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December 20, 1973

Arkansas Baptist State Convention

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One layman's opinion

What I want for Christmas



Dr. Grant

Dear Santa,

I honestly don't want anything for myself this Christmas. I am writing only for a few special friends who need your help. They have been very good to me, but they have their own special problems, and I hope you will remember them as you make your Christmas-eve tour.

Dr. Rheubin South, for example, needs more patience in his role as distinguished professor of fishing. He has worked very hard to try to make a fisherman out of me, at considerable risk to his own life and limb, not to mention mine, and I hope you will help him to realize that the teaching process is a very slow and tender thing. He needs to realize that two unsuccessful lessons on Greers Ferry Lake in three years' time do not condemn him forever as a failure. In fact, now that Brother Don Moore has relieved him of the heavy burdens of the presidency of the Arkansas Baptist State Convention after two years of outstanding service, he might very well be on the threshold of his golden era as distinguished professor of fishing. So please help him have patience, Santa.

And then there is the problem of Ben Elrod and the serpent. I would be most grateful if you will bring Dr. Elrod a large supply of snake-bite medicine, but he needs a special kind that will not result in hives. Ouachita needs Dr. Elrod on the job to lead in its development and fund-raising program, and neither snakebites nor hives makes much of a positive contribution to this work. Besides, his experience last summer revealed very little sympathy for his predicament, even among his closest friends. In case you cannot come up with the right medicine, the next best thing would be to de-snake the Caddo River.

My final wish this Christmas, Santa, is for Dr. W. O. Vaught Jr. I would appreciate your bringing him some kind of protection from the sun's rays. I am not sure what the best answer is to this problem, and would encourage you to use your own ingenuity. Dr. Vaught has been so heavily involved in groundbreaking and dedication ceremonies for the new buildings for Ouachita that I feel a strong moral obligation to help protect him from unnecessary sunburns. We discovered last August, when we had the hottest ground-breaking ceremony in the history of man, that God doth work in mysterious ways His wonders to perform. All that sunshine simply added beautiful color to the inauguration, the following Sunday, of the weekly color television program of Immanuel Baptist Church in Little Rock. But we don't want to push our luck too far, and this is the reason for my request. I doubt seriously if you should go as far as Brooks Hays, who in Russellville recently explained his new toupee, "What God hath not wrought, I went out and bought!" The more I think about this, the more I feel it may be best to let well enough alone.

I had planned to write you concerning the Christ-

mas needs of several other friends, but for some reason or other they told me they would prefer to write their own letters.

Trying to think of others at Christmas,
Daniel R. Grant

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Arkansas Baptist

NEWSMAGAZINE

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How important is the virgin birth?



Editor Sneed

There are those who deny the divine conception of our Lord. They maintain that in every respect the birth of Christ was like that of every other person.

Their argument centers around the fact that the details of the virgin birth are described in only Matthew and Luke.

It, therefore, seems necessary to point out the fact that an event does not require frequent repetition to be established as a fact. Many events are set forth only one time in the Bible. There were so many events in the life of Christ that it was impossible for the writers to relate them all. As John says "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. (Jn. 21:25.)

It should be observed that those who deny the virgin birth are scorning not only the truthfulness of the Bible but the character of the mother of our Lord as well. In reality, Christian theology itself rests upon the incarnation and virgin birth.

Those who doubt the miraculous conception must answer the question "Is Jesus really the Christ?" "If so, when did he become fully the divine son of God?"

A variety of answers are given. Among the sug-

gestions are at the time of his baptism, on the Mount of Transfiguration, or upon his resurrection.

The Scripture makes it clear that he was God at the time of his birth. Thus, his manner of birth is of great significance.

The fact God himself was the direct agent by which Jesus was conceived attests to his freedom from actual sin. Had sin been present in Christ there could have been no salvation. It is obvious that, had our Master only had human nature, he could not have remained without sin. But the Scripture tells us that we have a high priest (Jesus) who, "... was tempted like as we are, yet without sin." (Heb. 4:15.)

The manner of Jesus' birth explains his being both God and man. Had Christ been lacking in either complete divinity or complete human nature, the process of reconciliation would have been impossible. Man had separated himself from God. It required one who was both completely man and completely God to bridge the gap. Jesus can do this.

To ask "Is the virgin birth important?" is like asking "Is salvation important?" While it would have been possible for God to have chosen some other method to bring the pre-existent Christ into the world, this was the method consistent with his eternal plan. So let us pause this Christmas season to thank God for the greatest of all gifts, his son, who entered the world by the means of the virgin birth. This act stands at the very center of our Christian faith.

The spirit of Christmas

Recently a radio speaker declared that Christ was not born on Dec. 25. "Therefore," he said, "we should not celebrate Christmas." The climax of his address was reached as he urged all listeners to send the money they would spend on gifts to him.

What the speaker said was a half-truth. He was correct in saying that Christ was almost certainly not born on Dec. 25. There is, also, a considerable error in the year of Christ's birth. Dr. A. T. Robertson in *A Harmony of the Gospels*, observes, "If one might hazard an opinion, it would be that the birth of Jesus occurred in the summer or in early fall . . . B.C. 6 or 5."

The statement coincides with the Bible account. Obviously, the shepherds would not have been in the field as late as the end of December. The Dec. 25 date for Christmas was adopted in the fourth century.

However, the time of the year is not as important as the spirit in which the celebration takes place. Unfortunately, all too many of us have forgotten the purpose of Christmas. Certainly God is not honored when the season is a time for drunkenness or wild revelry.

Others have made the season totally commercial — a time to get every penny possible.

What is the true spirit of Christ's birth? How should we, as Christians, celebrate Christmas?

Perhaps it is well for us to remember what happened on the birthday of our Lord. It was God who took the initiative to give sinful man the thing most precious in the whole universe — his son, Jesus.

From the outset, the King of Kings found himself without a suitable place to enter the world. But those who came to worship him brought the best of their possessions.

As we find the true spirit of Christ's birth, we, too, will wish to give of our best. We should seek to return to God a small part of that which he has entrusted to us. We, also, show God's love to those with whom we have contact.

There are many visible ways in which we can show our love. It will likely vary for each of us, but we will discover exactly what we should do as we make Christ the King of Christmas.

I must say it!

A birthday present for our Lord



Dr. Ashcraft

Ever since Jesus said, "If you do a favor for others in need you have personally befriended me," (Matt. 25:40) Christmas has come to be something very special. Christmas to Baptists is a time of sharing our best with others of greater need.

The Lottie Moon Christmas offering for foreign missions is the key to it. The observance of the birthday of Jesus has come to be a worship experience, deeply spiritual. This is because God's people have reserved the right to serve their Lord from the overflow of devotion and energy at the top instead of what may have been left over at the bottom. Christmas is a good time for this.

If you wish to know the warmth and realness of the Christmas season I wish to make a suggestion. Will you give to this offering an amount equal the total cost of all the gifts you give to your family and friends? The Ashcraft family has done this for years. It is a good way to express your love to the Lord on his birthday,

and to do a favor for needy people also.

It will fill God's treasury for redemptive ministries. If you spend \$100 on gifts for the family you would want to give an equal amount of \$100 to our Lord during this exciting season of sharing. There are approximately 2,500 foreign missionaries scattered all over the world. They depend upon our churches for their support. The Lottie Moon special offering provides the needs not normally taken care of by our regular tithes and offerings throughout the year.

When you gather your family about you on Christmas to read the Christmas story to your children and open gifts you can enjoy a worship experience with all these 2,500 missionaries and all the 34,000 other churches right inside your heart and home.

It is good to say "Merry Christmas" and "Happy Birthday, Lord" at the same time. Jesus said, "Verily I say unto you, inasmuch as you have done it unto one of the least of my brethren you have done it unto me" Matt. 25:40.

Happy birthday, Lord. *I must say it!* — Charles H. Ashcraft, Executive Secretary.

Missionaries say God Spared Bangladesh

By Charles A. Beckett

DACCA, Bangladesh — Natural calamities strike Bangladesh with shocking frequency.

Reports of cyclones, floods, tornadoes, threatening "depressions" in the Bay of Bengal and rail and boat mishaps repeatedly replace other news on radio, TV and in the press within Bangladesh. The "crisis-orientated-mentality" found here is not a recently evolved syndrome.

A recent week in November contained the typical nerve-shattering suspension in all of its cruelty. Meteorological reports located a deep depression in the "path of death," the Bay of Bengal.

Already in Dacca, the sky was dark and wind-driven rain was falling. An unusual drop in temperature added to the warning of impending danger.

Days passed as the slow-moving storm intensified and moved northward toward the islands and southern portions of one of the poorest and most densely populated nations in the world.

Government officials assured the 75 million people that emergency measures including evacuations, a nationwide alert and the movement of supplies and teams of medical personnel were underway. The tension increased hourly as reports were received. Life as usual was impossible in offices, universities, shops or homes.

During this particular week, about 80 missionaries and rehabilitation workers

had assembled for the 1973 Dacca Convention. One missionary reported that the storm was expected to strike the coastal areas with winds of 100 miles per hour and a wave of 20 to 28 feet (the official estimate of the size of the tidal wave in the 1970 storm which claimed thousands of lives was only 19 feet).

Veteran missionaries spoke and prayed in emotion-laden words. Some of them had ministered to the survivors of the storms of 1970 and earlier years. They were fully aware of the tremendous dangers. "Spare the nation, Oh, God!" was the prayer. As had been true during earlier sessions, this meeting of the Convention closed with prayer that the storm might not bring destruction

to Bangladesh.

The morning after the storm struck, readied relief planes, poised personnel and tons of medical supplies remained unmoved. Miraculously the storm diminished, changed directions and in its weakened state brought only heavy rain and mild winds to areas of Bangladesh and India lying north of the Bay of Bengal.

A newspaper reporter commented, "We were spared this time," realizing that escape from calamity has not always been possible in Bangladesh. Those of us who prayed together that week realize that God possibly brought us together for this purpose. He spared the nation!

(Editors note: Charles A. Beckett is a Southern Baptist missionary to Bangladesh. He serves as a general evangelist in Dacca.)

Letters to the editor

My wife and I are just going back home. We both grew up there (Wisner, La.) and I pastored for many years in the Deer Creek Association, before coming to Fordyce. We feel we (wife and I) have served our time out here in Arkansas. These twelve years as Missionary and pastor for Carey and in Carey Association, has been twelve years of joy and blessing in this service for the Lord. The Lord has blessed us with good health and with many friends in Arkansas. The people of

Fordyce and Carey Association were so good to us. All the pastors could not have been better to work with. The other Associational Missionaries and wives became a part of our life in which we shall never forget. All you workers in Baptist Building, for the Lord, us and all Arkansas, I Love, beyond measure, only God knows.

Pray for us in these last days and may God bless and keep you. —Enon Boyette, P.O. Box 102, Wisner, Louisiana 71378

Superintendent of Missions Duffer retires

On Dec. 2, a special day was held to honor retiring Superintendent of Missions J. Russell Duffer. A capacity crowd was in attendance at Calvary Church, Corning, for the service. Most of the churches from both Current River and Gainesville Associations were represented.

J. R. Hull, pastor of Calvary Church, presided. Wendell Bradford, pastor, First Church, Pocahontas, recognized the visitors.

Paul Stender, pastor, First Church, Corning, and moderator of the joint

Current-Gainesville Board, gave Missionary Duffer's biography.

Jesse Russell Duffer was born Nov. 23, 1908, in Randolph County. He lived in what was known as Gum Stamp community until he was five years of age. His parents were Daniel Baxter Duffer and Roberta (Johnson) Duffer. They moved to western Tennessee where he made his home until he was 19 years of age.

During his youth he was converted and united with First Church, Kenton, Tenn.

He surrendered to the gospel ministry at age 19 and was licensed to preach in September, 1927, by First Church, Kenton, Tenn.

He moved back to Arkansas in 1929 and began to teach school in the Meridith School near Manson which is about seven miles south of Pocahontas.

He was ordained by First Church, Pocahontas, in September when the Current River Association met in that church for its 1930 annual meeting.

In the fall of 1930, Duffer entered the Jonesboro Baptist College where he began his special ministerial education.

In the fall of 1931 he received his first call to become pastor of the Old Walnut Ridge and Peach Orchard churches.

On Sept. 4, 1934, he and Miss Rhoda Alice Goings were married.

In 1943 while pastor of First Church, Monette, he entered Ouachita University and finished his college work. He and his wife graduated from Ouachita in 1946. He attended Southwestern Seminary in the fall of 1947.



Duffer introduces new Superintendent of Missions Lawrence Green.

The Duffers have two sons who are in full-time Christian service. Jerry, the youngest son, is serving First Church, League City, Tex., as minister of music and Outreach. Bobby Ray is under appointment by the Home Mission Board and is serving in Kanohe, Hawaii.

The service was concluded with a message by Missionary Duffer who spoke from 1 John 3:1-3. He spoke of the past, the present and the future. In conclusion he emphasized that the future can only be secure as we serve the Lord today. He said "The future calls us, the future dedicates us."

At the end of the message Missionary Duffer introduced the new superintendent of missions, Lawrence Green.



Missionary and Mrs. Duffer

Staff changes



Byrum

W. T. Byrum has been named superintendent of missions for the Caroline Association. He was associated with the Longview, Tex., Church for the past eight years.

A native of Sebastian County, he was ordained to the ministry by the Shibley Church.

Byrum attended Ouachita University and Southwestern Seminary at Ft. Worth and has pastored churches in Arkansas, Texas and Oklahoma.

Byrum and his wife have three children, Donald, a pharmacist at Benton; Jimmy, a teacher and pastor of Immanuel Church, Carlisle, and Sue, a student at Southwestern Seminary where she is working on a master's degree in sacred music.

Woman's viewpoint

A Christmas song for humble people

By Iris O'Neal Bowen

Rough-hewn and brown, the rafters spanned the room
As upright braces held them each in place.
The beasts of burden nibbled at the straw
And pale light filtered in the door, like lace.

Young Mary felt the miracle of birth —
Twice-fold, a thousand-fold, for only she
And Joseph knew this new-born baby was
God's gift-of-son, who slept so quietly.

But angels sang as Baby Jesus slept,
Appearing to the shepherds by star light.
They sang of glory and the peace of God
And promises fulfilled that very night.

Not many people knew that Christ was born,
Although the angels sang the whole night long.
Their singings filled the earth to tell the news,
But only humble people heard the song!



Mrs. Bowen

May joy and peace be yours at Christmas

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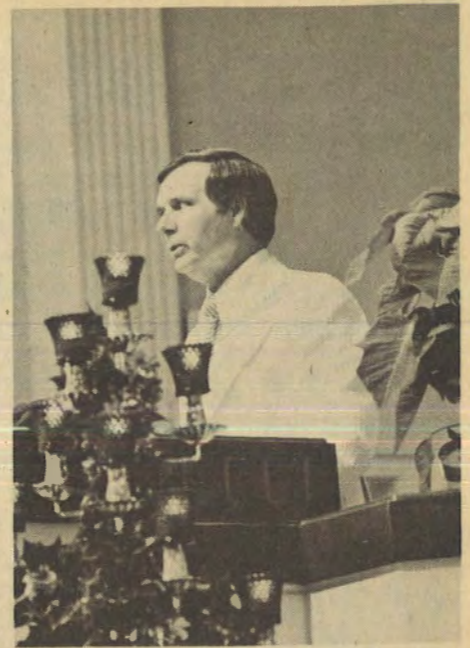
Cornelia Shultz

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A capacity crowd was in attendance for the annual White Christmas service held at First Church, Ft. Smith.



Dr. William Bennett speaks at the White Christmas service.

First, Ft. Smith, holds White Christmas

First Church, Ft. Smith, observed their annual White Christmas service Dec. 9. "The service has two purposes," explained Pastor William Bennett, "to give opportunity for our church to support the Lottie Moon offering and to provide gifts for the needy families in the Ft. Smith area."

The church received \$10,400 of the \$16,000 goal which was given by the 1120-membership of the Sunday School. There were more than 1400 in attendance in the combined services of the church and its missions. This compares with 833 in the central service a year ago.

After a brief musical presentation and welcome of visitors, Bennett brought a message from Acts 13:1-4. He said "The great historic First Church of Jerusalem closed its doors to people. It turned inward. Its only interest was in self-preservation. Gentiles were not welcomed into the fellowship."

Bennett contrasted the church at Jerusalem with the one at Antioch. The congregation at Antioch had five mission characteristics which made them great. (1) It was a church of the open door. Everyone, regardless of race, was welcome. It had Jews and Gentiles, black and white, within its fellowship. Simeon was called Niger which means black. (First Church, Ft. Smith, has both black and white people within its congregation.) (2) It was a church with a strong male leadership. Men are essential in the Lord's work. (3) It was a

church of great prayer and fasting. (4) It was a church that furnished missionary personnel from its membership. (5) It was a church which supported missions with its money.

This is the seventh annual White Christmas at First Church, Ft. Smith. Bennett has used this same method in previous pastorates and is the 16th consecutive such effort in his ministry.



ABOVE: Members of the First Church, Ft. Smith bring their Lottie Moon Mission offering to the White Christmas services.

LEFT: Members also brought gifts and put them under the tree. These gifts were later distributed to the needy of the Ft. Smith area.



Dr. and Mrs. Harold Mitchell with their three children in their family room.



Dr. Mitchell stands beside his Pine Bluff office.

State dentist gives year to foreign missions

Arkansas is well represented with the mission at Botswana, Africa, as every Southern Baptist missionary is from our state. The circle was completed when Dr. Harold E. Mitchell, a Pine Bluff dentist, came to take the place of Dr. Charles Bellenger who is on furlough. Edward L. Smith heads our mission work for the African mission.

Dr. Mitchell's interest in being a short-term mission volunteer began in 1962 while he was stationed in Ft. Dix, N. J., with the Army. He was one of 14 who went to San Marino, Puerto Rico, to assist in the construction of a Baptist chapel. There were two ministers and 12 laymen in the group. Mitchell recalls "All of us — professional people and preachers did manual labor. These were two of the most rewarding weeks of my life. This impressed me that we need to do more than just send money. We need to give ourselves to the mission cause. I know that we must have money but when a person becomes involved himself it has a dramatic impact on his own life as well as the lives of others."

A little over three and one-half years ago, Mitchell wrote the Foreign Mission Board seeking a short-term mission service — a month or six weeks. He was somewhat disappointed when nothing came from his application although the Board expressed interest.

In May of this year he received a phone call in his office from the Foreign

Mission Board asking if he could go to Botswana, Africa, for a year.

At first Dr. Mitchell told the FMB that he would pray about this but that it seemed impossible for him to arrange his affairs so that he could be away for

an entire year.

Dr. Mitchell and his family felt that God wanted them to go. The problem in finding someone to take his practice was resolved.

Dr. Mitchell is now on the field ministering to hundreds of Botswanaians showing personal involvement for the Lord.



The Mitchells arrive in Francistown aboard an Air Botswana plane.



Dr. Mitchell is welcomed to Botswana by Dr. Charles Belenger (right) upon his arrival in Francistown.



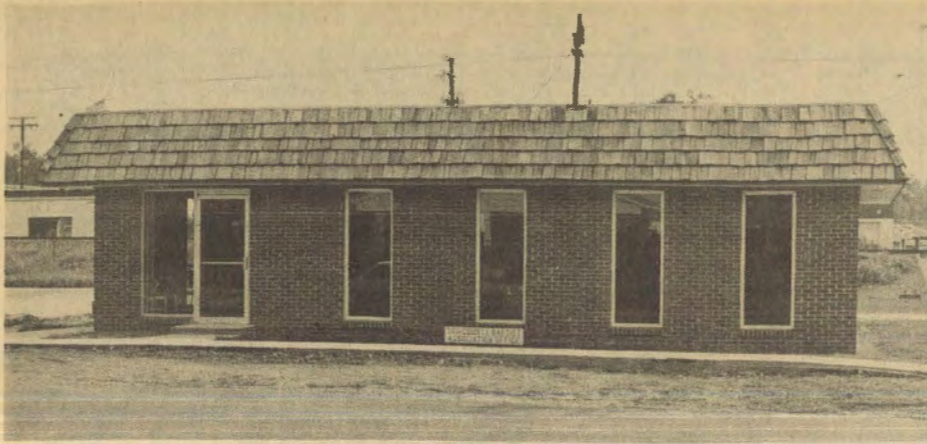
Dr. Mitchell treats a young student in the Baptist Mission Dental Clinic. Assisting him is Goodwill Maeco, a dental assistant who was trained in the clinic.



Mrs. Rene Mitchell visits with Mrs. Charlene Smith (right) Southern Baptist Missionary to Botswana. They are outside the First Church, Francistown. Mrs. Smith and her husband are from Arkansas also.



Dr. Mitchell stands in front of the Baptist Mission Dental Clinic.



New office building for Tri-County Association.

Sacred concert held

The Lewis Brothers — Norman, Bill, Bob, Paul and Glen — will present a concert of sacred music in the Life Line Church, Little Rock, on Dec. 26 at 7:30 p.m. The music, which will be dedicated to their father, Lee Lewis, will be recorded as an album the same week.

Tri-County dedicates new office building

The Tri-County Association held a dedication service and open house on Dec. 2. The new facility consists of a waiting room, secretary's office, work room with kitchen facilities, bath, superintendent of missions' office and a conference room. The concrete block building with brick veneer has an all paneled interior and carpeted floors. The building cost \$20,385 and is completely air conditioned and centrally heated.

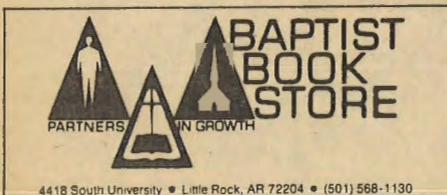
The building was begun in 1968 under the leadership of E. E. Boone, who was superintendent of missions at that time.

During the 1968 annual associational meeting a motion was made that the money be borrowed and that a building be erected in Wynne.

In 1972 a committee was appointed to finalize plans for the building. The committee consisted of Bennie Franklin, chairman; Gilbert Quessenberry; and T. Bailey. Superintendent of Missions Robert Tucker observes "This building is a great asset to the association and is one that was economically built for years of service."

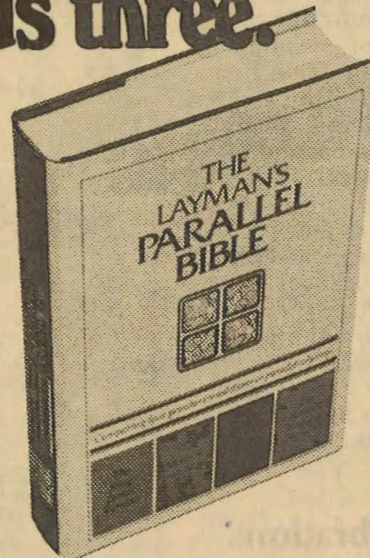
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ZONDERVAN PUBLISHING HOUSE



News briefs

• A double ordination service was held recently at Batson Church, Mountain Top. Ordained as deacons were: Ewell Tabor, and Ben Woolsey. The presentation of candidates was by Cecil Bradley Jr., deacon of First Church, Clarksville. Boice Donaldson, Batson pastor led the questioning and presented the certificates. George Payne, former Pastor at Batson, served as moderator. Clerk of the ordaining council was Wallace Graham, deacon of First Church, Ozark. W. H. (Dude) Blackard, deacon of Woodland Church led the ordination prayer. Paul E. Wilhelm, missionary, brought the message.

• The L.O.V.E. youth program was presented at Horse Shoe Church, Newport in November. There were 128 present and one person saved. The Attendance Banner was presented to Horse Shoe Church, Effort Banner to Grubbs Church, and Efficiency Banner to Immanuel, Newport.

• The G.A.'s and R.A.'s of Northside Church, Monticello, showed their appreciation to the senior members by preparing a banquet in their honor recently. The theme was "The Golden Years." The banquet hall was decorated with kerosene lamps and other items of the "good ole days." The G.A.'s and R.A.'s were in charge of serving the meal and also in charge of the program. Fifty people aged 60 years and above attended. —James W. Hickman, pastor.

• The G.A.'s and R.A.'s of Northside Church, Monticello, went to the Wolfe Creek Encampment Nov. 9 & 10, for a week-end retreat. The theme of the retreat was "What's So Special About Jesus?". Forty attended. — James W. Hickman, pastor

Two youth celebrations shortened due to Crisis

NASHVILLE — The national energy crisis has caused Southern Baptist church training leaders to condense the Winter Youth Celebrations at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers.

Registrants have been notified that the celebrations for high school youth and leaders are now scheduled to close with a midnight celebration Friday, Dec. 28, rather than ending on Sunday, Dec. 30.

Plans were revised because of the federal ban on Sunday gasoline sales, which would have interfered with travel following the event, according to Ken Hofmeister, supervisor of the youth section of the church training department, Southern Baptist Sunday School Board.

It's the Christmas season - and we have a problem.



We want to say "Merry Christmas" to 12 million Southern Baptists and "Thank You" for your support of foreign missions.

We are grateful for the daily prayer support we feel (it really makes a difference), for the financial undergirding through Cooperative Program and Lottie Moon Christmas Offering gifts, for new personnel who join us in our efforts to share the Christian Gospel.

But we really don't know how to communicate this message of gratitude to the millions of Southern Baptists who provide this support.

Only 4 million of you will see this "Christmas Card" and get our message through your state Baptist paper.

You can help us solve our problem. When you see any of those other 8 million Southern Baptists, tell them "Thank You and Merry Christmas" ... from all your foreign missionaries.

 Foreign Mission Board, SBC

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By Lawrence A. Tucker
Southern Baptist College



Tucker

ate to work on a college campus because he believes in everything Christian education stands for and undertakes.

Who are these young men, now asleep, who occupy the rooms of the residence hall? What will they be when they take the first step from their rooms into the hallway which leads into their tomorrows? Because he knows them he wonders. Can this young man, loved by his mother and hated by an un-Christian stepfather, really become a chemistry teacher in a Baptist college? Or the boy whose father died leaving no funds — only debts — does he actually think he can make it into the chaplain ministry? What about the brilliant young man there? He declined government scholarships in order to study law. Do his friends in the next

To stand at the end of a darkened dormitory hallway in the wee hours of the night and contemplate the lives, ambitions and futures of the sleeping students can be a moving experience for a dorm director. Especially when he has left the pastor-

room honestly believe they can pray God's call into his heart? Would he accept if God called?

The concerned dorm director knows these, his "sons," have come from every conceivable background. Some have much promise, others multiplied problems and barriers. The new day may bring joy to some and heartache to others. Some will struggle between duplicity and honesty; others between classes and costs; still others will trifle the day away and struggle with nothing worthy of their manhood.

But out of these rooms along a darkened hall, in the morning, each of these young men will step toward his future as a coach, a minister, an artist, a teacher, a scientist, a musician, a sociologist — or what not.

Is it any wonder that as he returns to his apartment, the director thanks God that Arkansas Baptist have believed in these young people and in God's will and way for them enough to build the hallways through which they will walk into an honorable future of training and service. May the hallways always be brightened by the stewardship of strong men and women who believe — and give — that Christian education may shape growing youth today for God's tomorrow.

Trinity leads at "M" Night

"M" Night was observed in most of the associations again this year. "M" represents Mobilization and is the time for the mobilizing of our forces for a stronger training program for the next year.

Trinity Association leads all of the other associations with an attendance of 657. They had 24 churches represented with 17 pastors and 18 church training directors in attendance. Our congratulations go to Trinity. Jimmie Garner is the missionary and D. B. Beasley is the associational church training director.

Harmony Association had the second highest attendance with 488. They had 24 churches represented, 17 pastors and 13 directors. Harold White is the missionary and Davy Moody is the associational director.

Greene County had the third largest attendance with 413. They had 22 churches represented, 13 pastors and 12 directors in attendance. Carroll

Gibson is the missionary and Junior Vester is the director.

Liberty Association was fourth in attendance with 375. However, they had the highest number of churches, pastors, and directors present of any others in the state. They had 35 churches represented, 28 pastors, and 22 directors in attendance. Conway Sawyers is the missionary and Stewart Byrd is the director.

Boone-Newton was fifth in attendance with 361. This was their highest attendance in seven years. They had 24 churches represented, 20 pastors present and 15 directors in attendance. John Finn is the missionary and John Stratton is the director.

Other high attendance associations were Tri-County with 317, Concord with 300, North Pulaski with 282, Caroline with 274, Calvary with 250, Clear Creek with 242, Washington-Madison with 240, Mississippi County with 225 and Arkansas Valley with 211. — Ralph W. Davis

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For all 1973 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 paper.

Key to listings: The first numeral is the number of the month, as 10 for October, the second number indicates the date in the month the issue was published and the third is the page number. Key to abbreviations: (E) editorial, (GE) guest editorial, (IMSI) I must say it, (L) letter to the editor.

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Home Mission Board names a black to head cooperative ministers department

ATLANTA (BP) — The Southern Baptist Home Mission Board has named its first black department head, elected a woman staff member, elevated an office worker to a staff position and accepted the resignation of another staff member.

Emmanuel McCall, associate in the department of cooperative ministries with National (black) Baptists, was designed director-elect of the department for the next year preceding the retirement of Victor Glass, current department head.

Now both of the Home Mission Board departments which deal with ethnic groups have ethnic heads. The other is Oscar Romo, a Mexican-American, who has headed the language missions department since 1971.

Elaine Selcraig Furlow was named editor of book publication services. Her job includes production of the Home Mission Graded Series and administration of the board's library.

Harold Culbreath was elevated to a staff position, from supervisor of auxiliary services to director of auxiliary services. Culbreath directs operation of the board's offset printing, shipping department, mailroom and tract inventory and mailout services.

Elias Golonka resigned as associate in the language missions department but will continue to be available to the board for consultation with its European language people and internationals. Golonka has served in the department

since 1965 as assistant secretary and earlier as general field representative for two years.

McCall has served as associate in the department of cooperative ministries with National Baptists since 1968. Before that he was pastor of 28th Street Church, Louisville, and was formerly professor at Simmons University, also in Louisville.

A native of Sharon, Pa., McCall holds a bachelor of arts degree from the University of Louisville and master of divinity and master of religious education degrees from Southern Seminary, Louisville.

While McCall is the Home Mission Board's first black department head, the first black staff member was Roland Smith who served in 1944 as field secretary of Negro work. In 1945, Smith was named assistant to the executive secretary of the Home, Mission Board for Negro work, working out of an office at his Atlanta home.

Mrs. Furlow will move from her position as managing editor of an employee publication of Irving Trust Company in New York. She received her undergraduate degree in journalism from Baylor University, Waco, Tex., and a master of arts degree in journalism from the University of Missouri at Columbia. She is a former assistant editor at the Southern Baptist Brotherhood Commission, Memphis, and is married to Robert Furlow, a reporter for the Atlanta Bureau of the Associated Press.

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The Word, written and living, dwelt among us

By James D. Dwiggins
First Church, Van Buren

International
Dec. 23, 1973
John 1:1-5, 14-18



Dwiggins

God has given us more than one Word. He has given us scripture as the written Word, and He has given us His Son as the Living Word.

This Sunday's lesson has to do with Christ the incarnate Word, and what we learn of Him comes

through the Written Word.

The Eternal Word (John 1:1a)

"In beginning (the definite article "the" is not in the Greek text). This wonderful verse contains three things. It tells us that our Lord Jesus Christ, here called the Word, is eternal, — that He is a distinct Person from God the Father, and yet most intimately united to Him, and that He is God. The term "God" in the second clause, is to be taken personally for God the Father, and in the third to be taken essentially as signifying the Divine Being.

The expression "In Beginning" means in the beginning of all creation. It is like the first verse of Genesis, "In beginning God created the heavens and the earth." (Gen. 1:1).

The expression "was" means "existed, was existing." The whole sentence signifies that when the world was first called into being, however many millions of ages ago that may have been, at that period the Lord Jesus Christ was existing. He had no beginning. He was before all things. There never was the time when He was not. In short, the Lord Jesus Christ is an eternal Being.

The expression, "the Word," is a very difficult one, and is peculiar to John. That it here signifies a "person," and not a spoken word, and that it is applied to our Lord, is clear from the sentence, "The Word was made flesh, and dwelt among us." That it was a term familiar to the Jews is undeniable. But why this particular name is used by John, both here and in his other writings, is a point on which commentators have differed greatly.

I think that Christ is called "the Word," because He is the speaker, utterer, and interpreter of God's will. It is written in this very chapter, that "the only begotten Son hath declared the Father." It is also written, that "God hath in these last days spoken unto us by His Son." (Heb. 1:1).

The Divine Word (John 1:1b-5)

"The Word was with God." This sentence means that from all eternity there was a most intimate union between the first and the second Persons in the blessed Trinity, — between Christ the Word and God the Father. And yet, though thus united, the Word and the Father were from all eternity two distinct Persons. "It was He," says Pearson, to whom the Father said, "Let us make man in our image." (Gen. 1:26).

The verb translated "was" three times in John 1:1 is very crucial to the understanding of John's statement about the Word. In the Greek the word translated "was" is the imperfect tense of the verb "to be." The word does not designate any idea of origin. Rather, the word in the imperfect tense conveys the idea of continuous existence or action.

An entirely different verb is used in John 1:14 when reference is made to the incarnation of the Word. This change in verbs in the same context when describing the same Person serves to highlight the difference between Christ's timeless existence and His existence in time.

To further clarify and stress his point, John added, "And the Word was God." This sentence means that the Lord Jesus Christ, the eternal Word was in nature, essence and substance very God, and that "as the Father is God, so also the Son is God." It seems impossible to assert Christ's divinity more distinctly than it is here asserted.

In leaving this verse, it is useless to deny that there are deep mysteries in it which man has no mind to comprehend, and no language to express. How can there be a plurality in unity, and a unity in plurality, three persons in the Trinity and one God in essence, — how Christ can be at the same time in the Father, as regards the unity of the essence, and with the Father, as regards the distinction of His Person — these matters are far beyond our feeble understanding. Happy are we, if we can agree with Bernard's devout remark about the subject, "It is rashness to search too far into it. It is piety to believe it. It is life eternal to know it. And we can never have a full comprehension of it, till we come to enjoy it."

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The whole truth of John 1:1 was repeated by John in verse 2. This is characteristic of the apostle's style of writing. John stated emphatically the eternity and deity of the Word in these verses (v. 1-2).

We now come to see the demonstration of the deity of the Word. Most Christians are accustomed to believing that God created all things. By God they mean, or at least strongly imply, God the Father. Perhaps we forget that God the Son, who existed before all created things, was the Creator as much as God the Father was. Yet, that was precisely how John presented Christ here. The truth that the Word was the Creator was stated clearly and forthrightly: "All things were made by him; and without him was not anything made that was made" (v. 3).

The Incarnate Word (John 1:14-18)

The passage of Scripture now before us is very short, if we measure it by words. But it is very long, if we measure it by the nature of its contents.

The main truth which this verse teaches is the reality of our Lord Jesus Christ's incarnation, or being made man. John tells us that "the Word was made flesh, and dwelt among us." The plain meaning of these words is, that our divine Saviour really took human nature upon Him, in order to save sinners. He really became a man like ourselves in all things, sin only excepted. Like ourselves, he was born of a woman. Like ourselves, he grew from infancy to boyhood, and from boyhood to manhood, both in wisdom and in stature. Like ourselves, He hungered, thirsted, ate, drank, slept, was wearied, felt pain, wept, rejoiced, marvelled, was moved to anger and to compassion. Having become flesh, and taken a body, He prayed, and read the Scriptures, suffered being tempted, and submitted His human will to the will of God the Father. And finally in the same body He suffered and shed His blood, died, was buried, rose again, and ascended up into heaven. And yet all this time He was God as well as man.

While we do not pretend to explain the union of two natures in our Lord's Person, we must be very cautious. While we state most carefully what we do believe, we must not shrink from declaring boldly what we do not believe. We must never forget, that though our Lord was God and man at the same

(Continued on page 23)

Water for the thirsty to drink

By James D. Dwiggins
First Church, Van Buren



Dwiggins

The history of the Samaritan woman, contained in these verses, is one of the most interesting and instructive passages in John's Gospel. John has shown us, in the case of Nicodemus, how our Lord dealt with a self-righteous formalist. He now shows us how our Lord dealt with an ignorant, carnal-minded woman whose moral character was more than ordinarily bad. There are lessons in the passage for ministers and teachers, which they would do well to study and understand. There are five things we need to see.

The tact and condescension of Christ with sinners

Our Lord was sitting by Jacob's well, when a woman of Samaria came to draw water. At once He says to her, "Give me to drink." He does not wait for her to speak to Him. He does not begin by reproving her sins, though He doubtless knew them. He approaches the woman's mind by the subject of water which was uppermost in her thoughts. Simple as this request may seem, it opened a door to spiritual conversation. It led to the conversion of her soul.

We would do well to learn a very important lesson here. It is vain to expect sinners to voluntarily come to us, or begin to seek knowledge. We must go to them in a spirit of courteous and friendly aggression. We must work wisely. We must study the best avenues to their hearts, and the best methods of gaining their attention.

Christ's readiness To forgive sin

Christ tells the Samaritan woman that if she had asked, "He would have given her living water." He knew the character of the woman before Him perfectly well, yet He says, "If she had asked, He would have given." He would have given the living water of grace, mercy and peace.

The infinite willingness of Christ to receive sinners is a golden thread running throughout the Bible and we should treasure it in our hearts. The Lord is far more ready to hear our prayers than we are to pray, and far more ready to give favors than we are to ask them. All day long He stretches out His hands to the disobedient. He has thoughts of pity and compassion towards the vilest of sinners, even when

they have no thoughts of Him. He stands ready to bestow mercy and grace on the most unworthily if they will cry out to Him.

The priceless excellence of Christ's gifts

Our Lord tells the Samaritan woman, "He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst."

The truth of the principle here laid down may be seen on every side by all who are not blinded by prejudice or love of this world. Thousands of men have every temporal good thing that their heart could wish for, and yet they are as dissatisfied as the poorest of man. Riches and rank, and place and power, and learning, and amusements are utterly unable to fill the soul. He that drinks of these waters is sure to thirst again. Every Arab finds a Naboth's vineyard next to his place, and every Human sees a Mordecai at the gate. There is no heart-satisfaction in this world until we believe on Christ. Jesus alone can fill up the empty places of the inward man. Jesus alone can give solid, lasting happiness.

Conviction before conversion

The Samaritan woman seems to have been comparatively unmoved until our Lord exposed her breach of the seventh commandment. Those heart-searching words, "Go, call thy husband," appear to have pierced her conscience like an arrow. From that moment, however ignorant, she speaks like an earnest, sincere inquirer after truth. And the reason is evident. She felt that her spiritual disease was discovered. For the first time in her life she saw herself.

To bring thoughtless people to this state of mind should be the principal aim of all teachers and ministers of the gospel. They should carefully copy their Master's example in this place. Till men and women are brought to feel their sinfulness and need, no real good is ever done to their souls. Till a sinner sees himself as God sees him, he will continue careless, trifling, and unmoved. By all means we must labour to convince the unconverted man of sin, to prick his conscience, to open his eyes, to show him himself. To this end we must expound the length and breadth of God's Word.

God's revelation of Himself to sinners

We should mark, lastly, Christ's

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Dec. 30, 1973

John 4:7-42

gracious willingness to reveal Himself to the chief of sinners. He concludes His conversation with the Samaritan woman by telling her openly and unreservedly that He is the Saviour of the world. "I that speak to thee," He says, "am the Messiah." Nowhere in all the Gospels do we find our Lord making such a full avowal of His nature and office as He does in this place. And this avowal, be it remembered, was made not to learned Scribes, or moral Pharisees, but to one who up to that day had been an ignorant, thoughtless, and immoral person.

Dealing with sinners, such as these, form one of the grand peculiarities of the Gospel. Whatever a man's past life may have been, there is hope and a remedy for him in Christ. If he is only willing to hear Christ's voice and follow Him, Christ is willing to receive him at once as a friend, and to bestow on him the fullest measure of mercy and grace. Let these things sink down into our hearts. Whatever else we doubt, let us never doubt that Christ's love to sinners passeth knowledge, and that Christ is as willing to receive as He is mighty to save.

Clinard dies in Abilene automobile accident

ABILENE, Tex. (BP) — Gordon Clinard, 51, former professor at two Southern Baptist Convention (SBC) seminaries, was killed in an automobile accident here.

Funeral services were held here, with burial in Fort Worth.

At the time of his death, he was professor of Bible at Hardin-Simmons University, Abilene. He came to the West Texas school in 1972 after serving as professor of the Billy Graham Chair of Evangelism at Southern Seminary, Louisville.

He also was professor of preaching at Southwestern Seminary, Fort Worth, 1955-66.

Clinard, born in Springfield, Tenn., served as pastor of the First Churches of San Angelo, Tex., Huntsville, Tex., and Burleson, Tex. He was former president of the Baptist General Convention of Texas and former chairman of the Texas convention's executive board.

He received both his bachelor of divinity and doctor of theology degrees from Southwestern Seminary. He also was graduated from Union College in Jackson, Tenn.

The witness of the Spirit

By E. E. Boone
Wynne Church

Life and Work

Dec. 23, 1973
John 15:18-27
Matt. 1:18-25
Acts 4:8-12

The two witnesses



Boone

When our Lord was talking to His disciples on the eve of His crucifixion, concerning the Comforter, He said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from

the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning." (John 15:26, 27 KJV) Also, the disciples, when commanded by the Jewish Council not to teach in the name of Jesus said, "We are witnesses of these things, and so is also the Holy Ghost" (Acts 5:32 KJV). Both Jesus and the disciples made it clear that the Holy Spirit would witness concerning Jesus Christ.

The Spirit's witness (John 15:22-27)

We find the Spirit's witness to Jesus Christ in the Scriptures. In addition, He witnesses directly to the heart of the individual that Jesus is the Saviour. It is only through this direct witness to our hearts that we can come to a true knowledge of Jesus as Saviour and Lord. (1 Cor. 12:3) This is the great work of the Spirit, to bear witness to Christ. In chapter 16:13-15 there is an enlargement of this. And when He has come, they also would be enabled to bear witness, on account of their long association with Him from the beginning of His ministry.

Since it is primarily God the Spirit who is at work in witnessing, the gospel does not have to be presented with "something unusual," "adapted to our changing whims," or "trumpeted with fury." The power of the gospel is not in skill, lungs, or mind of man, but in the power of the Spirit.

Co-witnessing with the Spirit

There is to be a witness of the Spirit corresponding to our witness for Jesus Christ. His witness is an internal, subjective influence or operation in the heart of that person we witness to. "He shall reprove, or convict."

What a responsibility this places upon us. When we witness to men about the Lord Jesus, our witness effects both their present state and future condition. They can never be the same afterwards, whether they hear or not.

Yet, there is more. If in your witnessing to them, you ask in prayer that the Holy Spirit certify the truth to their hearts, there is a double witness, your's and the Spirit's. The Spirit deals inwardly with those you are dealing outwardly, making your testimony a powerful witness to God's saving power.

Co-witnessing was purposed by the Lord in Luke 24:45-49. God's purpose was, that the message of redemption should be proclaimed to the whole world. (v. 46, 47) That the Holy Spirit would be the effective power behind the believers, energizing, directing, and enabling them in their witnessing.

There are three areas in our witnessing where the Spirit is especially active.

(1) Our witness comes from fellowship and intimacy with Christ. The disciples were witnesses because they had been with Him from the beginning. The Spirit takes the things of Christ and makes them known to us that we might be witnesses. A witness is one who can say: "This is true, and I know it." There can be no witness without personal experience. We can only witness for Christ as we know Him as Saviour and Lord.

(2) Our witness must come from conviction. We can only witness effectively to that which we really believe. Again, the Spirit certifies to our hearts that Jesus is the Christ, the Son of God, and the only Saviour for man.

(3) Our witness manifests itself in an outward testimony. It is not enough to know the truth, to experience truth, we must also proclaim truth. A real witness is one who is prepared to say what he knows to be true. Here the Spirit acts to inspire and impell into active witnessing.

Witnessing with power (Acts 4:8-12)

Peter and John were arrested by the Jewish leaders and imprisoned overnight, for the healing of a lame man. On the next day they were brought before the Jew's court for examination. The question asked of them was: "By what power, and in what name have ye done this?" (v. 7 KJV) Peter was ready with his answer, not of himself for "he was filled with the Holy Spirit." "In the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from

the dead, even by him doth this man stand before you whole." (v. 10 KJV)

Note the boldness of this answer, and the courage to say it. Both imparted by the Holy Spirit. Note also, the key message declared by Peter, the resurrection of Christ. This risen Christ was alive and at work through the Holy Spirit. The miracle being a demonstration of this fact.

Peter reminded the rulers before him that according to the divine plan they were to have been the builders of God's family of the redeemed. But they were proving themselves to be destroyers instead of builders. In the rejection of Christ they were setting at naught the stone God had appointed. Though they refused this stone, God had accepted Him; even to seeing to it that He had been made the chief cornerstone.

It is our privilege to be witnesses for Christ in this day. We cannot be effective witnesses without the personal experience, the inner-conviction, the outward testimony, and the co-witness of the Holy Spirit.

News about missionaries

M'LANG, Philippines — Felipe Abad Saludez has recently been elected president of Southern Baptist College here by the school's board of trustees. He received the bachelor and master of science degrees in business administration from the University of Missouri and joined the Southern Baptist College faculty in 1965 as dean of commerce. In other action, the trustees announced the appointment of Pedro S. Gape as treasurer of the college.

* * *

NASSAU, Bahamas — Baptist young people in the Bahamas will have a new opportunity to have an active church youth program due to the creation of the Baptist Young People's Fellowship at a recent Bahamas Baptist Missionary and Educational Convention meeting. A committee of one adult leader and one young person from each of the 19 churches participating in the new organization will plan activities such as Bible studies, retreats and mission projects as well as competition between churches in sports, speech, talent and debate. Some churches already have fellowship groups meeting weekly.

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The ministry of the Spirit

By E. E. Boone
Wynne Church



Boone

The Lord Jesus Christ considered the presence of the Holy Spirit in the hearts of the disciples so important that He said: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." (John 16:7 KJV)

Jesus is simply saying that, in the body, He was limited by space and time, but that the Spirit would have no such limitation. That in the body He could not reach the mind, heart and consciences of men everywhere. That the coming of the Spirit is the answer to the promise of Matt. 28:20, "and, lo, I am with you always, even unto the end of the world." That the Spirit would bring to men uninterrupted fellowship, and to their witness, a power and effectiveness unknown before.

Ministry To The Lost (John 16:7-11)

One of the major ministries of the Holy Spirit is related to the salvation of the lost. According to John 16:8, the Holy Spirit "when He is come, will convict the world in respect of sin, and of righteousness, and of judgment."

The Lord Jesus Christ came to make an atonement for sin, and the Holy Spirit came to make known this atonement to sinners. He came to convict the world of sin because it believes not on the Lord Jesus Christ. The only sin left is unbelief, all the rest were put away at Calvary.

As such, the Holy Spirit is the missionary of the Lord Jesus Christ. His work is to glorify Christ, be the witness to the world, and the evangelist of the Son. He accomplishes this through convicting the world of sin, of righteousness, and of judgment. (John 16:8)

(1) Of sin in reference to their unbelief which rejects Jesus Christ.

When the Jews crucified Jesus, they had not the slightest idea that they were sinning. Rather, they thought that they were serving God.

Later, when the story of the crucifixion was preached to them, they were convicted in their hearts (Acts 2:37), that they had committed the greatest crime of history and their sin had caused it.

"What must we do?" was the agonizing cry from the depth of their soul. What caused such a sense of sin?

It was the work of the Holy Spirit convincing men of the sin of unbelief.

(2) The Spirit convinces men of righteousness. Of the righteousness of Jesus Christ who was crucified as a criminal.

He who was rejected by men, as a sinner, has been acknowledged by Almighty God, as holy and righteous. In the Resurrection and Ascension of Jesus Christ, God reversed the decision, awarded righteousness to the Condemned One, and sin to His judges. Actually God states that the only righteousness He will accept is the righteousness of His Son. And unless men are clothed with this righteousness, they cannot be acceptable with God.

What convinces men that this crucified Jew is the Son of God and the Saviour of the world? This is the work of the Holy Spirit. He convinces men of the righteousness of Christ as supported by the Resurrection and the Ascension.

(3) The Spirit also convinces men of Judgment.

By means of the Cross evil stands condemned, judged, and defeated.

The judgment was upon Satan and he is exposed, conquered, and judged. Thus the world, righteous in its own eyes, is declared sinful, short on glory, and fit only for destruction.

Who makes men aware of this judgment? God the Holy Spirit produces the inner conviction that, because of the cross, we shall all stand in judgment before God.

(4) Then the Holy Spirit gives the conviction that the Lord Jesus Christ is our salvation. That through faith in Christ we can be forgiven and saved from judgment. That there is "none other name under heaven given among men, whereby we must be saved." (Acts 4:12 KJV) The Holy Spirit convicts us of our sin, and convinces us of our Saviour.

Ministry To The Saved (1 Cor. 12:1-13)

(1) A life-giving Spirit.

In His ministry the Holy Spirit is also the life-giving Spirit. Those He convicts, He woos to Christ, and to those won, He transforms their lives. The Spirit makes alive. He sets the captive free. He makes former slaves of sin and Satan, sons of God.

They not only receive something new, they become something new. They are

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Life and Work

Déc. 30, 1973
John 16:7-11
1 Cor. 12:1-13

recreated in mind and nature, and become men "in the Spirit." (Rom. 8:9)

Then the Spirit organizes, equips, educates, empowers, and keeps the redeemed as the Spirit of the Son. (1 Cor. 12:4-11)

(2) A life-directing Spirit.

The Holy Spirit vitally unites the redeemed with the Redeemer, placing them as adult sons in God's family, and enables the believer to appropriate the full blessings of sonship.

Thus the believer is "in Christ." A member of His body and a partner in His work. The believer is made "members of one another," and in (by) one Spirit were baptized into one body. (v. 12, 13)

(3) The equipping Spirit.

The Holy Spirit orders their gifts and divides them according to His will. He appoints their service in the church and gives the ability to serve. He leads in their witness and fills it with the power of God, producing conviction and repentance. He both animates their prayers and gives them authority before the throne of God The Father. He perfectly equips for the service he chooses.

(4) The Spirit of Transfiguration.

As to the future, the Spirit is the guarantee of believers, the seal of salvation, the earnest of our inheritance, the surety of the resurrection and life eternal.

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No magazine Christmas week

Since there will be no magazine next week 2 Sunday School lessons are carried in this issue.

International Lesson

Dec. 23, 1973

(Continued from page 19)

time, the divine and human natures in Him were never confounded. One nature did not swallow up the other. The divinity of Christ was never for a moment laid aside, although veiled. Though perfect God, Christ has always been perfect man from the first moment of His incarnation. Though perfect man, Christ never ceased to be perfect God.

For further proof that the Word was incarnate, the apostle turned to the testimony of John the Baptist. Verse 15 is the Baptist's witness of the truth that the incarnate Word was indeed the Messiah.

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A smile or two

Two railroaders were discussing their collegian offsprings.

"My son's getting smarter all the time," bragged Tom. "His letters are so literary they keep sending me to the dictionary."

"You're lucky," complained Sam. "My daughter's letters are easy enough to read, but they keep sending me to the bank!"

* * *

Genius is one percent inspiration and 99 percent perspiration.

—Thomas A. Edison

* * *

First Old Lady: I hate this crazy daylight-saving time. It mixes me up.

Second Old Lady: I just love it. I raise roses and that extra hour of daylight does wonders for them!

* * *

Smitten Suitor: Jimmy, if you'll get me just one small lock of your sister's beautiful hair to have for my very own, I'll give you a dollar!

Jimmy: How about this? For five bucks I'll snitch her whole wig!

Attendance report

December 9, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	83	47	
Alma, First	385	99	3
Alpena	81	31	
Barton	129	66	
Belrne	60	22	
Bentonville, First	261		17
Berryville			
First	174	66	
Freeman Heights	125	49	
Rock Springs	108	69	
Blytheville, Calvary	179	112	3
Booneville, First	257	231	
Camden, First	487	166	
Concord, First	119	49	
Conway, Second	361	90	
Crossett			
First	543	171	1
Magnolia	202	121	2
Mt. Olive	400	256	1,27
Des Arc, First	193	55	1
Elaine	131	59	1
Forrest City, First	731	140	3
Fl. Smith			
First	1361	300	3
Grand Avenue	770	301	4
Moffett Mission	26		
Temple	158	61	
Trinity	191	71	
Windsor Park	708	198	7
Gentry, First	197	72	1
Glendale	111	66	
Grandview	93	54	1
Gravel Ridge	221	93	
Greenwood, First	344	142	
Hampton, First	163	90	
Hardy, First	106	52	5
Harrison, Eagle Heights	304	104	2
Heber Springs, First	307	67	
Helena, First	259	110	
Hope			
Calvary	177	74	
First	492	142	
Hot Springs			
Grand Avenue			2
Leonard Street	105	59	
Park Place	357	101	
Hughes, First	216	55	
Jacksonville			
First	413	59	3
Marshall Road	330	114	1
Johnson	70	54	
Jonesboro	260	99	
Lambrook	71	85	
Lavaca	312	129	
Lexa	148	84	
Little Rock			
Cross Roads	97	76	3
Crystal Hill	169	70	
Geyer Springs	771	211	8
Life Line	637	145	
Martindale	111	57	
Shady Grove	89	48	3
Woodlawn	110	48	2
Magnolia	613	196	1
Melbourne, Belview	206	136	
Monticello			
First	266	78	
Second	277	124	1
North Little Rock			
Calvary	416	128	
Levy	430	131	4
Park Hill	809	101	
Paragould			
Calvary	225	156	6
Center Hill	134	106	
East Side	194	74	
First	508	127	1
Paris, First	393	91	
Pine Bluff			
Centennial	163	74	3
East Side	229	121	2
First	690	160	4
Green Meadows		17	
Second	150	61	
Watson Chapel	309	112	2
Prairie Grove, First	183	79	3
Rogers, First	631	127	
Russellville			
First	497		1
Kelly Heights	42	24	1
Second	196	74	
Saddle	54	30	
Sheridan	264	83	2
Springdale			
Berry Street	118	56	
Caudle Avenue	146	40	1
Elmdale	341	79	4
First	993		1
Oak Grove	77	30	
Uniontown	107	65	
Vandervoort	51	29	
Warren			
Immanuel	266	68	
Southside	54	49	3
West Side	65	40	1
West Helena	301	91	
W. Memphis, Vanderbilt Ave.	138	63	2
Wooster	111	71	

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Southern Baptist datelines

Southern Baptist Foundation earnings break all records in year of 1973

NASHVILLE (BP) — The Southern Baptist Foundation had a record year of earnings in fiscal 1973 and topped the \$14 million mark in total trust corpus value, Kendall Berry, executive secretary-treasurer of the foundation told the board of directors in their annual meeting here.

In his report to the board, Berry said the corpus value at the end of the fiscal year, September 30, for the benefit of Southern Baptist causes and annuitants under contract, was \$14,216,954, with earnings (collective income) reaching a record \$760,104 exclusive of any capital gains.

The foundation "has made significant progress during this past year," in spite of "economic uncertainties" and "money problems" in the world, Berry said.

Some \$1,796,873 was received in cash and securities for investment during the fiscal year, he said. "Due to withdrawals of \$1,067,395 and depreciation in the market (value) of \$180,210, we still ended up with a net increase of \$332,722..."

Berry continued, "Even though monetary progress (the past year) has left much to be desired, the record of Southern Baptists during fiscal year 1973... looks much better than com-

parable foundation funds or even in comparison to the stock market averages..."

"The Southern Baptist Foundation continues in a strong position and need not worry too much about fluctuations in the market," he said.

The foundation will "likely continue its conservative approach" in investments until a more firm basis can be seen for an optimism by most economists that "when something develops to restore confidence in government and the American way of life, the next rise could be dramatic," Berry added.

Mrs. E. W. Bess, Jr., administrative assistant for the foundation, in the financial review for the board, reported that the general fund (the largest administered and invested by the foundation) reached a total \$10,222,237 for the year, up slightly over fiscal 1972 and earning an average rate of return of 5.43 percent, also up slightly.

Berry said earnings for the year were due largely to high interest rates on certificates of deposit and earnings from high-yielding short term commercial paper (income producing securities).

Stirton Oman, a Nashville construction company executive, was re-elected president of the foundation's board and chairman of its executive

committee.

John O. Ellis, a Nashville banker, whose board title was changed from secretary to recording secretary, was also re-elected.

G. Frank Cole, a Nashville banker, was elected vice president to succeed Nashville businessman L. B. Stevens.

In other business the board clarified its bylaws on membership and gave the foundation president authority to appoint board committees and delegate authority to them, subject to its executive committee's approval.

Membership on the board of directors includes: the president of the Southern Baptist Convention (SBC) as an ex-officio member; 15 Baptist laymen, 11 of whom live in or near Nashville; a member from the Southern Baptist Executive Committee; one member from each of the four general SBC boards and each of the six seminaries; one from each of the SBC's seven commissions and the (WMU); and a member from the board of such other agencies the SBC may recognize as entitled to membership.

Retirement age for both men and women foundation staff members was set at 65, subject to an annual waiver by the board for individual staff members. Previous retirement was set at 70 for men and 65 for women. The previous policy on retirement actually "discriminated against the women," Berry said.

Berry, who will be 67 in April, 1974, was re-elected by the board for an additional year, as was Mrs. Bess. The four women on the five-member foundation staff are all considerably younger than 65.

SBC Cooperative Program contributions top \$3 Million for the second time

NASHVILLE (BP) — For the second time in the history of the Southern Baptist Convention — both in 1973 — contributions through the denomination's Cooperative Program unified budget topped the \$3 million level in one month.

In November, SBC churches gave \$3,100,557 to support all national SBC causes through the Cooperative Program. The other \$3 million month came in January, when an all-time record \$3,194,938 was collected.

The November, 1973, total topped by \$778,346 (or 33.52 percent) the \$2,322,212 received in November of last year, according to figures released by John H. Williams, director of financial planning and assistant to the treasurer for the SBC Executive Committee.

The 33.52 percent increase represents the largest percentage increase over a corresponding month of the year before, according to Porter Routh, the Executive Committee's executive secretary-treasurer.

"We are grateful for the 33.52 percent increase," Routh said. "This represents

advance funds received by states over their goals. In a number of cases these funds were divided, with a larger percent going to SBC causes."

Through the first two months of the 1973-74 fiscal year, Cooperative Program gifts totaled \$5,808,646, more than 15.3 percent higher than the \$5,037,268 received at the same point in the 1972-73 fiscal year, Williams said.

Designated gifts reached \$360,780 in November, 34.91 percent higher than the \$267,424 received in November of last year.

But the \$602,499 total designated gifts for the first two months fell \$7,317 (or 1.2 percent) lower than the same period last year.

Total contributions to world missions (through the Cooperative Program and designated gifts) reached \$3,461,338 in November. That's 33.66 percent higher than last November's \$2,589,635.

Overall figures for the two months of the 1973-74 fiscal year rose to \$6,411,145, an increase of \$764,061 (or 13.53 percent) over the \$5,647,084 received at the same point in 1972-73.

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