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Arkansas Baptist State Convention

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December 21, 1972

One layman's opinion The younger generation, traditions, and Christmas



Dr. Grant

Tradition is supposed to be one of those ugly words to the younger generation.

Tradition is supposed to be what causes the generation gap between tradition-loving older people and tradition-despising younger people.

But every time I start trying to apply this eternal principle, to specific cases, it breaks down. Take Christmas traditions, for example.

The time-honored tradition of a real honest-Injun Christmas tree — a nice, symmetrical, full-leafed spruce, fir, or Scotch pine — has become less and less a sacred tradition with most fathers, I suspect. Nothing is more frustrating than the annual trip to the supermarket parking lot to find such a tree among the hundreds of skinny, dried up, imported trees from somewhere in Canada.

Only God can make a tree, of course, but Sears Roebuck is doing considerably better with aluminum and plastic than the real trees that most of the stores seem to come up with these days. But did you ever try to talk your teen-age children into the modern practical idea of a permanent artificial tree that would avoid the annual orgy of tree shopping? My children always look at me with that cold fish stare of horror that would do justice to George Washington looking at Benedict Arnold. Christmas is simply not the same, they say, with an artificial tree.

Or take the time we wanted to have our Christmas a day early so that we could get an early start for a vacation trip to Jamaica. It's a little difficult to cope with their argument that Christmas is not Christmas if it's not on Christmas. And one of the most serious family crises we ever had was the first year our daughter Carolyn went away to college and we had to decorate the tree before she returned home. We forgot to honor that sacred tradition that she always puts the last ornament on the tree — a little sea shell souvenir ornament.

I am really not complaining, though. One of the best traditions we have in connection with Christmas in our family is a little devotional service on the night of Christmas Eve, with all members of the family participating in scripture, carol singing, and prayer. The only time we almost forgot this tradition it was — you guessed it — the children who called it to our attention in no uncertain terms.

We have a nice Christmas tradition at Ouachita Baptist University that the students will not let us get away from. Mrs. Frances Scott always sings the beautiful "Jesu, Bambino" in the final chapel service before Christmas. The students have asked that we help start some other traditions at Christmas time, such as the annual "lighting of the creche," a manger scene in

front of Berry Chapel.

We need to do what we can to close the gap between us older people and our tradition-bound young people.

Daniel R. Grant

In this issue

- Since there will be no issue next week, the Sunday School lessons which would normally be carried in that issue are included this week. See pages 20 and 22.
- The story on the cover is found on page 6.
- Three Arkansans have been awarded seminary degrees. The story and photos are found on page 8.
- The special year-end index of items appearing in the Newsmagazine in 1972 begins on page 14.
- Southern Baptists will set some records in 1972, according to statistical projections. A Baptist Press article on page 24 gives the figures.



VOL. 71 DECEMBER 21, 1972 NO. 50

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

May joy and peace be yours at Christmas The Baptist Building Staff

Towny BRIDGES Chull the Mann Mary Omma Humphrey John D. Bugge D. K. Rucka Jewin Kally Hargaret Saily Lucile Holley 1 Comelia Sheller J. O. Smith Annabell forvers R.A. Dorris Alm go L. Johnson Geannie Breedlove Carnella Reignalde Withow Caleere Holelyn Hubank Mary Bilerson lenne many Ceilson Joan Gresham Betty Kennedy Don Cooper Ron Novington J. Eurett Sneed Roy J. Lewis Carita abyla Bonnie Williams Kalphw. Daving Erline Bauer nadine Bjorkman But Haley Jave Diskhiad Julia Ketner Lay mellung Kolest J. Fuguro Robert Roller Tom J Loque a. f. Landon Lancon Hafield Mancy Coopen Levella thought Sally Marie Jayre 2 horas Lera Stokes De Lais White Pat Katten Betty Jefer

The joy of Christmas — the miraculous birth



In a few days Christmas will arrive. Many eagerly await this thrilling occasion. One might ask, "What makes it different from any other day?" We could point to the exchange of gifts, the rapid beating hearts of children, the twinkle in the eyes of so many people, the joy of reunion with loved ones; but these should all be secondary. The primary reason is the birth of our Lord.

The question immediately arises, what makes the birth of Christ different from the birth of any other great man? The resounding answer must be the miraculous conception. Jesus is the product of God himself without physical union. There was never before any such event, there will never be another in the history of the world.

With a growing number of those who, like Dr. Harry Emerson Fosdick (famed author, teacher and lecturer) proclaims that "intelligent people no longer believe in the virgin birth," it becomes essential that we reassert this vital truth.

The doctrine of the incarnation is inseparably tied to the miraculous conception. Both Matthew and Luke give the details of Christ's birth. (Matt. 1:18-20; Luke 1:26-31.) Luke, himself a medical doctor, gives these details, "The Holy Spirit shall come upon thee, and the power of the most high shall overshadow thee: therefore also that holy thing which is begotten shall be called the Son of God." (Luke 1:35 ASV.)

Parenthetically, those who would deny the virgin birth point out that these are the only two scriptures which give this information. It should be noted that one scripture is enough to establish a doctrine and that the text of Matthew and Luke are beyond question. Added to this is the belief of the early Christians. Barrett in *The Old Faith and Theology* (page 67) emphasizes "There is, indeed, one unbroken stream of testimony by the great Fathers and theologians of the early church on the virgin birth of our Lord; and, although, I do not attach authoritative value to the teachings of these great Fathers, yet it is impossible to lightly ignore a belief that dominated the early church in an age so near that of our Lord."

So the miraculous incarnation points to the preexistence of Christ, that is, that he existed before the creation of the world. (John 1:1-2; 1:3; 8:58; 17:5; 1:14; Col. 1:16-17; Phil: 2:6-7.) From the scriptures it becomes evident that, not only did the New Testament writers believe in the incarnation, but Jesus himself asserted it.

The Virgin Birth is necessary to provide an adequate Saviour. In order for the gulf to be bridged between God and man, it required one who, at the same time, was completely God and truly man. Jesus was man (Luke 2:52; John 4:6; Matt. 4:2.) But he was God (John 10:30; 14:9; 19:7; Mark 2.) So, if the scriptures err on this point, we are yet in our sins.

Further, the Virgin Birth ties into the sinless life of Christ. Dr. W. T. Connor (*Christian Doctrine*, page 52) tells us "Luke 1:35 indicates that there was a connection between the holiness of Jesus and the fact that Mary was overshadowed by the power of the Most High. Would not his origin in such an act of the Holy Spirit help us to understand how, of all men, his is the only exception to the fact that men live under the domination of sin?"

If one denies the miraculous birth of Christ, they should also deny the other miracles of the New Testament including the resurrection. Many of the renowned scholars are consistent in that they teach this non-Biblical truth. Albert C. Knudsen says "The physical miracle (the bodily resurrection of Jesus) may or may not have taken place. The question is not one that vitally concerns the Christian faith." (The Doctrine of Redemption, page 318-333.)

Emil Brunner in The Mediator argues "Whosoever asserts that the New Testament gives us a definite consistent account of the resurrection is either ignorant or unconscientious." (Page 577.)

Paul does not view the matter of the resurrection in this way for he declares "If Christ be not risen, then is our preaching vain, and your faith is also vain . . . if in this life only we have hope in Christ we are of all men most miserable." (I Cor. 15:14-19.)

Finally, we would note that inseparably tied to the Virgin Birth is the totality of the Lordship of Christ. The entire New Testament presents Christ as Lord in every area. He is Lord because of his pre-existence with the Father. He is Lord because of his unique birth and sonship. Since this is true, he is head of the church and has the right to total dominion over every life.

As we enter into the excitement of Christmas let our hearts leap with joy because we have the virgin born, miracle working, sinless, atoning, living, and some day returning Saviour. Herein lies the true meaning of Christmas.

ARKANSAS BAPTIST NEWSMAGAZINE

Contempt for authority



2

Grave danger is encountered when sins are weighed by human scales. Classifying sins is equally evil to efforts to evaluate their enormity. To list one sin as more evil than others often encourages people to indulge in the alleged lesser to fatal hurt. With these dangers fully considered I would like to pose the question, "With the exception of blasphemy and unbelief which sin does as much damage

Dr. Ashcraft

to society as pure contempt for authority?"

Our democratic form of self government has been acclaimed by many as an advanced form of human behavior. We have more freedoms and more safeguards against oppression than most nations. With all the advantages and safeguards why do we have dilemmas more distressing than even the nations who cannot claim to be democratic in nature?

Our highways are unsafe. Our schools are beset with strife. Our vessels on the high seas are infected with riots and mutiny. Our wives do not walk unattended in our parks. In some areas taxicabs do not operate without an attendant riding shotgun. The dissident few can upset an entire school system by riots and wreckage and destroy the hope of those who really wish an education.

Government offices and university administration buildings are taken over as in revolutionary times. Our chief statesmen do not journey without body guards. It is unsafe to board a plane to attend a funeral unless you plan it to be your own. What sin is behind all of this? Pure contempt for authority is the answer. Authority originates with Almighty God, the ruler of the universe. He is sovereign and possesses the power of life and death, cursing and blessing. There is no reprieve, or appeal, from this authority as it is absolute, final, just and merciful.

Authority is passed on in measured amounts to structures in society. God has posed authority in magistrates who rule by divine appointment (Heb. 13:17, Titus 3:1). God has vested authority in parents who govern their families by divine right (Eph. 6:1, Col. 3:18-22). God has shared authority with his son unto whom all power in heaven and earth was given (Matt. 28:18).

This authority was passed on to a people committed to redemptive purposes who operate with divine orders. There has been no repeal of the Ten Commandments. Those who break these laws will, in turn, be broken, whether they be religious figures or not.

We are now reaping the harvest of the demonstrations and riots led by religious leaders of a decade past. Our present dilemmas will not be corrected until we begin the long journey back by respect for God, law, order, human rights, property, ecology, parents, law enforcement officers, courts, due process, judges, and the divine concepts of the historic Christian faith.

True Americans bow the knee to no one save God but true Americans will never express contempt for authority vested in the structures of society where the only available living agents of this authority are our fellow man. When we respect authority we are actually respecting one another as well as God.

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

News about missionaries.

Rev. and Mrs. Ray T. Fleet, missionaries, were scheduled to leave Brazil on Dec. 1 for furlough in the States (address: 4701 Gordon, Ft. Worth Tex. 76115). He is a native of Memphis, Tenn. Mrs. Fleet, the former Ruby Edson, was born in Foreman, Ark., and also lived in Belton, Tex., and Memphis while growing up. When they were appointed by the foreign Mission Board in 1964, he was music and education worker at First Church, Mansfield, Tex.

Rev. and Mrs. Ross B. Fryer Jr., missionaries, were scheduled to leave Indonesia on Nov. 30 for Furlough in the States (address: 512 Wildrose, Dallas, Tex. 75224). Fryer, a Texan, was born in Dallas and also lived in Waco while growing up. Mrs. Fryer is the former Mary Lynn Baker of Warren, Ark. When they were appointed by the Foreign Mission Board in 1955, he was pastor of Clairette (Tex.) Baptist Church. Rev. and Mrs. Don W. Reed, missionaries, left Costa Rica on Nov. 22 for medical leave in the States (address: 1005 E. Brooks St., Apt. D, Norman, Okla. 73069). Reed was born in Post, Tex., and lived in Fayetteville and Bentonville, Ark., while growing up. Mrs. Reed is the former Wanda Stephens of Norfork, Ark. At the time of their appointment by the Foreign Mission Board in 1971, he was Baptist Student Union director at Northwestern State College, Alva, Okla.

Mr. and Mrs. Henry S. Whitlow, furloughing Baptist representatives, may now be addressed at 2035 Vivian St., Shreveport, La. 71108. Whitlow is a native of Shreveport. Mrs. Whitlow, the former Betty Krudwig of Arkansas, was born in DeQueen and also lived in Malvern while growing up. When they were appointed by the Foreign Mission Board in 1965, he was a student as Southwestern Baptist Theological Seminary, Fort Worth, Tex.



The Arkansas Baptist Missionaries' Fellowship re-elected the 1972 officers for another term. They are (left) S. D. Hacker, Independence Association, president; Harold White, Harmony Association, vice president; and Carl Overton, Ashley County Association, secretary-treasurer.

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The cover



Despite the secularization of Christmas, we still have a chance to personally celebrate the birthday of Jesus Christ and recapture the very essence of the Incarnation. (Home Mission Board photo by Don Rutledge)

Woman's viewpoint A Christmas prayer of thanks

By Iris O'Neal Bowen

Lord, I would thank You for these gifts today That fill a special need at Christmas time: A closeness unto You, a time to pray, A heart that worships as the tidings chime.

And thank You, Lord, for stillness of the soul, Such as the night when Mary held her child, While peace descended as a glowing light And God and man were truly reconciled.

Oh, Lord, may I give thanks for zest for life, The need to reach and touch another's hand, And thank You for the joy of nature's gifts — The cedar bough, a snow-fall on the land.

Yes, Lord, may I be worthy of each gift That comes to bless my life upon this day, And may my use of them reflect Your love To others in a very special way.

Between parson and pew The gifts we give

By Velma Merritt



Under the Christmas tree the presents are wrapped and extending far into the living room as p ar ents and grandparents prepare to give one or many gifts to those they love. Some are expensive, some are sentimental, some are there only be-

Mrs. Merritt

cause you feel you have to give a particular person a present, a few are extra special.

I look at the many presents under the trees in the homes we visit and wonder what that family is giving to the Lottie Moon Christmas Offering for Foreign Missions. I can't help but think that surely with all those gifts they could be giving quite generously to the mission offering.

When I was a teenager, I remember quite vividly our pastor's wife sharing with a few of us that each year she and her husband gave an equal amount to missions as they spent on all other Christmas gifts combined. It made quite an impression on me.

In our church in Texas was an elderly couple who barely eked out a living on their small pension and social security checks. Their home lacked many of the conveniences others felt so necessary to good living, but the love of God permeated the very atmosphere of the house. Deep in their hearts was a love for missions. Each month as their small checks would come they would set aside a certain amount for the mission offering. When December came, they brought inconspicuously all they had saved during the year and silently placed it in the offering plate. I do not know how much they were able to give, but I have a feeling it would put many to shame whose incomes are above average.

Too many of us pat ourselves on the back for our generosity when we ought to hold our heads in shame because we could give so much more.

It is not too late for you to think again about the amount you have given or plan to give to missions this year. Please give all possible. A lost world can hear only in proportion to our giving.

ARKANSAS BAPTIST NEWSMAGAZINE

So you are facing . . . Discouragement

By L. H. Coleman, Pastor Rose Hill Church, Texarkana, Tex.

If you are facing discouragement then you are no different from anyone else. Everyone has faced this enemy of the spirit at some time or other. The fact that you are discouraged is not nearly so important as what you will do about it.

Why are you discouraged? Is it something from within? Are you defeated in and through your own spirit? First you must state and restate the problem to yourself. Get the problem in proper perspective.

You need above all else as a beginning point to make sure you have a right evaluation of circumstances that surround you. Sometimes by carefully stating the situation a person subsequently sees a ray of hope and sunshine in the distance. He can see that the circumstances outside him will not conquer him and the gloom or despair within is only temporary and will not defeat him. More often than not we are responsible for our lack or loss of courage, which is exactly what discouragement is. We weave our own web of woe. We are our own worst enemies. Usually we can see that we have no one else to blame for our troubles but ourselves. If you are responsible for getting yourself into the dilemma of discouragement then by careful analysis, calling on your best intellectual resources, and asking for God's help you should find the solution to whatever is temporarily besetting you.

There are discouragements which we could not avoid. If you have a terminal illness for example, certainly you have a perfect right to be discouraged and your situation is entirely different from someone else's. You have a legitimate anxiety and your best hope is rely upon the best medical knowledge available



The Arkansas Club at Southern Seminary serves as a liaison between Arkansas students and their state convention and provides social activities as well as other services. Current officers are (front row, left to right) Gary Batchelor of Van Buren, social co-chairman; Gerry Claybrook of Paragould, athletics co-chairman; Randy Hyde of Paragould, athletic co-chairman; (back row) Bill Morgan of Eudora, vice president; Paul McClung of Hartford, president; Lucien Coleman of Tyronza, faculty advisor; and Wayne Ward of Piggott, faculty advisor. Not pictured is Rebecca Casteel of Pine Bluff, social co-chairman.

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and desperately throw yourself in God's hand. Ask Him for patience, understanding, courage and help. The Lord will become to you a friend and constant source of strength. You simply must "trust in the Lord with all your heart" (Prov. 3:5).

For the average discouragement please consider every alternative at your disposal. Doubtless you have several avenues of action before you. Weigh each alternative carefully and proceed with cautious optimism to the best solution. Seek the advice of wise, loving friends. Ask God to direct your paths (read Proverbs 3:6). Once you have found the best answer available or avenue of action, don't look back; move forward in faith.

Talk not so much about your problem. Get your mind steadfastly upon the answer, which maybe will be the least of several evils. You will discover that there is strength in positive action. Negatives build up fear and frustration. Positives make for the resource of courage, which after all is what you have lost and want to regain.

Finally, throw yourself upon God's mercy and grace, which is sufficient for all of life's needs. Take to yourself a double portion of prayer. Pray as if God will hear your every cry and satisfy your every need. He will do just that. Arise from prayer and go find another soul struggling in the floodtides of discouragement and despair. Help him bear his burdens. Lighten his load. Speak words of comfort and encouragement to him. In so doing you have gained a surpassing victory. In helping another, alas you have helped yourself.

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M Night at Red River

The Red River Association conducted "M" Night Dec. 4 at the Center Point church near Gurdon. One hundred and eighty people came from 14 churches to hear Ralph Davis, Church Training Secretary for the Arkansas Baptist State Convention, speak on the theme, "Train To Share His Word." Of the fourteen churches represented, nine pastors were present and seven Church Training Directors.

Two queens were crowned, one for the largest attendance and the other for the largest percentage of Church Training enrollment present. Miss Jo Lynn Benson from Park Hill Church, Arkadelphis was crowned "M" Night Queen, and Miss Terri Wilson from Cedar Grove Church was crowned Church Training Queen.

Tommy G. Cupples is the Associational Church Training Director and Charles Conner is the Associational Missionary.











Thomason

3 Arkansas students get degrees

FT. WORTH, Tex.) — Three students from Arkansas received degrees during winter commencement exercises held in Truett Auditorium at Southwestern Seminary, Dec 15

Receiving the master of religious education degree was Larry E Floyd of Stuttgart Floyd, the son of Mr and Mrs Chris Floyd of Stuttgart is a graduate of Ouachita University. He is married to the former Tanya Garner of Little Rock

Hershel R Lindsey received the diploma in theology He is the son of Mr. and Mrs Sam Adair of Waldo Lindsey is married to the former Helen Ann Coffey of Cordell, Okla He is serving as pastor of First Church Kamay Tex The master of divinity degree was awarded to James Louis Thomason of North Little Rock. He is the son of Mr and Mrs. Doyle Thomason. He is a graduate of Ouachita University, and is married to the former Rebekah Kay Fleming of North Little Rock.

Seminary President Robert E Naylor presented degrees and diplomas to the largest winter graduating class in the seminary's history One-hundred and filty-eight candidates were graduated from the seminary's three schools theology, religious education, and church music

William G. Tanner, president of Oklahoma Baptist University, Shawnee, Okla, was the commencement speaker



Building committee members are Clifford Tomlinson, Jack Chaffin, Tilden Phillips, Clyde Hunt, Harold Michel, Gerald Parsley, Chairman: Wally Ferguson., minister of music-youth, and Kendell Black, pastor Troy Horton is also a member

No issue Dec. 28

As is the custom, there will be no issue of the Arkansas Baptist Newsmagazine Dec 28 This issue is the 50th and final issue for the year and contains the Sunday School lessons for both Dec 24 and 31, as well as the year-end index of items of 1972

'Community-in-crisis' project to aid churches

ATLANTA BP) The Southern Baptist Home Mission Board here is participating in eight pilot projects dealing with what is called the "Community In Crisis

Increased mobility the rapid deterioration of whole communities and the breakdown of neighborhoods have caused the board to begin investigating ways to minister to the communits-in-crisis

Warren Rust of the board's Division of Associational Services said that there are three levels of churches in the transitional commune. (1) The community is changing and the church doesn't realize it (2) Symptoms of change are recognizable. Funds are decreasing, the deacons are leaving (3) The church has reached crisis level and is becoming a shell.

"It is to this third level that this program will minister, said Rust. But we are in the development process for a system of training for churches in level one."

The board will help provide assistance in operational costs leadership and special research and study in the projects which will be directed from the Baptist associational level

Begins auditorium

Eagle Heights Church Harrison had ground-breaking ceremonies for a new auditorium Dec. 3. Construction began that week with the Joe Taylor Construction Company as contractor at a cost of \$106,000. This new construction will provide much-needed space for the worship services seating 750. Completion is expected in June of 1973. Kendell Black pastor of the church reports a good growth in the 15 months he has been pastor. Walls Ferguson Minister of Music Youth is engaging in a progressive program that is reaching many for Christ.



A large group attended the sessions.

National Baptists hold annual meeting

The Consolidated Missionary National Baptist Convention, Dr. F. T. Guy, president, held its 104th session in Hot Springs, Nov. 21-24. One of the major concerns of this convention is the Arkansas Baptist College located in Little Rock, with Dr. J. C. Oliver as president. In recent years the college has built five new buildings and is presently debt free. Enrollment is over 400 students. Twentytwo local associations cover the state and church membership is approximately 110,000 members.

Attending the convention on Wednesday evening, Nov. 22, as special invited guests were Dr. Charles Ashcraft, Dr. Rheubin South, Dr. J. Everett Sneed, and Dr. Robert Ferguson. Drs. Ashcraft and South spoke words of fraternal greeting after being introduced by Dr. Guy. Their words were warmly received.

It is hoped that the spirit of Christ will lead the Baptists in Arkansas as they plan to project their programs and that cooperative efforts can be designed to bring about a mutual Christian concern for all the people who live in our state. —Robert U. Ferguson.

Lewisville burns bond

A bond burning ceremony was held at First Church, Lewisville, during the monthly family night supper, Wednesday, Dec. 6. The ceremony was held in recognition of the church's paying off its indebtedness on the newest educational building.

Alvis Fuller, chairman of deacons presided over the ceremony and gave a brief history of the church. Reading of the scripture and prayer were given by Norman L. Sutton, pastor of the church.

J. C. Landes, chairman of the finance committee, said that the church had paid off the indebtedness two years ahead of schedule.

Mack Lester, one of the trustees performed the ceremony of the burning of the bonds.



The choir from Arkansas Baptist College presented music for the meeting.



Dr. Rheubin L. South, President of the Arkansas Baptist State Convention brought words of fraternal greeting.



Participants in the bond burning ceremony were (from left) J. C. Landes, Mack Lester, Mrs. Lester, Alvis Fuller, and Mrs. L. C. Nutt.

Clear Creek Association

Pastor is ordained at Union Grove Church

By Paul E. Wilhelm, Missionary

The Union Grove Church, near Clarksville, ordained their pastor, Larry V. Horne, the first of November. Jack Fowler, Union Grove deacon presented the candidate. The questioning was led by James Henley Jr., pastor of Clarksville Second. Floyd Hearn, deacon of Hartman First, led the ordination prayer. Jack Ramsey, pastor of the Lamar Church brought the message, and the Bible provided by the church was presented by J. T. Williams, chairman of deacons. Paul E. Wilhelm, missionary, served as moderator and presented the ordination certificate.

. .

The Concord Church, near Van Buren, ordained Bob Floyd as deacon Nov. 19. He was presented by Neal Preston, Concord deacon. Questioning was led by Paul E. Wilhelm, missionary. The ordination prayer was worded by Marcus Floyd, the candidate's father and a deacon at Van Buren First. The, message was brought by James D. Dwiggins, Van Buren First pastor. Others assisting in the council and service were Harold Clegg, pastor, and L. H. Harwell of Van Buren Second; Edward Baker, Uniontown pastor; Murl Walker, C. H. Gervin, H. Zed Gant, Paul Hurst, Frank Lamb, Fay Beardon, all of Van Buren First; Dean Smith of Dyer First; A. C. Vincent of Mountainburg First; and Wilford Arnold, Clyde R. Smith, Floyd Sullivent, Billy Smith, T. O. Suggs, K. N. McCurdy, and Elmore Suggs all of Concord. George W. Domerese, Concord pastor, served as moderator.

Harold Riney recently became associate pastor at Ozark First. He comes to Ozark from Oklahoma where he has' over 20 years full-time pastoral experience. He is a graduate of Southwestern Seminary, Ft. Worth, Tex. His work will include helping with the Center Cross Mission. Roy Gean Law is pastor.

. . .

Jerry Rigdon of Dover, former pastor at Bakers Creek Church and interim pastor of Pittsburg Church in Dardanelle-Russellville Association, is the new pastor at Hagarville Church, northeast of Clarksville. He and his wife and son will move to the field the first part of January.

* * *

Doctrines of the faith The resurrection

By Jimmy A. Millikin Southern Baptist College



Dr. Millikin

The resurrection from the dead is one of the great affirmations of the Christian faith. The Bible teaches that when a Christian dies, his spirit goes to be with the Lord, but his body returns to dust. But that is not the end of it. It will be raised again, a redeemed body, suited for the redeemed spirit.

The doctrine of the resurrection has always raised questions in peoples' minds. In Paul's day they were asking, "How are the dead raised? and with what manner of body do they come?" (I Cor. 15:35). People are asking these same questions today. Some are skeptical and unbelieving like the Sadducees (Matt. 22:23-28). Others simply do not know but are sincerely interested in what the Bible has to say about the subject.

The nature

The New Testament teaches us that the resurrection will be a literal bodily resurrection. This is seen in the fact that the believer is to view the nature of his own resurrection body as identical with that of Christ's glorified body (Phil. 3:21; I Cor. 15:49; I John 3:2). Christ's resurrection body was a real body (Luke 24:39); recognizable (Luke 24:31), and unlimited by space (John 20:19). The believers body thus will have similar features.

In I Cor. 15 Paul gives us a little more detail as to the nature of the believer's body. There are two points especially which may be stressed from this passage. First, the resurrection body will have a definite connection with the old body. The new body will have a similar connection with the old body as a plant has to a seed (I Cor. 15:37). It will be recognizable as that which was planted.

Second, there will be a glorious change in the resurrection body. It will not be simply the old body. Paul describes that change in I Cor. 15:42-49. The new body will be incorruptible, glorious, powerful, and spiritual.

The time

There is no question as to when the believers will be raised. It will be when Jesus comes again (I Cor. 15:23; I Thes. 4:16). However, the resurrection of the unbeliever is not mentioned in connection with this event. Because of this there are two views as to when unbelievers will be raised.

Some believe that believers and unbelievers will be raised at the same time. This is known as the general resurrection. Others believe that there will be a period of time between the resurrection of believers and unbelievers — namely, the millennial reign of Christ. It seems to this writer that the latter view best explains all the biblical facts. The Bible seems to distinguish between the resurrection of the just and the unjust (Dan. 12:2; John 5:28-29), and there is a clear reference to two resurrections with a time period in between (Rev. 20:4-6).

While equally devout Baptist people may differ in their views as to whether there is one or two resurrections, all agree that both the righteous and the wicked will be raised, one to everlasting life, the other to judgment and everlasting hell.

The basis

How do we know these things? The assurance of our resurrection is based upon the resurrection of Christ. Paul argues that since Christ has been raised from the dead, so will the believer (I Cor. 15:12-19). If there is no resurrection for the believer, then Christ has not been raised (I Cor. 15:13). Unthinkable!

5 Addressograph 84-drawer file cabinets each \$50 1 Addressograph machine, Model 4000 \$800 2 Chessire hole punches for Addressograph machines ??? 1 Polaroid 110B camera complete with flash and case, like new \$75 17 dozen flash bulbs #5 mixed Sylvania Blue Dot and G.E. white bulbs dozen 50¢ Call or write Arkansas Baptist Newsmagazine, (501) 376-4791 ext. 63 or P. O. Box 550, Little Rock, Ark. 72203

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"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." This proclamation gives us reason to rejoice throughout the year, and especially during this time of the year.

'Tis the Season to share the good tidings of great joy. As a follower of Christ and as an Arkansas Baptist, we have much to share.

"Good tidings" from Phase II of the Advancement Campaign. We have been in this phase for two months. During this time we have seen 15 churches become involved in the Campaign for Christian Higher Education in Arkansas. This amounts to \$20,603.18 in new pledges and gifts. It is a joy to see and hear how our churches work together for the cause of Christ.

"Good tidings" from the total Advancement Campaign. The month of November has been our finest month in regard to gifts received from the churches since the beginning of the Campaign. The Ouachita-Southern Campaign received from the churches of Arkansas this past month a total of \$40,220.85. This brings the total for 11 months to \$403,159.21.

"Good tidings" from our Senior University, Ouachita. Parents of the students are having meetings in support of the Campaign for the University. The Ouachita Alumni are also hard at work. Dr. Grant reports the construction continues "on faith." He also reports that because of the Campaign, OBU has not had to borrow money for construction to date. This of course is saving money, and this is good news.

"Good tidings" from our Junior College, Southern. The Faculty of S.B.C. have pledged in excess of \$32,000 for the College. This has brought an extra \$10,000 gift from Mr. and Mrs. J. K. Southerland. Construction on the Fine Arts Building continues as well as new construction on the enlargement of the Dining Hall. '

The year 1972 closes with the Good Tidings of the workings of God in our midst. "Isn't it exciting as we move toward 1973, knowing that the Lord has even more 'good tidings' awaiting His children?"



MISSIONARIES HONORED — Dr. and Mrs. John A. Abernathy, left, retired Southern Baptist foreign missionaries from Hot Springs, receive a Lottie Moon Commemorative Award from the 17,000-member First Church, Dallas, and its pastor W. A. Criswell. The church presented the award for the first time to honor the Abernathys' 40 years service in the Orient and personalize and spotlight attention on the annual Lottie Moon Christmas Offering, Southern Baptist Convention-wide offering for foreign missions. The presentation was part of a week-long Lottie Moon empahsis by the SBC's largest church. (Photo by David Clanton)

A new column

Beginning Jan. 1, 1973, all items pertaining to church staff changes will be carried under a new column, "Staff changes." Pertinent information in condensed form along with pictures will be used.



Elected officers of the Arkansas Baptist Pastors' Conference for 1973 were (left) Wayne Davis of Van Buren, secretary; C. A. Johnson, of Paragould, president; and Wilson Dragoo of Marion Church, vice president.

Arkansan honored by Oklahoma school



Sue Carol Cowling, senior at Oklahoma Baptist University in Shawnee, Okla., was one of 20 OBU women to be honored in the school's traditional Hanging of the Green ceremonies Dec. 9 which officially initiate the Christmas season on the campus.

Miss Cowling

Miss Cowling was selected on the basis of her contribution to OBU and her personification of the high ideals of the University. The formal ceremony included a dinner, reception, and the hanging of Christmas greenery.

While attending OBU, Miss Cowling has also been selected Freshman Queen, 1969, and has been listed on the Dean's honor roll.

Miss Cowling is the daughter of Dr. Dale Cowling, Pastor of the Second Church, Little Rock.

Your state convention at work ______ Don't hide the church building

When I was a young boy we used the name "Coke" to refer to any kind of good, cold soft drink. We used the name "Thermos" to refer to any type of vacuum bottle or jug. This was due to the very aggressive and highly successful advertising policies of two well known companies.

It is an established and unquestioned principle of commercial business that a product, to be successful, must be widely advertised and then made readily available to the public. All of us are aware of the millions of dollars spent on television advertising. Even in the local supermarket, merchandising techniques place favored products in the most accessible spots.

If it is good secular business to advertise one's product and make it easily obtainable, then it is infinitely more important that our churches, to whom have been entrusted the glorious gospel message, make that gospel both visible and available to those who so desperately need it.

On a recent Sunday, I was headed to the church where I was scheduled to speak. There was no sign any place in the small community indicating that the town even had a church. After some searching I found two church buildings side by side. Both looked very much alike, and neither had a single identifying mark on it.

That same evening I travelled to

another community and looked for the church where I was to speak. I found several churches of other denominations, but had not located my Baptist brethren. Finally, I found a building without a name, but with a large number of cars in the parking lot. The sounds of singing coming from the building sounded somewhat Baptistic. I slipped inside, accepted a hymnbook from a teenage girl, and joined in the singing. However, between hymns I inquired and found that I was in a church of another denomination. I left hastily, leaving my Bible behind; I had to make another grand entrance through a squeaky door to retrieve the Bible.

After some searching and asking directions, I found the Baptist church at the end of town. It did have a nice, attractive sign out front, but it could barely be seen in the darkness. After searching in the darkness for a parking space, I tried to get inside the church and had difficulty locating the front door. I finally made it,

On another trip, I searched for almost an hour for the church where I was to speak. I finally located it on a side road; there were no indentifying signs on the highway and twelve people of whom I had asked directions had never heard of it. When I found the Church, there was no identifying sign on the building.

Such experiences are all too common throughout Arkansas. Why is it that our

Child Care Your caring makes Christmas merry

Many children need someone to care, Entitled to Love, their person is rare. Real life for many, however, is sad, Repeated experiences have somehow been bad. You see and hear their needs and respond.....

Cliff is his name, his age is ten, Hurricane life, it's been hard to defend. Remember long ago one cold winter night, Influenced by alcohol, Mother decided to flight. Silent, then loud, to cover his grief, There were many explanations — only temporary relief. Merry Christmas this year is his wish for you, As he has found a Home and caring people, too. Silent Night, Holy Night, all is all calm, all is bright....

To Baptists in Arkansas goes this special wish, Only to belong, to feel wanted — that's his special dish.

Your caring all through the year for children with needs, Our thanks to you all for your devotion and deeds. U have yourself a Merry Christmas! (Thanks to you, Cliff will too)

-Johnny Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

churches, which have the most vital and important product of all, seem to be reluctant to identify themselves in the community and before the world? Admittedly, the local residents usually know where each church building is and its denomination, but what about strangers or newcommers? In fact, sometimes local non-Christian people are unsure of the church's location, or unaware of its denomination; I discovered that in asking directions.

Saving money on church signs is false economy and poor stewardship. It is good stewardship to spend the necessary dollars attractively identifying the church so people can find it.

Paul, the apostle, said in II Corinthians 4:3 that, "If our gospel be hid, it is hid to them that are lost." We only compound the problem when we also hide the church building from them. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

"13th checks" top \$1 million mark

DALLAS (BP) — The Southern Baptist Convention Annuity Board here went over \$1 million for the first time in writing "13th checks" for 6,792 retired pastors and church and denominational workers.

Board President Darold H. Morgan reported total payment as \$1,004,277.

He said the payment is called "13th check" since it is given in addition to 12 regular monthly checks. The "13th check," however, actually equalled about two regular monthly payments, so that annuitants received what amounted to 14 months income a year, Morgan said.

The "13th check" is made possible year by year because of "good experience" on returns from invested funds, Morgan said. Although no "13th check" is

Although no "13th check" is guaranteed, the board has been writing them every year since 1967. The checks help annuitants, whose payments are for a fixed amount based on contract, overcome effects of the rising cost of living.

The same "good experience" on investment income enabled the Annuity Board to credit 10 percent to retirement funds being built by 20,000 pastors and church denominational workers still in active service. The good experience credit, effective Jan. 1, 1973, was announced earlier by the board.

The board also sent its usual Christmas-time gift to 392 persons who receive relief funds. These gifts totaled \$29,475, according to Morgan.

Brotherhood A look toward next year

"Glory to God in the highest, and on earth peace among men in whom He is well pleased."

This is our song of praise for the many blessings that God has given us during the year. 1972 has been a good year for us. Missionary education and involvement in mission activities for men and boys, through Brotherhood, has increased.

With great anticipation we look forward to the New Year and rejoice in the many opportunities it will bring. Opportunities for Baptist Men and Royal Ambassadors to serve will be almost unlimited. It is just a matter of looking, finding and recognizing the opportunities to serve.

Several meeting during the year will provide opportunities for men and boys to learn about missions and how to do a better job. This will include Baptist Men's Day, January 28th. The State Baptist Men's Meeting will be, March 16-17, 1973. An encampment and prayer retreat will be conducted on June 8-9, 1973.

Royal Ambassadors will attend the State Congress on May 4-5. Camps will be conducted during June. A national Congress will be held in St. Louis on August 14-16.

A special opportunity for Baptist Men will be the World Conference in Jerusalem on November 5-10. More information regarding this event will be mailed to all Baptist Men's officers after Jan. 1.

Our thanks to all the wonderful people who have helped make this year so great! May the blessings of our Saviour be yours during the Holiday Season and throughout the coming New Year is our prayer. —C. H. Seaton, Director

Youth directors' workshop scheduled

The annual Summer Youth Director's Lab has been scheduled for April 27-29, 1973, on campus of Southwestern Seminary in Ft. Worth, Texas.

Program personalities will be top youth workers across the convention, sharing their ministry in a living experience. This promises to be the most exciting and effective Lab yet!

Cost will be \$9 per person and will include registration fee, and Lab notebook. The Lab is primarily for college students who anticipate working as a youth director during the summer.

Director of student evangelism will speak at conference

Nathan

Porter,



Associate Director, Division of Evangelism, Home Mission Board of the Southern Baptist Convention, will speak twice during the Statewide Evangelism Conference. The conference begins on Monday afternoon, Jan. 22 at

First Church, Ft. Smith, and will close Tuesday night, Jan. 23. Dr. William Bennett is pastor of First Church.

Porter assists campus ministers and Baptist student organizations in student evangelism, primarily through a strategy of student evangelism training. He also serves as Director of Student Evangelism and student beach projects.

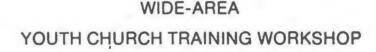
He is a former associate secretary for missionary personnel, serving as the Home Mission Board's liaison with high school and college students who were interested in missionary vocations, with particular responsibility in promoting student summer missions and US-2, which are opportunities specifically for young adults.

During his 12 years with the Home Mission Board, Porter has spoken on more than 300 different college and university campuses; he is a frequent speaker at student conventions. He participates in spring BSU retreats and student conferences at Glorieta and Ridgecrest. He has preached in local church revivals in many states, and appears annually at many state evangelism conferences.

He is a graduate of Baylor University in Waco, Tex., and Southern Seminary in Louisville, Ky. He attended high school in Brazil, where his parents, Mr. and Mrs. Paul C. Porter, were missionaries from 1922 to 1962.

Porter will bring one message of his own choosing and speak another time on, "Sharing With and Through College Students."

The conference is open to the public. — Jesse S. Reed



Immanuel Church, Little Rock



January 29-30, 1973 Led by Personnel from Sunday School Board

First Session Begins with banquet on Monday night at 6:30

> Second Session Tuesday night, 7:00-9:30

Bob Taylor 8 SIS B

FOR ALL YOUTH WORKERS, YOUTH DIRECTORS, MINISTERS OF EDUCATION, ETC.

Registration Fee of \$3 includes banquet & materials

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Eual Lawson retires from missions staff

ATLANTA (BP) — The Southern Baptist Home Mission Board meeting here honored Eual F. Lawson, associate director in the board's Division of Evangelism, on his retirement after 25 years of mission-related work and a 43year ministry.

Executive Secretary Arthur B. Rutledge, in presenting a plaque and resolution of appreciation, praised the enthusiasm and compassion for people Lawson has displayed in his commitment to evangelism.

A native of Oklahoma, Lawson received academic training for a business career and later attended Southwestern Seminary.

A call for a day of Christian repentance

By Frank A. Sharp

It is probably too late in history to include another special day in the Christian calendar. However, it might be appropriate at this time to consider the possibility. In addition to Good Firday, Lent, Palm Sunday, Easter, Advent, Christmas, Epiphany, and Pentecost, there should be added a Day of Repentance by Christians for What They Have Done to the Jews and Arabs.

In the city of Jerusalem is an impressive building called Yad Vashen, which is a Memorial to the Holocaust. The Holocaust is a phrase one hears repeated often in Isreal. The reference is to the fact that in Germany under Hitler more than'6-million Jews were killed in the gas chambers of Auschwitz, Dachau, and other concentration camps.

Germany is what is euphemistically called a Christian nation. In fact, much of Protestant theology over the past several centuries has originated in the fertile and creative minds of German theologians. The saying is that what theology is in Germany today will be current in the United States within a decade.

The Christian nature of Germany is emphasized even more when in history one considers the fact that it was in the heart of the Holy Roman Empire, of Charlemagne, and later it was the cradle of the Reformation under Martin Luther.

How is it that a nation and a people would allow the Holocaust to occur without very many voices raised against the wholesale slaughter of human beings?

Outside the Holocaust Memorial is a row of about 50 trees called the "Garden of Righteous Gentiles." Each tree was planted to the memory of a non-Jew who helped save the lives of Jews during the Hitler Holocaust.

The Israeli guide who recently accompanied a group of American churchmen through the Memorial ended his description of the trees by saying, "Gentlemen, there are not very many trees planted here."

Inside the Holocaust Memorial there are displays and descriptions of the horrors and the inhuman treatment of man to man, most of them perpetrated by Christians against Jews.

The sad story of Christian behavior toward the Jews was even more starkly revealed in a listing of all known Jews who had been killed throughout the recent centries. The grand total was more than 11-million. These included pogroms in Eastern Europe and the persecution of the Jews in Spain several centries ago. As a result of anti-semitism, Jews of the world began, during the last part of the 19th century, to think in terms of a separate Jewish state which would be for Jews and run by Jews. This was thought to be the only solution to the recurring problem of persecution. The movement was motivated and stimulated by the biblical mythology of the return of Israelites to the Promised land. Zionism came on strong.

As a result of this history, Israel was established by the United Nations in 1947, thus creating another very human problem — the creation of refugee camps for 1½-million Arabs.

Some of the Arab refugees have been living in these camps for 24 years with no immediate prospect of returning to their homeland. The Arab feels that the great powers established the State of Israel without regard for the inhabitants who had been living there for 13 centuries.

In a sense, two of the world's critical problems — the Arab refugees and the need for the creation of the State of Israel — are the result of Christian defection from their own faith and beliefs. Anti-semitism by Christians and Christian nations is an historical horror.

A well-educated Jewish professor in Israel was recently asked what he felt should be done about the relationship of Jews and Christians. His reply was that in view of the past history of Christian-Jewish relationships it would be better not to have any relationships with Christians at all.

Therefore, the call for a special day and time in the Christian calendar for a Day of Repentance by Christians for What They Have Done to the Jews and Arabs is not inappropriate.

(Dr. Sharp, director of the American Baptist News Service, has recently returned from a "Journey for Peace Symposium" to the Middle East. The trip, which was attended by 11 ecumenical American church leaders, included stops in Lebanon, Jordan and Israel, as well as other Mediterranean nations.)

WE'VE A STORY TO TELL





Students raise almost \$6,000 in two days for evangelism

MILL VALEY, Ca. — Two student-led pledge days for a Seminary-proposed Chair of Evangelism at Golden Gate Seminary brought in almost \$6,000 in pledge funds from students, faculty and staff at the seminary, Nov. 28-29.

Soliciting of funds for the Chair of Evangelism was announced at the Seminary earlier this year, but the students' campaign and help was their idea, said Stanton H. Nash, assistant to the president at Golden Gate.

R. Eugene Kishen, master of divinity student from Fresno, Calif., is leading a Student Council-appointed committee in helping to raise the funds, for which the students' goal is \$10,000. In two days, pledges and gifts amounted to \$5,855, Kishen said. He added that many other students had indicated to him their intent to pledge in the near future.

Realizing it would be difficult to raise \$10,000 among the student body, Kishen, who is pastor of First Church, Gustine, Calif., and the student Committee for the Endowment fo the Chair of Evangelism enlisted the aid of fellow students in sending out more than 400 personal letters to friends, relatives and anyone who might be willing to help.

"I believe with the response we've had in the number of letters sent out and the pledges made, we'll go over our goal of \$10,000," Kishen said.



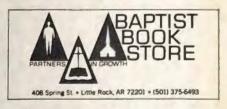
"Elevette"

The "Elevette" is the modern elevator specially designed for home use, easily installed almost anywhere in your home, the "Elevette" is safely engineered and can accommodate up to three adults. Call us for full information. Robert Hartenstein Hartenstein Elevator Co.

lartenstein Elevator Co. (501) 372-2569 The initial idea for the Student-led drive came from Kishen, who took his suggestion to the Golden Gate Student Association Council. He was immediately put in charge of a committee which Nash said produced some amazing results.

"Kishen told me if the evangelism chair wasn't established before he and his classmates were graduated, he would feel cheated," Nash said.

The students actually began their drive on Nov. 16, 1972, with a memo mailed to all students at the Golden Gate campus. The drive for funds was titled Student Involvement Now. On November 22, committee members spoke in classrooms where they stressed the need for a chair of Evangelism at the Seminary.



This letter could have been postmarked this week



A letter so current it could have been written for today's world. After a brief overview and verse-by-verse exposition, Dr. Wood focuses on the applications for today.

THE GLORY OF GALATIANS by Fred M. Wood Paper, \$2.95



The promised Messiah

By Clifton I. Allen Editorial Secretary, Baptist Sunday School Board

The hope of Israel (Jer. 33:14-16)



Allen

"Behold, the days come" - or better, "the days are coming" - is characteristic of Jeremiah. This was the word of the Lord to leremiah. There was no prospect that Judah could escape the righteous judgment of God through the power of the Chal-

deans. Even so, there was hope for the house of Israel and the house of Judah,

that is, the people of God, through what God would do in the future. A righteous branch or shoot would spring forth out of the line of David. He would execute justice and righteousness. Through his reign Judah would be saved; Jerusalem, at that time facing destruction, would be established in security. And the city would be called by the name, "The Lord our righteousness." It would indeed be a trophy of the righteousness of God. Jeremiah declared more than he knew, and we can see the fulfillment of God's word through Jeremiah in Christ, the Messiah of Israel. He would cause justice and righteousness to prevail. He would bring salvation to his people. He would be the source of righteousness for his people and the power for righteousness in the earth.

The Christ of Bethlehem (Matt. 2:1-6)

The hope of Israel found fulfillment in the Christ of Bethlehem. When he was born, a sign was given to Wise Men from the East. There was widespread expectation of a world redeemer. It is not surprising therefore that these Wise Men understood something of the significance of his birth for all nations. Guided in some way by the Lord, the Wise Men came to Jerusalem seeking the one "born King of the Jews." Herod was jealous and hostile at the thought of any other king; all the people feared any possible disturbance that would arouse the Romans to intervene. When Herod sought some clue from the chief priests and scribes, they referred to a prophecy in Micah declaring that out of Bethlehem would come forth a ruler who would govern or shepherd the people of Israel. The Wise Men preceded to Bethlehem, and there the Christ was the object of their worship as they offered their gifts of gold, frankincense, and myrrh.

The Savior-King of the world

The quest of the Wise Men was in every way symbolic. The spiritual hunger and longing and the search for truth and redemption of the part of mankind are all satisfied in Jesus Christ. The worship of the Wise Men symbolizes the coming of the Gentiles to acknowledge the Son of David as the true Son of God, the one through whom salvation is offered to all peoples of the earth. The coming of Jesus Christ, born of a woman, the Word made flesh, was the mighty saving act of the eternal God, whose purpose of redemption was accomplished in the life and death and resurrection of his Son. He came to make effective the rule of God in the hearts of men and to establish his kingdom of justice and righteousness on the earth. He is indeed the Savior-King in whom alone is salvation and to whom has been given authority in heaven and on earth. The adoration of the Wise Men was more appropriate than they understood.

Truths to live by

We can count on the faithfulness of God. The coming of Jesus Christ and God's saving work through him are the supreme confirmation of the absolute faithfulness of God at all times and in all ways. In fact, all the promises of God have their yes in Jesus Christ, and this for the glory of God. We can count on the faithfulness of God with respect to the forgiveness of our sins if we have repented with sincerity and placed our faith in Christ. We can count on his faithfulness in supplying grace for the time of trial, in supplying power to overcome temptation, and in supplying courage to give a witness by word and conduct that honors Christ. We can count on the faithfulness of God to bring to glorious fulfillment all that he wrought in Christ to save his people from their sins.

Christ is the fulfillment of the prophetic message of judgment and hope. The saving work of Christ declares both judgment and hope. Having given his life as an offering for sin, Christ now works through his Spirit to effect both judgment and redemption. The truth of the gospel is a medium of judgment and a medium of hope. The church is under the judgment of Christ, but the church is also an expression of God's hope in Christ for the heavenly Bride. The kingdom of God is now a reality in the earth, and Christ now exercises authority in heaven

Sunday School lesson

Uniform Series

Dec. 24, 1972 Jeremiah 23:5-6; 33:14-16; Matthew 2:1-12

and on earth. His acts of righteous judgment and his acts of saving mercy are the very structure of human history.

Christmas may well inspire a new quest for the Christ of God. Our relationship with Christ must rise above the intimacy of irreverent, "buddybuddy" familiarity, and a cheap and careless conversation including vulgar vocabulary. We must seek to know him as the source of all truth, as the pattern and standard of true love and disciplined chastity and clean living and just dealing, and as the one whose righteous wrath burned against hypocrisy and entrenched evil but who never incited rebellion or encouraged hate. We must discover Christ as a man of strength, a tireless worker, the friend of sinners but himself the sinless one, and the one who was willing to give his life meekly to save his people from their sins. And above all we must discover Christ as the Lord of life, to whom we give ourselves in pure worship and service, in whom we put our trust for a brighter future, a new humanity, a better world, the kingdom of God!

Clifton J. Allen, POINTS FOR EMPHASIS 1972-73 (Nashville: Broadman Press 1972). Used by permission.

New 'Jot' episode makes 18 available

JOT has turned 18 I but he isn't going to register to vote. For 18 is not his age, but the number of episodes now available in the much acclaimed television series about the cartoon dot who helps children learn about their world.

JOT was created and produced for television by the Southern Baptist Radio-TV Commission in Fort Worth.

In his newest venture, "JOT Learns To Win," the popular children's cartoon ' character will learn, generally, how to play and, specifically, how to be a good sport when the game doesn't end quite as planned.

"JOT Learns To Win" is produced jointly by the Radio-TV Commission and the Foreign Mission Board. The Radio-TV Commission will release JOT to stations carrying the series at the same time the Foreign Mission Board will release JOT, with a Spanish soundtrack, to stations in Latin America.

Sunday School lesson

Israel in God's hands

By Clifton J. Allen Editorial Secretary, Baptist Sunday School Board

The potter was

busily at work with

the use of his wheel:

he was fashioning

vessels out of clay.

Although all of the

elements of the

situation were so

commonplace, the

potter was actually

engaged in a crea-

tive process. He

The parable of the potter (vv. 1-4)



Allen

conceived a plan of a design for the vessel to be made, selected the clay for it, and then set to work painstakingly and patiently to fashion the vessel he had chosen to make. As Jeremiah watched, he observed that the potter achieved success and experienced failure. In some cases, the clay was not responsive to the potter's purpose. It possessed some quality that limited its usefulness, and so the clay was marred: the vessel designed could not be made. But the potter was not defeated; he made the clay into another vessel as it seemed good to him to do, and it was still the accomplishment of his creative and purposeful and patient work.

The truth of the parable (vv. 5-10)

God was sovereign. He could do what he chose to do with the clay. He determined his purpose; he conceived the design for the vessel to serve his purpose. And yet his sovereignty did not force the house of Israel into the mold desired. God's people had been faithless and rebellious, like marred clay in the potter's hand. They had made it impossible for God to do for them what he designed through grace to do. And yet he would not be ultimately defeated. He would rework the clay into another vessel. God was not limited in dealing with the house of Israel.

The same principle would apply to his dealings with any nation or any kingdom. He would deal with nations according to his own sovereignty, being free to pluck up and break down and destroy or free to build up and to plant. But God who is sovereign is also the God of grace, the God of long-suffering patience, the God of great mercy. He would deal with individuals and with nations according to their response to his purpose and to his grace. The lesson of the potter is that God deals with all people in keeping with their willingness to become a vessel meet for his use.

Jeremiah was given a message to the men of Judah and to the people in Jerusalem. God was devising means of judgment appropriate to their perversity and wickedness. But the infinite riches of God's mercy made it possible to make a further appeal for repentance. Again and again Jeremiah declared God's entreaty and God's command to the people that they turn from their evil ways and return to the Lord with true penitence and sincere lovalty. In a very real sense it may be said that God's dealings with men are conditional. The same applies to his dealings with nations. If men refuse to hearken to his word and persist in unbelief and disobedience, they will be cast out to suffer the punishment of destruction. If men will turn from evil to God in true faith and with willingness to obey his commandments, they will receive forgiveness and acceptance and a place in the kingdom of God.

The appeal of the Lord (v. 11)

Truths to live by

God's purpose of Israel declared the greatness of God. God's purpose for Israel was surely one of self-revelation. By his dealings with his chosen people, God desired to make himself known as the one true God, as the living God, as the God of justice and righteousness, and as the God of all the peoples of the earth. God's purpose in Israel pointed toward the coming of one, of the seed of Israel, who would be the world's Redeemer, the life and light of mankind. All this was gathered up in God's purpose that Israel should be a kingdom of priests and a holy nation. The Lord God of Israel proved himself to be the Lord of history, the God who shows himself to those who seek him, the God of judgment and blessing, the God of truth and righteousness, the God of majestic glory and sovereign power.

God has a purpose and plan for each life. While there are many elements of God's purpose, universal in application, there is something peculiar and particular in his plan for each person. God's omniscience and infinite greatness mean that every person is known to him. And every person is of concern to him. His purpose and plan fit exactly the ability of each person and the fullest potential of that person to achieve the resources of his wisdom and love and power to enable a person to become his best. And it follows, therefore, that the response of each one of us should Uniform Series Dec. 31, 1972 Jeremiah 18:1-11; 32:1-25

be one of full submission, complete yieldedness, willing cooperation, and resolute purpose to work with God toward the realization of his purpose and plan. All success outside of that plan is really failure. All effort within that plan is noble achievement.

The reshaping of life calls for the full dedication of life. God is the potter in the fullest and truest sense. God works with clay: he works with persons who are a mixture of good and bad, of high aspiration but of little determination, of desire to achieve but subject to laziness, of desire to experience the fullness of the Spirit but often thwarted by self-interest and weakness and fear. Before God's purpose can be realized in the reshaping of one's life, such a person must yield to the demand for full surrender to the will of God. God's purpose in Christ is the creation of the new man, one who has the potential to grow more and more into the likeness of Christ and to achieve more and more in the service of Christ. If that high goal is to be realized, one must be fully committed to the sanctifying work of the Holy Spirit, who will make of one's life a demonstration of the transcendent power of God.

Clifton J. Allen, POINTS FOR EMPHASIS 1972-73 (Nashville: Broadman Press 1972). Used by permission.

Hollingsworth awarded degree posthumously

FT. WORTH (BP) — Tom C. Hollingsworth Jr., was not able to complete all requirements for two degrees at Southwestern Seminary here. But the faculty voted here to grant the 24-year-old student the master of divinity degree, posthumously.

Hollingsworth was beaten, robbed and murdered in Alabama this summer while selling Bibles to earn funds to complete his seminary degrees.

He has completed all required hours for the master of divinity degree, according to seminary dean Jesse Northcutt here, but had elected to work simultaneously on the master of religious education degree with hopes of receiving both degrees in December.

His body was found by hunters north of Camp Hill, Ala., in a wooded area so dense that search planes flying overhead could not spot his car only 200 yards away.

Sunday School lesson

Life and Work

Dec. 24, 1972 Gen. 49:8-12; Isaiah 49:1-6; Luke 2:25-32; Gal. 4:4-5

joy are being suggested for our world during this season. On this Christmas Sunday our thinking is turned toward observing Christmas as Christians. As you prepare for Christmas Day, are you looking toward it as a sacred day? If you are to observe this Christmas in a Christian way, you must involve yourself with the effort. If you don't make a conscious effort to concentrate on the birth of Christ, you will be swept along by the tide of busyness. In this rush, you face the danger of losing touch with the true meaning of Christmas.

What can a concerned Christian do to make Christmas meaningful? Consider these suggestions and add to the list:

(1) Decide to spend extra time every day this week in Bible study and prayer. Read again the Gospel accounts of Jesus' birth.

(2) Rise early on Christmas Day to spend time with God in thankfulness for his gift.

(3) Plan with your family a time to read the story of that birth we commemorate. Plan this during a time when a spirit of reverence can be developed.

(4) As you consider God's gift to you, consider your gift to God. Have you given him a worthy gift this Christmas? He wants your love and devotion. He wants your life surrendered to his will. Are you willing to offer him the gift of your life?

Next week we study "Living in Faith and Hope."

Foundation re-elects Oman as chairman

NASHVILLE (BP) — The Southern Baptist Foundation Board of Directors re-elected Stirton Oman, a Nashville construction company executive, as its chairman.

The board, in annual session, also reelected Nashville businessman L. B. Stevens as vice president, and banker John O. Ellis as secretary.

Also re-elected were Kendall Berry, executive secretary-treasurer; and Mrs. E. W. Bess Jr., administrative assistant.

During the board meeting, one board member, Glenn Rainey of Jackson, Tenn., rose just before adjournment to pay tribute to the officers, saying "There is not an agency in the Southern Baptist Convention that could hire these four men (Oman, Stevens, Ellis and Berry)."

Promise and fulfillment

By Don Cooper, Associate Sunday School Department

play a game. It is the word association game. The idea is to suggest a word and then see what words you associate with it. For instance, use the word family. Immediately you associate other words like husband/wife, children, home, par-

We are going to

Cooper

ents love, togetherness, and etc. We play this game all the time, but don't often identify it as a game.

What about the word Christmas? What other words or pictures come to your mind? For many of us we think of Christmas tree, decorations, holly, mistletoe, Rudolph, food, Santa Claus, presents, and a good time for everybody. Others will think of going to church, singing carols, family worship, the shepherds, Jesus the manger scene, and choirs with pageants and music. These are really both sides of the Christmas scene in America. These represent the two ways of approaching Christmas. One is secular, the other spiritual. Not all the secular is bad. It is right to have fun and celebrate with joy. Christmas is a time of joy. Our problem comes in achieving the proper balance of the secular and the spiritual. For the Christian's Christmas, the spiritual activity should always have priority. We should major on the spiritual Christmas.

Our study on this Christmas Sunday should help us to realize the deeper meaning of Christmas. The real meaning of Christmas is that God identified himself with man in redeeming love. This blessed truth is also the marvel and wonder of Christmas.

The promise (Gen. 49:10; Isa. 49:6)

The promise may be repeated in many places, but there was always just one promise.

In the Genesis passage Jacob declared that Judah would be the family leader. Judah would be the first tribe. He was to be the head of the messianic tribe. From the tribe of Judah would come David, the ideal king. The references to the young lion, the scepter, and ruler's staff speak of strength and authority. Of course the promise is more to the tribe of Judah than it is to Judah personally.

Do you sense the mission spirit in our Isaiah text. There will be ample provision for the "preserved of Israel," but God will also provide "a light to the Gentiles." Herein is the heart of the Christmas story. God himself embarked on a "missionary journey."

The promise remembered

(Luke 2:25-32)

God is always looking for a man. God always needs a man.

God found the man he needed for recognizing the Christ-child in Simeon. Simeon was one who remembered God's promises. He lived close to God and prayed that he would live to see God's promised Savior.

Simeon went to the temple daily. When Joseph and Mary brought Jesus to the temple Simeon knew that God had fulfilled his promise. The seed of Abraham, long promised, was to bring salvation to men everywhere. Simeon took the child in his arms. He was filled with joy.

The promise fulfilled (Gal. 4:4-5)

The real message of Christmas is that God found a way to redeem man. The Incarnation, God coming in the form of man, made possible the redemption of man. In Galatians 4:4-5, Paul speaks of the redemptive purpose of the Incarnation: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (KJV) God had this redemptive purpose in mind from the beginning.

God was not simply thinking up Christmas when he sent Jesus into the world. It went much deeper. Everything God has ever done since the creation has been aimed at this one great objective of the redemption to man!

The real message of Christmas is that God cares. God was declaring in his Son that his love was so deep that he would go to any length, consistent with his divine nature, to redeem man. "God so loved that he gave. . ." (John 3:16).

The real message of Christmas is that we, his disciples, will carry forward his redemptive purpose. As Christ lives in us through the Spirit, we become a part of his redemptive purpose. We have the witness of the Spirit. Thus the Spirit enables us to give testimony to the saving power of Jesus.

Commitment to a Christian Christmas

Joy to the world! Many versions of

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Sunday School lesson

Living in faith and hope



Cooper

faces looking in opposite directions. The Romans regarded this god as presiding over doors and gates, and over beginnings and endings.

tion.

Our lesson this week concludes a two lesson unit on the theme, "Facing The Future in Faith." This brief unit is a climax to our studies on faith during their quarter. We have studied pioneering, transforming, and persevering faith in the lives of Abraham, Jacob, and Joseph. We have looked at their exper- . iences and made applications for our living today.

Dr. L. D. Johson has an interesting observation on faith for this lesson in "Advanced Bible Study." He states that faith's house has three stories. One of these is the past. "The past is more than a prologue; it is part of the main body of the drama." However, faith cannot spend all its time in the yesterday.

Faith also embraces "now." Building on the past, faith accepts the challenge of the present. Faith does not however agree with philosophy that we live only for the moment. Life has meaning and purpose for more than "right now."

The third floor of faith's house is the future. "If the past is the dimension of history and the present is the dimension of experience, the future is the dimen-sion of hope." Hope makes the past and present meaningful for the future. One's faith in Christ is his hope for any future. "Christ in you, the hope of glory" (Col. 1:27).

Dying in faith and hope (Genesis 50:22-26)

Joseph had lived in Egypt almost a hundred years. In all those years he did not forget the Promised Land. He knew that God had been with his family in Egypt. Joseph knew that God would some day lead them back to the land of Canaan. He expressed faith and hope in his living.

The closing verses of Genesis tell us of Joseph's faith and hope in his dying.

By Don Cooper, Associate Sunday School Department

The very last day of 1972 comes on Sunday, It ought to be a day of looking to the past with gratitude and to the future with expecta-

The dictionary tells us that "Janu-ary" comes from "lanus," the Roman god who had two

He lived to be one hundred ten years old. Even in dying he was confident of God's faithfulness. "I die, but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob" (v. 24).

Genesis opened with creation and closed with confidence. Joseph died with full assurance that God was still in business and would bring to pass all that he had promised.

Accepting without receiving (Heb. 11:13, 22)

Those mentioned in the "Roll Call of Faith" accepted God's promise yet did not live to receive the promise. None of them lived to see the coming of the Promised One. Some of them did live for a time in the Promised Land. Verse 13 says they saw the promises afar off. Jesus himself said: "Your father Abraham rejoiced to see my day. He knew I was coming and was glad" (John 8:56, TLB).

Faith fulfilled (Heb. 11:30, 40)

Why did God wait so long to send Jesus to the earth? Surely God wanted to include more in his provision. Those before Christ accepted by faith. Jesus came when the time was right (Gal. 4:4, TLB). God included all in his promise. We now live in a time when the promise has been fulfilled. "God had decided on an even better plan for us" (v. 40, TEV).

Mrs. Waldo Wood, writing in one of the lesson treatments, looked at it like this: "Have you thought that Abraham did not even know the Savior's name? Isaac did not know he would come as a baby. Jacob did not know he would be born in Bethlehem. Joseph did not know God's Son would die on a cross for man's sin. Yet they believed the promise God made them. A Savior would come!" They possessed a strong faith in the faithfulness of God.

Therefore (Heb. 12:1, 2)

These verses put it all together. Here is the climax of all that preceded in Israel's history. Past, present, and future are connected in the plan of God. We are related to those who have gone be-

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fore us. We are related to Christ. In light of these relationships, how should the Christian today act? It is outlined in this passage:

- (1) "let us throw off every impediment and the sin that easily entangles our feet'
- (2) "run with endurance the race for which we are entered"
- (3) "keeping our eyes on Jesus, the perfect leader and example of faith" (Williams).

We have all of God's history behind us and Christ ahead of us as our leader and example. Our task now is to "run the race" in faith and hope. The large host that have preceded us expect us to run a good race. Our faith is in Christ. He has endured. He will give us the power to win. Will our names be added to the long list of the faithful?

Identification

Great men and women of the past believed God's promises. There were real "flesh and blood" people. We should be capable of identifying with them. Their faith encourages us to live in faith.

Faith has to do with believing without seeing. All of God's promises did not come true while these great men and women were alive. We may not live to see all of them fulfilled. God is faithful and expects us to act on his promises by faith.

All Christians can live by faith! God will fulfill every hope in Christ.

Looking ahead

These have been great studies on faith. They have been a real blessing and can be applied to "real-life" circumstances today.

Next week we begin a new quarter and a new series of studies. The theme for next quarter is "Living The Christian Faith." It will be a book study of I Corinthians.



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A smile or two

The judge was lunching one day in late Sept. - it was a very warm, humid day — when a politician paused beside his table. "Judge," he said, "I see you're drinking coffee. That's a heating drink. In this weather you want to drink iced drinks, Judge - sharp iced drinks. Did you ever try gin and gingerale?"

"No," said the judge smiling, "But I have tried a few fellows who have."

The auto manufacturer got a phone call. "Was it your company which announced that you recently put a car together in seven minutes?" the caller asked. "Yes, sir, it, was," the executive answered proudly. "Well, then," the caller said. "I'd just like to let you know I've got that car."

The marble tournament was in full swing. One little boy missed an easy shot and let slip a real cuss word.

"Edward!" called the preacher from the spectators' bench. "What do little boys who swear when they are playing marbles turn into?"

"Golfers," was the reply. * *

Two hours after the chaplain at the federal penitentiary in Atlanta, Ga., had given a sermon on the subject "Go Ye Forth Into The World" two of the inmates escaped.

To be born a gentleman is an accident, but to die one is an achievement.

Definition of misery: A honey bee who is allergic to pollen. * *

There's the lady who lived in a tennis shoe and had no many Keds she didn't know what to do!

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Attendance report

Attendance report			
December	10, 1972 Sunday	Church	Ch.
Church	School	Training	Addns.
Alexander, First	71		4
Alicia Alma, First	47 333	42	
Alpena	57	30	
Banner, Mt Zion	30	18	
Bentonville, First	221		4
Bella Vista Mission Berryville	24		
First	115	44	
Rock Springs	62	52	
Blytheville, Gosnell	209	70	2
Booneville First	239	200	
Glendale	79	48	
Cabot, Mt Carmel	200	44	
Camden, first	517	84	
Cherokee Village Mission Crossett	137	40	
First	442	120	2
Mt. Olive	373	216	29
Des Arc, First	206	36	
El Dorado, Caledonia	48 745	14	-
Forrest City, First Ft. Smith	/42	150	7
First	1065	365	8
Oak Cliff	200	75	2
Temple	105	57	
Trinity Gravette, First	195 102	65 51	1
Greenwood, First	300	93	
Hampton, First	110	21	
Harrison			
Eagle Heights	218	130 47	5
Woodland Heights Helena, First	80 248	73	1
Hope			
Calvary	181	60	1
First	449	111	
Hot Springs Lakeside	204		
Park Place	405	134	
Hughes, First	217	48	
Jonesboro, Central	496	92	1
Lake Village, Parkway Lavaca, First	58 304	34 137	2
Lincoln, First	98	35	~
Little Rock			
Crystal Hill	144		
Geyer Springs	703 100		2
Martindale Wakefield First	64	32	2
Woodlawn	110		
Magnolia, Central	571	196	
Melbourne, Belview	164	70	
Monticello, Second North Little Rock	197	96	1
Baring Cross	537		
Levy	414		
Park Hill	762		
Paragould, East Side	225	96	
Paris, First Pine Bluff	381	91	
Dollarway	91	36	
East Side	214	104	
Centennial	201	66	
First	654	184	
Green Meadows Mission Second	59 150	31 45	
Prairie Grove, First	152	59	
Russellville, Second	200	97	7
Rogers, First	587	174 .	
Springdale Baco: Street		-	
Berry Street Caudie Avenue	86 85	39 52	
Eimdale	201	52	
First	615		10
Oak Grove	81	29	
Van Buren, First	496	145	2
Mission Warren	40		
Immanuel	158	76	
Westside	64	38	
Wooster, First	113	79	
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Most baptisms, 12 million members, billion dollar gifts projected in SBC

NASHVILLE (BP) — Statistical projections from reports for 26,337 Southern Baptist Churches indicate that the denomination in 1972 will pass the 12 million mark in church membership, the one billion dollar mark in total receipts, and will set a record in number of baptisms.

Increases are expected in baptisms, church membership, Sunday School enrollment, church music enrollment, mission expenditures, and total financial receipts.

Decreases are predicted in Training Union enrollment, WMU enrollment, and Brotherhood enrollment.

The figures, according to Martin B. Bradley, secretary of the research services department for the Southern Baptist Sunday School Board here, should be "very close" to the final official figures which will be released in February, 1973.

Baptisms increased by 43,014, over the 1971 total. The estimated 1972 total of 452,673 is an all-time high for Southern Baptists, exceeding the previous high of 429,063 reached in 1959.

If the projections are accurate, it will mark the second year in a row that baptisms in the SBC have increased more than 40,000, making the total increase in baptisms for the last two years more than 80,000, Bradley noted.

Church membership is expected to reach the 12,051,166 mark, reflecting a gain of 224,703 members, Bradley said. The increase was seen in churches of all sizes and locations, but was greatest in towns and cities, except for the largest churches in the cities. These had the least membership gains.

In educational organizations, Sunday School gained 42,849 for a total enrollment of 7,184,302 — the first gain in enrollment since 1964.

Church music enrollment continued its pattern of increase, with an 8.5 percent rise over last year. The new enrollment for music organizations of 1,181,543, a gain of 92,563.

Training Union enrollment continued to decline, although at a slower rate than last year, Bradley said. There was a loss of 50,565 members, a 2.4 percent loss compared with a loss of 5.4 percent last year. Total 1972 enrollment is projected to be 2,056,290.

Woman's Missionary Union enrollment dropped 15,926, or 1.4 percent, a smaller loss than the 5.2 percent loss last year. Total enrollment this year is expected to be 1,121,660.

Mission expenditures showed an increase of 9.2 percent, to \$175,316,505, while total receipts were up 10.6 percent, to the \$1,078,651,871 mark. The total figure includes some miscellaneous income, but the total gifts from members should easily surpass the billion dollar mark, according to Bradley.

An increase in baptisms was reported for churches of all size groups in all locations.

As a group, churches in cities (other than new churches) showed hardly any increase in Sunday School enrollment, but more churches in other categories showed modest increases this year than last year.

Training Union membership increased slightly in open country churches, even though fewer churches reported an enrollment increase in that group along with churches in other locations.

In church music, there was a sizeable increase in enrollment and churches reporting enrollment in all size and location groups, with the greatest gains in open country churches.

There were increases in open country and village churches in WMU enrollment, but decreases in the larger churches in towns and cities more than offset these increases.

Brotherhood losses in some town churches and city churches with 300 members and up were offset by general gains in the open country, village, and smaller churches in towns.

Financial increases were fairly uniform across all size and location groups, with open country churches reporting the largest gains in total receipts.

The preliminary figures were arrived at by the research services department by computing the actual figures from 26,337 churches, then projecting through statistical means the expected reports from the remaining churches, based on their 1971 reports.

Weighting factors were added to give an acceptable degree of accuracy to these projected figures for planning and decision-making purposes in the denomination, according to Bradley. (Prepared by BSSB Bureau)

Lawrence to lead Alaska ministries

ATLANTA (BP) — C. J. Lawrence of the Buckner Baptist Children's Home in Dallas will assume duties Jan. 1 as director of Christian social ministries for Alaska Southern Baptists.

Lawrence was appointed to the position jointly by the Southern Baptist Home Mission Board here, and the Alaska Baptist Convention with offices in Anchorage.

His first work in the nation's largest state will be to organize a child care program for Alaska Baptists by revamping and extending current efforts. He said he hopes to build a foster home facility to provide temporary shelter and counseling from 60 to 90 days for children with no place to go.

He plans also to extend the work of family services for the Alaska convention to include family life conferences in churches, working with pastors, teaching techniques for dealing with family problems, and in dealing with families themselves. He also will be working with juvenile delinquents, unwed mothers, illiterates and others.

Previously, he has been pastor of churches in Oklahoma and Kentucky, and was a chaplain intern at Baptist Memorial Hospital in Houston.

A native of Stone City, Ark., he is a graduate of Tulsa University in clinical psychology, and Southern Seminary, Louisville.

