increase at the New Orleans Seminary during the current school year. Announcement of these gifts came following a statement by Foundation President Gene A. Triggs, Yazoo City, Miss, that a faculty salary increase of \$20,000 was being underwritten by individual members of the Foundation and by Foundation investment earnings.

Church	Pastor	Association
New budget after free trial:		
East Side, Pine Bluff	Don Nall	Harmony
New budget:		
New Friendship	H. O. Shultz	Greene Co.
South Highland	Herbert Hodges	Pulaski Co.

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For all 1969 issues of the ARKANSAS BAPTIST NEWSMAGAZINE. Refer to it when you are needing facts, figures and inspiration for your own enlightenment or the enlightenment of others on what we Baptists are doing and endeavoring to do. We suggest that if you are not already keeping a permanent file of the paper that you start doing so with this issue. We plan to give you a complete index in the closing issue of each year's papers. Key to listings: (E) Editorial; (PS) Personally Speaking; The first numeral is the number of the month, as 10 for October, the second number indicates the date in that month the issue was published and the third is the page number.

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The manger lullaby

By W. B. O'NEAL

Sleep gently, sweet baby, the manger is still;
 Sleep, gently, there's singing on yon ancient hill;
 The heralding angels thy coming proclaim;
 Sleep gently, they're singing a song of thy fame;
 Our shepherds, awakened, with rapture are thrilled;
 The hills and the valleys with voices are filled;
 While echoing mountains are telling thy birth,
 They call to each other, "Glad peace upon earth!"

Chorus:
 O, Jesus, child Jesus, who came from above,
 The promised Messiah, God's message of love;
 But let me behold thee to sing of thy birth
 And join in the chorus, "Glad peace upon earth!"
 Sleep gently, sweet baby, the Wise Men behold
 The star of thy coming, now shining so bold;
 They bare the rich spices and jewels most rare;
 They come to do homage, thou promised one, fair.
 Thou King come from glory, a few know thy fame,
 The prophets foretold thee, they called thee by name;
 All earth shall declare thee the savior of men
 While all the world looks for thy coming again

Chorus:
 O, Savior, Christ Jesus, the gift that God gave;
 The price of redemption, the life from the grave;
 When thou art ascended in power and in joy,
 To tell of thy coming shall be our employ!
 Sleep gently, sweet baby, thou Bright Morning Star,
 Thy power is extended to nations afar;
 The North and the East, the South and the West,
 Shall bow down together proclaiming thee blest;
 The poor and the lowly, the rich and the great,
 When claiming thy graces receive thine estate;
 A world of lost sinners from evil's dark maze
 Partake of thy nature and join in thy praise

Chorus:
 O, Lord and Jehovah, the Light of the World,
 Thou King of the nations with banner unfurled;
 From out of the depths of their sorrow and shame
 Let peoples extol thee and praise thy great name!

The best present

BY GRAYCE KROGH BOLLER

Sue almost wished Christmas would never come. It was a dreadful way to feel. Her eyes were full of tears as she stared out at the little evergreen tree in the yard.

"How could I?" she whispered to herself. "How could I have spent all my Christmas money without a present for my own brother? What will Billy think on Christmas morning when there isn't a present from me? What will I do?"

She had not counted her spending money right. And she had so wanted to get Mother the pretty dish, even though it cost more. Now here it was the day before Christmas, and she had no present for Billy.

"Cheep!" a little sparrow called to her as he hopped upon the window sill. His cheery voice made the tears spill over and run down Sue's cheeks.

"Yes, cheap! That's what Billy will think," she sobbed. "I could tell him I will give him one later, but that won't be Christmas. Maybe Mother will have an idea."

Mother listened while Sue told about her problem. Then she hugged the girl in comforting arms as she spoke.

"You know that Christmas isn't just giving presents, Sue. Billy will understand."

"But it's giving presents to people we love on his birthday because we love Jesus," Sue sniffed. "I love Billy. I want to give him a present."

"I could give you something to give him," Mother pointed out, "but then it wouldn't be from you, would it?"

"No," Sue shook her head.

"You think about it a little more," Mother encouraged. "Perhaps there is something you can make."

"Thank you." Sue smiled a little and went back to the window to think some more.

Outside, the birds were hopping around in the snow. They looked cold



and just as miserable as Sue felt. Then she had an idea.

"Oh, it's a wonderful idea!" she cried, running to tell Mother. "If I help you more every day, may I have the things I mentioned?" she ended her story.

"Of course, you may," Mother smiled. "It's a wonderful idea and Billy will love it. Best of all, it will be something you have made for him yourself."

Sue went to the cupboard. She selected a number of things, which she took to her room. She closed the door. It was all very mysterious. Billy wondered what she was doing.

"Want to play, Sue?" he called a few minutes later.

"Don't come in!" Sue warned. "I can't play now, Billy. Later. I have to finish by supper time."

"What are you doing?" asked Billy.

"Christmas," Sue giggled.

Then Billy walked away because one isn't supposed to pry and spy at Christmas things. That spoils the fun.

It was dark by the time Sue had finished. She still had time to set the table for Mother. All the while she did this, she sang a happy little Christmas carol. Christmas was fun.

Sue found it hard to wait for morning to come. She was not thinking of the presents she would receive. She couldn't wait to see how Billy liked his present.

"Merry Christmas, Billy" she cried as they skipped downstairs to breakfast. "Your present is in the back yard. Go and see."

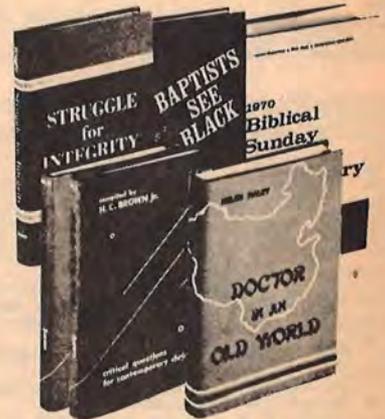
Billy did not need to be told twice. He ran to the window. Around and on the little evergreen he saw all sorts of birds, twittering and chattering. There were redbirds and sparrows, snowbirds and blackbirds. The little Christmas

tree was trimmed with all their favorite foods, strings of shiny red apples, white popcorn, and brown raisins. Sugar lumps were tied to each branch, as well as bread and suet. Sprinkled all over it was oatmeal snow.

"Oh, Sue, this is a wonderful present for me and for our bird friends!" Billy told her. "We can watch them every day. Yours is the best present of all!"

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God with us

BY VESTER E. WOLBER
Religion Department
Ouachita Baptist University

International
December 21, 1969
Matthew 1

With this lesson a full transition is made from study of the Old Testament to the New. Although Mark was the first gospel to be written, it is appropriate that Matthew was placed first because it was written to Jews and is the most Jewish book of the New Testament.

Genealogy (1:1-17)

Genealogical records were most important to his Hebrew readers. So Matthew opened his biography of Jesus by tracing his lineage from Abraham.

There are three characteristics of Matthew's genealogical record as opposed to that of Luke: (1) Matthew begins with Abraham and moves chronologically toward Jesus, whereas Luke (3:23-38) began with Jesus and moved by reverse chronology back to "Adam, the son of God." (2) Matthew broke up his records into three groupings: from Abraham to the captivity to Joseph, each period listing fourteen generations. (3) Matthew gives the legal genealogy of Joseph, foster-father of Jesus; while Luke, it seems, gives the actual lineage through Mary.

The virgin birth (Matt. 1:18-25)

Although Matthew gives the legal genealogy of Joseph, he delicately introduces Joseph not as the father of Jesus, but as "the husband of Mary, of whom Jesus was born who was called Christ" (1:16).

1. Mary was not quick to publicize her condition, although Luke says that she did share her secret with cousin Elizabeth who was carrying John the Baptist. Apparently she did not tell Joseph until "she was found to be with child"—probably because she could not expect him to believe her. Did she then tell him the grand truth, after her condition could no longer be ignored? Probably not. Had she told him the truth, his inability to believe it might have created a more severe problem between them.

The text suggests that instead of confronting her with a charge of infidelity Joseph quietly turned aside to think about the situation. Most of us would be able to get over life's hurdles more

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gracefully if we would do more quiet thinking and less loud talking.

2. Joseph quietly resolved to divorce her. His quiet dignity in facing what he thought to be one of life's supreme tragedies ought to be an inspiration to every person weighted down with life's sorrows.

He could have denounced her publicly and made a public example of her. The law of Moses provided that an unfaithful bride-to-be should be stoned.

Instead, Joseph decided to divorce her quietly, with a minimum of publicity. The laws did require legal action to break a formal engagement; so he decided to meet minimal requirements.

3. An angel of the Lord informed Joseph of the true situation. A message such as he brought requires a heavenly messenger; otherwise it would not be received: that's why Mary had not tried to tell him. The angel made three points: (1) The child which Mary carried was sired by the Holy Spirit; (2) She would bear a son who was to be named Jesus, because he would save his people from sin; (3) Therefore, Joseph was to take Mary as his wife.

It is likely that the carpenter was not allowed to suffer very long until his doubts had been allayed. As soon as he had discovered Mary's pregnancy he

began to plan his course of action, and as soon as he was able to sleep an angel came to him in a dream, bringing the message which he needed to hear. God has a way of solving most problems of the man who will think through his problem as best he can in the light of the information he has, determine on a course of action that seems to be wise, just, and loving, and then goes to sleep.

4. The Virgin Birth was foretold by Isaiah: There is some uncertainty about the full meaning of Isaiah. It is certain, however, that his first meaning was that as a sign for Ahaz a young woman (virgin) of marriageable age was to conceive and bear a son; and before that son was mature, the land of Ephraim would be deserted (Isa. 7:10-17).

One may not be certain whether Isaiah's word should be translated "virgin" or "young woman," but it is certain that Matthew in translating the passage into Greek chose a word which clearly means "virgin." He followed the Septuagint translation. As a matter of fact, Matthew did not arrive at his doctrine of the Virgin Birth of Jesus from a study of Isaiah; he got his facts from a first-hand source, probably Joseph, and interpreted Isaiah in the light of the facts.

One can, if he desires, deny that Jesus was virgin born, but he cannot deny that Matthew and Luke teach that he was virgin born. For example, (1) Matthew says that Mary's conception fulfilled the prophecy of Isaiah: "A virgin shall conceive and bear a son." (2) He says that before Mary and Joseph came together "she was found to be with child of the Holy Spirit." (3) He quotes an angel as saying, "That which is conceived in her is of the Holy Spirit." Finally, (4) he adds that Joseph "knew her not until she had born a son."

Actually, there was nothing miraculous about the birth of Jesus; the miracle was in her conception. Once she had conceived, Mary had a normal pregnancy and a normal delivery. But her child was the Son of God, the Incarnate God.



God's herald

International
December 28, 1969
Matthew 3:1-12

By VESTER E. WOLBER
Religion Department
Ouachita University

Any serious study of the life and work of Jesus must be prefaced with a serious study of the preparatory work of John to make ready for his coming.

The man and his message

Matthew identifies John as the person who fulfilled the prophecy of Isaiah when he wrote of "a voice of one crying in the wilderness; prepare the way of the Lord." All the Synoptic Gospels identify him with the voice foretold by Isaiah; and, in the Fourth Gospel, the Baptist is quoted as identifying himself with that voice (Jn. 1:23).

John's message was that the kingdom of heaven (kingdom of God) was at hand. He made repentance to be the one prerequisite for entering into the divine kingdom. The Greek word for repentance means a change of mind, the bringing about of a new attitude toward God, toward sin, and self. He interpreted repentance to be the fulfillment of Isaiah's cry, "Prepare the way of the Lord."

His rough dress and rugged diet marked him as a man of the outdoors and later identified him with the office of Elijah as foretold by Malachi 4:5-6.

Repentance and preparation

Multitudes of people flocked to the Jordan valley to hear John preach, coming from Jerusalem and all Judea. He baptized them in the Jordan river as they confessed their sins.

1. John demanded evidence of repentance. When he noted many Pharisees and Sadducees coming to receive baptism, he spoke harshly to them and called on them to show evidence of repentance. They were trying either to receive baptism without meeting the re-

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quirements of repentance, or they were claiming to have repentance but gave no evidence that their repentance was genuine. It appears that they felt no need of repentance.

Anyway, John insisted that baptism must be preceded by repentance, and that repentance be evidenced in their conduct.

2. He discounted racial heritage. Pharisees and Sadducees were more prone than the common people to depend on their place in the race to bring salvation. They thought that they had inherited salvation and all its benefits because they were sons of Abraham, but John said that family pride was not an acceptable substitute for repentance.

In remarking that God could raise up children to Abraham from stones, John was not emphasizing the power of God so much as he was showing the little value in being children of Abraham. When a man stands before God, it will not help his case to have his family tree in full array.

3. He said that fruitless institutions were to be destroyed. The old trees of Judaism had ceased to bear fruit—trees such as the temple, the Levitical laws of sacrifice and worship, and the priesthood. The entire Jewish establishment, with all its religious appliances, must either convert to the new order and become a spiritual producer or be destroyed as obsolete equipment. The figure of the ax at the root of the tree is intended to convey a threat to all fruitless institutions in Israel.

It is too bad that the old order did not readily convert to the new; and for that reason the temple, legalism, the priesthood, tradition, and all major appliances of the old order had to be done away with so the original intent of revelation, the law, and the prophets might be fulfilled. When Titus wrecked the temple, the system collapsed.

Jesus made clear in his Sermon on the Mount that he had not come to destroy the law and the prophets; but it was his purpose to fulfill them, give full expression to their basic intent. He poured more meaning into Old Testament literature and made their central

teachings more meaningful and more binding (Matt. 5:17-18).

4. John compared and contrasted his work with that of Jesus. (1) He was personally inferior to the one who was to follow him—not worthy to carry his shoes. (2) His work of baptism was outward and symbolical but that of Jesus was inward and spiritual. Jesus was to baptize with, or in, the Holy Spirit and fire. (3) While John could only refuse to baptize those who gave no evidence of repentance, the one for whom he was preparing the way would separate the genuine from the worthless, as the farmer separates wheat from chaff, and would destroy the worthless.

If John had played football, he would not have scored many touchdowns; but he just might have been the best blocker that ever trotted onto the field.

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Behold, the Lamb of God

By L. H. COLEMAN
Pastor, Immanuel Church
Pine Bluff

Life and Work

December 21, 1969

Exodus 12:21-27

This lesson is the third in the unit entitled "Truths about Forgiveness and Salvation." Certainly a lesson dealing with the birth of our Lord is appropriate within this setting. When Jesus came into human form, his very name radiated with significance. The name "Jesus" comes from the root verb meaning "to save." Christ came as the Savior of the world. How would he provide redemption for lost humanity? Through his life, death, and resurrection. His death would be the atonement for our sins.

Christmas is a joyous season for the Christian. However, today the people of our country are guilty of tremendous commercialization and secularization of a day set aside to commemorate the birth of our Lord. Would you like to recapture the real spirit of Christmas? Try this formula: give as much to the Lottie Moon Offering as you spend for all other Christmas presents combined. Put Christ at the top of your Christmas list. Make the Lottie Moon Offering a gift you will lay at the feet of Jesus this year. Try it.

Christ should be at the heart of Christmas. At this greatest season of the year, with its wonderful family reunions and renewal of life's meaningful friendships, let us renew our devotion to Christ. Also we should perform helpful ministries to the poor and needy. Christ was born! He was born in the first century, yet he belongs to all centuries. He was born a Jew, yet he belongs to all races. He was born in Bethlehem, yet he belongs to all nations.

The Passover (Exodus 12:21-27)

The lesson begins with a memorable occasion, the Passover feast. The story of the institution of the Passover is quite familiar. The Israelites at the beginning of the book of Exodus were in Egyptian bondage. God had called a man to be a deliverer of the Israelites. This man was Moses. Moses' assignment was to appear before Pharaoh, the ruler of Egypt, and ask for the release of the children of Israel. Pharaoh refused. Then came ten plagues. The last and most severe was the coming of the death angel to kill the first-born. God,

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however, provided a means of deliverance for those who obeyed the true God. The Israelites were to slay a lamb and sprinkle the blood on the doorpost of their dwelling. God declared to the people of God, "When I see the blood, I will pass over you" (Ex. 12:13).

Annually, the Israelites observed the Passover in commemoration of God's deliverance, help, and redemption. This is one of the great stories in all the Old Testament and bristles with analogies relating to Christ. Christ is our Passover Lamb, our Deliverance and Deliverer.

"The Lamb of God" (John 1:19)

Because the Jews were so familiar with the significance of a lamb as a

sacrifice is it any wonder that John the Baptist referred to Jesus as "God's Lamb"? His hearers could grasp meaning from this expression instantly. Why was Jesus referred to as "God's Lamb"?

1. He was our sacrifice. Notably he not only was the sacrifice but the Sacrificer, the one who offered up the sacrifice for sin.

2. He was innocent. Historically the lamb has been symbolic of innocence. Do not we use the expression today, "He's as innocent as a lamb? He was not guilty of wrongdoing. Rather, he bore our sins at Calvary.

3. He was obedient. Of all animals, the lamb is very obedient. Lambs and sheep are humble, obedient, and easily follow their leader. Christ became "obedient unto death, even the death of the cross" (Phil. 2:8).

I
love
a star,
a wreath,
a shopping
list, a crowd,
a gift, a time
of worship, a toy,
a child, a colored
ball, a party, a kiss,
a family together, the
sound of laughter, turkey
'n mince pie, joy and peace,
a tree of lights, the glow of
candles, the faith of a child,
the sound of bells, an angel's song,
a season of wonder and togetherness,
a
world
at
peace
filled with love
and good will
toward all
mankind.

The Christian's prospect

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

Life and Work

December 28, 1969

Isaiah 65:1-7, 17-25;

Titus 3:3-7

Today's lesson concludes the unit's study dealing with "Truths about Forgiveness and Salvation." Also the quarter's emphasis of "Great Truths from the Old Testament" closes with this lesson. The main emphasis of this particular lesson is forgiveness.

The end of the year is at hand. The prospect of a new year and new decade is before us. Is not this Sunday a good time to take inventory of our lives? Are we growing in grace? What spiritual progress have we made this past year? Are we rightly related to God and our fellowman?

A new era pictured (Isa. 65:17-25)

Isaiah 65, a poetic masterpiece, is an announcement of what God's people may expect from God in the future. The chapter begins with reproach and threatenings. After all, destruction was to be the lot of one portion of the nation. But a remnant would await the glory, deliverance, and splendor of God.

Jehovah mentions and portrays the future coming of a new heaven and new earth (see verses 17-19). Having mentioned restoration of the nation of Israel in certain former chapters, the writer here depicts the future set of believers, the coming kingdom of God. John the apostle on the Isle of Patmos etched in unforgettable language a portent of the future state of believers: "I saw a new heaven and a new earth" (Rev. 21:1).

Heaven is called the "new Jerusalem" (Rev. 21:2) and the "holy Jerusalem" (Rev. 21:10). Is the writer of Isaiah 65 not talking about God's special creation? Is not the writer of Revelation also discussing a similar creation in chapter 21? This special creation will blot out the reflection of the sorrows which had been experienced (v. 17b). For help in interpretation of Isaiah 65:17, please read 2 Peter 3:18.

A characteristic of this new era is joy. Not the words: glad (v. 18), rejoice (vv. 18,19), and joy (vv. 18,19). Negatively the voice of weeping and crying will not be heard in this amazing place (v. 19). Does this not remind you of Revelation 21:4?

Gilbert L. Griffin states, "The vital-

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ity of its citizens will not be diminished by the passing of the years (v. 20). Men will be able to enjoy the fruits of their labors undeterred by feat of death or trouble (v. 21-23). Men's labors will yield abundantly.

Verses 24 and 25 depict an age of peace. Is not heaven pictured as a place of complete cessation of war? How unlike our present age! Now we have "wars and rumors of wars" (Matt. 24:6); then we shall have complete peace.

Entrance into the kingdom of God is based upon faith in Christ the author of reconciliation and forgiveness. What is the greatest fact concerning heaven, the future state of the righteous? We shall be with Christ. We shall enter into the very presence and glory of God. We shall have perfect fellowship with our heavenly Father.

Salvation in Christ (Titus 3:3-7)

Clearly, in this passage the apostle Paul is talking about salvation or regeneration. The passage begins with a discussion of the Christian's condition prior to conversion (v. 3). The unregenerate person lacks spiritual discernment. He serves sin and Satan and carries out the will of Satan. His life dishonors God. The god he serves is self. A very adequate description of the person not rightly related to Christ is the word deceived. In the face of this predicament God says, "Be not deceived" (Gal. 6:7). Jesus said, "Take heed that no man deceive you" (Matt. 24:4).

To the lost person filled with hate and a heart of sin, God makes his approach of love (v.4). All that the lost

person lacks, God abundantly provides. God's love is the greatest fact about God. In loving kindness, Jesus came.

Paul clearly states that man is not saved by good works (v. 5). Salvation comes by grace through faith. According to God's mercy we are saved. If man could be saved by good works, why would Jesus have died at Calvary? Christ's death would have been in vain if man could be saved by any other method.

The believer is an heir of God, a son of God, and a recipient of eternal life. Salvation is a gift of God provided by his abundant grace. This is the ground of our forgiveness of sin or salvation.

We began our study this quarter with the doctrine of God. We are closing with a study of the future life. In between we have dealt with virtually all the vital doctrines of the Bible.

With hope for the future and a strong faith in Jesus we face a new year. As we do, we covet the blessings of God upon our lives. Lead on, O King eternal!

John pointed to the Saviour, the suffering Servant, and the sacrifice for sin, Jesus Christ. Can we improve upon such a message today?

The coming of the Savior (Matt. 1:18-21)

The story of the birth of Jesus is very familiar. As Christians, we have read the story many times, but it is ever new.

The reason God chose Abraham as a family and Israel as a nation was the giving to the world the Messiah. Christ came as the fulfillment of the Abrahamic covenant. He came in fulfillment of Old Testament prophecy.

He was given the name Jesus, "for he shall save his people from their sins." The name comes from the verb root "to save." The name literally means "Jehovah is salvation." Thus, the mission of Jesus is seen in his name.

Our business today is to share the message glorious. We are to share Jesus Christ with a lost world.

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Joyful Christmas

Attendance Report



Tell me the old, old story
Of that first Christmas Day
When Jesus came from
Glory

And in a manger lay.
Let me hear the angels sing
And see that shining star
That to the new-born King
Led wise men from afar.
Let me know the joy of giv-
ing—

For Christ gave all away—
And feel the joy of living
On this blest Christmas Day.

—Carl Ferrell

December 7, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	63	70	2
Arkadelphia, Shiloh	24	13	
Berryville			
First	124	55	
Freeman Heights	119	34	
Rock Springs	82	54	
Booneville	251	211	
Camden, First	428	101	
Cherokee Village	66	34	
Crossett			
First	513	140	8
Mt. Olive	246	141	
Dumas, First	267	53	
El Dorado, Ebenezer	184	65	
Forrest City, First	521	106	
Ft. Smith, First	1,084	361	8
Green Forest, First	167	91	8
Greenwood, First	269	101	
Hampton, First	128	45	
Harrison, First	198	58	
Helena, First	237	84	2
Hope, First	415	180	
Jacksonville			
Bayou Meto	141	75	
First	429	106	
Marshall Road	258	113	
Jonesboro, Central	479	144	1
Little Rock			
Archview	144	52	
Geyer Springs	575	212	
Life Line	553	180	4
Magnolia, Central	640	269	
Marked Tree			
First	138	46	
Neiswander	86	49	
Mineral Springs, Central	108	60	
Monticello			
Northside	96	67	1
Second	256	107	
Norfolk	64	53	1
North Little Rock			
Baring Cross	575	187	2
Southside Chapel	31	23	
Central	260	88	1
Forty-seventh St.	168	70	
Gravel Ridge	137	70	
Highway	144	64	2
Levy	466	105	
Park Hill	804	158	6
Sixteenth St.	54	35	
Paris, First	319	108	3
Paragouff, East Side	244	145	1
Pine Bluff			
Centennial	228	98	4
First	692	179	6
Green Meadows	77	28	
Second	195	75	
Watson Chapel	186	80	
Springdale			
Berry St.	98	48	
Caudle Ave.	97	31	
Elmdale	314	101	1
First	386	127	
Trumann, Anderson Tully	52	44	
Van Buren			
First	378	148	5
Jesse Turner Mission	23		
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In the world of religion

Texas youth react to lottery system

DALLAS—Texas Baptist youths involved in the nation-wide lottery conducted by the U. S. Selective Service came away favorably impressed, according to results of a random survey of Baptist men attending colleges and universities throughout Texas.

Under the new draft system, a lottery-style drawing will take place yearly wherein a young man's military standing will be determined by the date of his birth.

Students in Texas Baptist schools have responded in a variety of ways to the innovation, and the first drawing in Washington when small capsules containing the birthdates of young men were picked at random from a big jar.

Asked whether they deem this method more equitable, many answered affirmatively.

"Perhaps this system is even fairer than the previous one," said Pruitt Ashworth, senior at Baylor University, Waco, Tex., "although it is hard to accept."

"The reason it is fair," agreed Ray Campbell III, Dallas Baptist College senior, "is that the deferment for married men and students is still applicable."

Baylor Junior Neil Heckman affirmed, "It is more fair because it dispels indecision."

Ralph Thornhill, senior at Hardin-Simmons University, Abilene, Tex., disagreed. "I don't think this system is fair, really."

"I'll go with General Hershey who said that the only truly equitable system is the one in which only volunteers serve. But this is a step toward that goal," Thornhill said.

King Sanders, on the other hand, has been directly affected by the lottery method. A 20 year-old junior at Hardin-Simmons, Sanders' birthday was drawn 45th on the slate.

"I've thought a lot about the system, and I guess I have mixed emotions," he admitted. "I am being seriously threatened for the first time, yet I believe this system is just."

The date Sept. 14 has become familiar to all that are concerned about the issue. Baylor freshman David Malone sighed with relief when he realized that "even though my number is one, I won't be responsible for this drawing." Malone, born Sept. 14, 1951, is only 18.

The lottery method is quick and ef-

Survey lists race, war, crime as top moral issues

BY FLOYD CRAIG

NASHVILLE—Race relations, war, and crime are the three major moral issues currently facing Southern Baptists, according to a national survey of Baptist pastors, laymen, and denominational workers.

Seminary accredited by Southern Ass'n

DALLAS—The Southern Association of Colleges and Schools approved of accreditation for Southwestern Baptist Theological Seminary in Fort Worth and accepted Atlanta Baptist College as a candidate for accreditation.

The Southern Association is the major regional accrediting body for educational institutions in the South and portions of the Southwest.

Southwestern Seminary, the largest of the six seminaries operated by the Southern Baptist Convention, with a fall enrollment this year of 1,791 students, is the third of the six seminaries to be accredited by the Southern Association.

Previously, New Orleans Seminary and Southern Seminary, Louisville, have been accredited. All three are listed as "special purpose" institutions by the association.

Accreditation basically will mean greater scholastic recognition for the seminary, plus easier transfer of credits between the seminaries and other educational institutions which are members of (accredited by) the association.

All six of the Southern Baptist seminaries are also accredited by the American Association of Theological Schools, the organization which is the major accrediting agency for theological seminaries.

Golden Gate Seminary, Mill Valley, Calif., had been earlier accepted as a candidate for accreditation by the Western Association of Schools and Colleges, the regional counterpart of the Southern Association.

Atlanta Baptist College was accepted by the Southern Association as a candidate for accreditation and listed as a correspondent with the Southern Association. The college, which opened in September of 1968, is too young yet to receive full accreditation. (BP)

cient, the students agree. It is easily understood, even with its many facets. (BP)

Results of the survey, conducted by the research and statistics department of the Southern Baptist Sunday School Board, were released during the annual meeting of the SBC Christian Life Commission, which requested the survey.

While listing the top current moral issues facing the denomination, results indicated that most persons surveyed feel that the ranking will shift in two years. "Crime" will move to second and "war" and "urban crisis" will be virtually tied for third, they said.

All geographical areas of the denomination were represented in the study sample which was made of 478 denominational workers, 500 pastors and 500 laymen. Almost one-half of the respondents (48.5 percent) returned the questionnaires. (BP)

Baptist chaplain gets bronze star

ATLANTA—Baptist Chaplain John T. Goad, commander in the United States Navy, was recently awarded a bronze star medal for excellence in his activities as assistant chaplain of the Force Logistics Command at Danang, South Vietnam.

He has been pastor of churches in Tennessee and was commissioned in the Navy in 1955. Currently he is attending a senior career course at chaplains school in Rhode Island. (BP)

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