

12-19-1968

December 19, 1968

Arkansas Baptist State Convention

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O Little Town of Bethlehem

Andante



Arkansas Baptist

newsmagazine

DECEMBER 19, 1968

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



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

Helping you tell this story is our business.

THE BAPTIST BUILDING STAFF

401 W. Capitol Avenue Little Rock, Arkansas

S. A. Whitlow

Nadine Bjorkman

Margaret Bailey

Erline Bauer

Ralph Douglas

Betty Tyler

Jeannie Breedlove

Erwin L. McDonald

Mary Giberson

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Bertie Hagood

Sara Wisdom

Frances Murphree

Delois White

Tom Logue

Carol Scott

Gerald Cound

Annie Mary Wilson

Lawson Hatfield

Bert Haley

Don Cooper

Pat Ratton

Mary Emma Humphrey

Willie Mae Hughes

Charles Goodwin

Personally speaking



'Ain't no Santa?'

Our yard really was not in bad shape on that Christmas—in Greenville, S. C., in that year of our Lord, 1951. And, after paying our family Christmas bills, I was in much better shape to do any yard work that needed doing than I was to hire it done.

But what are you going to do when a young fellow knocks at your door on Christmas Day and wants a job raking your leaves to earn a little pocket money? That's right, you give him a job!

Anybody who has to work on Christmas Day has just about everybody's sympathy. And so our hearts went out to this young Jake. In fact, we took a lot more interest in him than he took in our vard.

At noon we brought him in to share with us the Christmas turkey. And we learned during the visit that he had a little brother and a little sister at home.

Two hours later, as I paid him well for a job poorly done, I asked the boy, "Did Olde Santa come to your house last night?"

"Naw!" he said, rather sadly, I thought.

He was ready to leave, but I asked him to wait at the front steps. Hurrying into the house, I told my wife and daughter about the sad situation. They agreed that we should do something about it.

Quickly we got busy and wrapped some presents. With these concealed in big paper bags, we told the lad to get into our car and we would take him home.

Thirty minutes later and on the far side of town, we pulled up in front of the boy's home. Loaded with the bags of presents, we went in. Sure enough, there were the two little kids—with Christmas goodies from ear to ear and surrounded by a roomful of new toys!

We delivered the presents. Then I said to the yardboy; "I thought you said that Santa had not come to your house!"

"Aw," he replied, in disgust, "ever'body knows there ain't no Santa Claus!"

My wife and daughter still laugh at me about this. They wonder who the boy thought I was, if there is no Santa! Yeah!

Now, in my current role of Santa Claus, let me wish each and every one of you—particularly those who have read this far—happiness at Christmas and prosperity and usefulness across the new year.

Erwin L. McDonald

IN THIS ISSUE:

PROS AND CONS of state monopoly and control of liquor sales, by A Concerned Citizen, page 8, are presented in detail as the result of individual research and travel.

TIMBO Mission gives an answer to the question "What are we doing here?"—in the execution of the program it has adopted, and with the use of its portable chapel, page 11.

FIVE Arkansans have made their marks at Southwestern Seminary, page 14, and will receive their sheepskins at Ft. Worth, Dec. 29.

A LOOK into the '70's has been given to Baptists from over the Southern Baptist Convention at an unprecedented conference meeting in Nashville recently. Within ten years, Baptists may be looking younger! The secret is on page 4.

COVER story, page 18.

Arkansas Baptist *newsmagazine*

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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.

EDITOR'S NOTEBOOK

Southern Baptists lift curtain on future in unprecedented conferences on the '70's

Sitting in the planning-for-the '70's sessions of Southern Baptists last week in Nashville was about as close to the experience of traveling in outer space as it can be simulated on terra firma.

There was the definite impression that "star gazing," which has for so long been regarded as primarily a figurative term, must now be taken literally.

The fact that three American men are ready for a flight to the moon at Christmas helped Edward B. Lindaman, noted space scientist and devout Presbyterian, to impress upon us some of the realities of the space age. His address, "What Will Life Be Like in the 70's?" both thrilled and chilled us.

Incidentally, Dr. Lindaman, took us in our imaginations to the moon and helped us to see the earth as it will be seen by the three earthlings at Christmas:

Looking down at the earth from this vantage point 225,000 miles away, the earth's image will be four times as large as the image of the full moon viewed from the earth, and will be 80 times as bright. As the earth is viewed from the moon, its turning on its axis can be discerned.

PERFECT COMPATIBILITY



Dr. Lindaman traced for us some of the phenomenal developments that lie just ahead as a result of the scientific findings from the exploration of space. He pointed out that only nine percent of the earth's surface is currently in cultivation and that there is 21 percent more of the earth that can be brought into cultivation through the acquisition of more data such as the space program will make possible in the 1970's.

This scientist not only is thoroughly sold, himself, on the necessity of the space program now underway, but he seems to be able to convince anyone who will listen to him, as we representative Baptists did for a solid hour-and-a-half at the Nashville session.

One incidental that appealed to the oldsters was the prediction that within ten years, 75-year-olds will be more like the 45-year-olds of today.

So, get off of those cancer sticks, smoking friends, and join the health joggers. This is a great time to be alive—especially if we can find ways through God for our souls to catch up with our bodies

SBC president highlights today

SBC President W. A. Criswell, speaking on the assigned topic of "Christian Leadership in the '70's," helped us to see the tremendous spiritual opportunities of the space age.

As grateful as we must always be for the past and for the heritage that has come to us from past generations, we must train ourselves and "dedicate and commit ourselves to the generation, the time, and the era in which God has placed us," he said.

Referring to the phenomenal scientific development of today, Dr. Criswell said there are 250,000,000 pages of new knowledge coming into being each year. And yet, through the development of computers, this vast store of knowledge is being made available to all men, he said.

Parenthetically, Dr. Criswell reported that the deacons of his church, First Church, Dallas, just last week approved the expenditure of \$30,000 a year for the use of computers by the church. Every bit of information about the church membership, prospects, programs, and mission outreach will be fed into the computers, along with various

and detailed data on the city of Dallas, constituting the church's home community, and will then be available instantly to the church staff and workers at any time.

"We live in a new day, and new generation, and God has matched our ministries to the new day," Dr. Criswell said.

"But with all of the marvelous scientific and technological changes in the world today, there are many things that remain the same," he continued. He reminded that God does not change; the human soul never changes; the Gospel never changes.

"We preach the same old Gospel out of the same old Book," he said.

Dr. Criswell said that the church which is to survive must address itself to the whole family of mankind. "We must have a concern for people; we must answer their questions and their problems," he said. "This will mean having the space, the buildings, the programs that are necessary."

The church can no longer be concerned with just the spiritual affairs of men, but must concern itself with all of man's needs, he said. There was a time when ignorance could seemingly prosper, but this is no longer true, with the great dissemination of knowledge by radio and television that reaches out to what used to be remote areas, he continued.

"More and more, education and communication are making us all alike," he said.

The church is going to have to undergo changes comparable to the changes that are taking place in education, Dr. Criswell said. And the church "must give itself to ministering to every area of life."

"We must be alive to live in this generation and we must be willing to get involved with the problems, the frustrations, the needs of people," he said.

John the Baptist and Jesus had in common what must be common to church people of this age—witnessing to and living for the people, Criswell said.

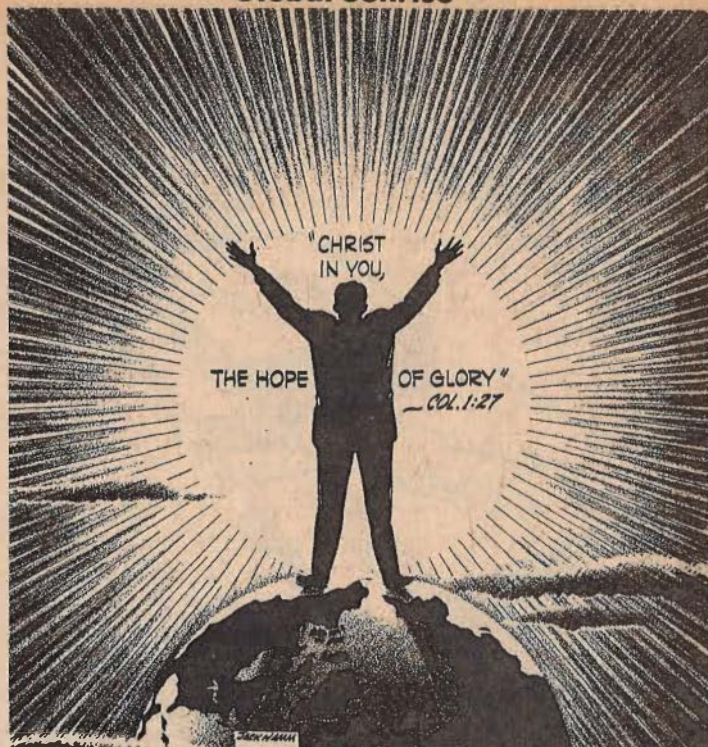
"We have a message, an answer, and God has ordained us to deliver it," Dr. Criswell concluded.

Sees Baptists as 'a theodemocracy'

A paper on Southern Baptist polity, presented by Dr. James L. Sullivan, executive secretary of the Sunday School Board of the Southern Baptist Convention, made a great impact on the conference.

In his first of nine major points, Dr. Sullivan emphasized that a Baptist church is more than a

Global Sunrise



democracy—that it is a theodemocracy. And he quoted the Webster dictionary definition of theodemocracy as "a community governed by people according to the revealed will of the deity."

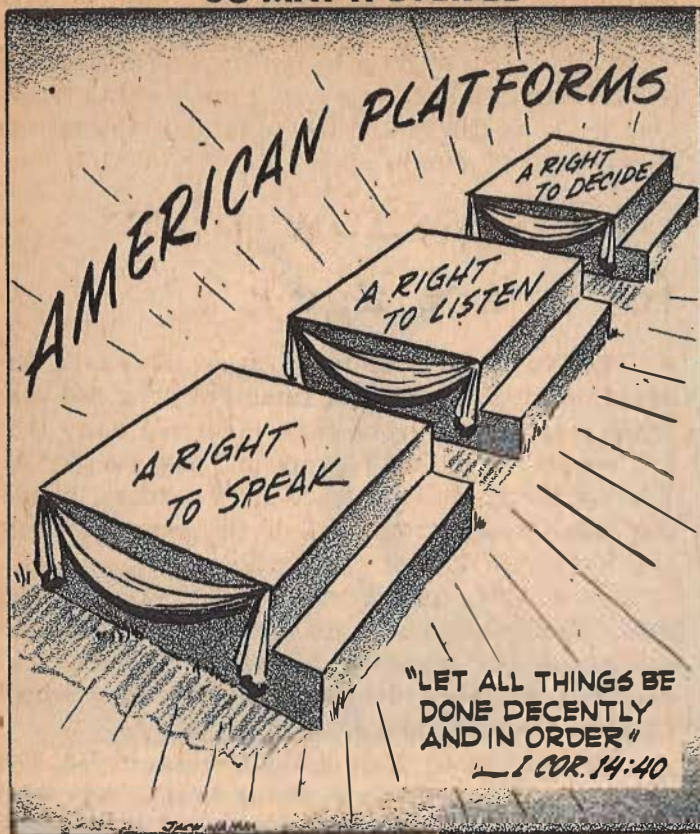
This means, said Dr. Sullivan, that a church must involve itself in "discussion, participation, consensus, voting, and all other ways available to groups to ascertain the will of the body under God's guidance and revelation." He said "there is no basis for unity and fellowship until people are fellow believers." It is "vitally necessary," he said, "that church members be experienced and committed Christians lest they try to determine and demand their own wishes rather than ascertain and act on the will of God."

On his Principle II—"Concerning Basic Theology"—Dr. Sullivan observed:

"Theology determines philosophy. Philosophy governs organization. Organization shapes actions. What a church does, therefore, always issues from its basic theological concepts. What is believed is of infinite worth. . . Bible knowledge by every member is important so they can understand the 'whys' as well as the 'whats.'"

He warned that "a church which has not taught Bible knowledge and theological concepts to its people is likely to be unduly influenced by the organizational patterns and unorthodox methods practiced in the secular organizations which their members have joined and in which they participate—like civic clubs or the Chamber of Commerce."

Principle III of the paper dealt with "Church Autonomy." It declared: "A local church is



autonomous and is the most important organizational unit of the denomination. It must be strengthened and served by every effort and agency within the denomination's life."

This is based on the premise that "a church is made up of people, redeemed people, each free under God, competent to make choices and be responsible for choices made and actions taken."

On "levels of Baptist life," Dr. Sullivan said: ". . . the church is at the top level. The entire denominational structure is under the churches and should be. The denomination must get authorizations and accept guidance from, as well as make reports to, the churches. . . Local churches can cooperate fully in associations, state conventions, and the Southern Baptist Convention and still be autonomous. Loss of autonomy is not a price required of a church for the privilege of cooperation. Nor is cooperation compromise. . . Coercion has no part in inner-church or interchurch life and must never be used as a tool to 'encourage' cooperation."

Principle IV dealt with "Equality among Baptist Bodies."

Dr. Sullivan emphasized that churches send *messengers* to Baptist bodies, not *delegates*. Messengers are sent uninstructed, whereas delegates might be instructed in advance how to vote on upcoming issues. This leaves the messengers free to consider all the facts, to enter into discussion, and then to exercise their discretion in deciding

how they will vote.

Declaring that the association, state convention, and Southern Baptist Convention, "while independent bodies, are not accountable to any other Baptist body or bodies," Dr. Sullivan said: "However, a Baptist body is not autonomous in the same sense that a local church is. For instance, churches maintain their own rolls and determine the individual persons who shall make up their memberships. Never are members of one church named by another church. However, the individuals who are messengers from a church to an association are named by local churches which are separate bodies. This is as it should be, however, because it keeps local churches through their messengers at the very center of all decision making and keeps all denominational bodies accountable to the churches as well as keeps them equal among themselves in rank and relationships."

Continued Dr. Sullivan:

"Never should associations nominate executive board members to state conventions or the SBC. Never should state conventions attempt to name officers for associations or the SBC."

Principle V dealt with "Sound Organizational Practices."

"The SBC is not a confederation of state conventions and must not function as such," said Dr. Sullivan. "Nor are state conventions a confederation of associations. Each is made up of messengers of churches and all must function accordingly."

Principle VI dealt with "Interdependence of Baptist Bodies and Agencies."

"No Baptist body or agency is or should be structured so that it can do the total work of a church or denomination," it stated. "For such a body or agency to be able to operate in an unrelated, uncooperating manner with other Baptist bodies is unwise. Each body should be structured by the churches and each agency by the body to require mutual interdependence which is a safeguard against the emergence of a hierarchical structure and encourages cooperation among the groups."

Principle VII had to do with "Ongoing Communications."

It stated: "Cautious, constant, and exhaustive communication is necessary between associations, state conventions, and Southern Baptist bodies and the agencies of each lest their work overlap unduly, conflict, or miss in timing so as to diminish the effectiveness of each."

Continued Dr. Sullivan: "When information lags, misunderstandings develop. The old saying 'What one is not up on he is down on' is true. Unless there is certainty in the minds of fellow workers, they tend to be either over aggressive or

they abdicate, either of which is unfortunate.”

[Let us say to churches and individual Baptists at this point: Keep that Baptist state paper coming—and read it! With all of its shortcomings, the state paper is the one line of communication that is a must in our Baptist fellowship.—ELM]

Principle VIII concerned “The Denomination, the Associations, the Conventions.”

It declared: “While the SBC and the denomination are not synonymous terms, they are both important and deserve the zealous support and cooperation of all for the good of all.”

The paper stated further:

“Hierarchies in Baptist life can develop when Baptist bodies seek to throw off their interdependent relationships, and when any one body seeks to do the total work of all. The SBC is not a state convention and should not undertake the work of one. Nor should the associations seek to be state conventions or vice versa. Each should serve in its area for which it is best equipped, respecting the work of others and all working for the total good. . . Each Baptist body needs to be self-disciplining, cautiously guarding its own actions lest it unconsciously veer from its own assignments and into the area normally carried by another Baptist body or agency.”

In Principle IX, dealing with “Motivation for the Task,” Dr. Sullivan said:

“The Holy Spirit works through groups of

persons as well as in individuals and through groups of churches as well as in local congregations. Working through organizations as well as individually, we have His power and wisdom available to us as Christians to guide and motivate us to our highest group potential.”

Baptists show plans for space age

The Nashville conference program was a culmination of planning that came out of a two-year study made by 41 groups and involving more than 625 people, including pastors and lay people. Attending the conference were 1,300 leaders, including missionaries from half of the associations in the Southern Baptist Convention.

Far-reaching plans, the most of which will go into effect next year, were presented by top leadership of the various organizations—Woman’s Missionary Union, Brotherhood, Sunday School, Church Training, and Church Music.

We came away feeling that Southern Baptists are grooming themselves under God’s leadership to play more relevant and more vital roles in the life of mankind in the days ahead than we ever have in the past. This is really a great time to be living for those committed to the abundant life of Christ-followers—ELM

The people speak

Some honest questions

In many ways I believe that the recent state convention held in Hot Springs was the best I have ever attended. However, I did come away from the convention to do some serious thinking concerning one major item that came before our meeting, namely, the “withdrawing of fellowship” from four churches. I have several questions I would like someone to answer for me as I haven’t found anyone willing to answer these for me yet.

1. What place in the Bible says that unless a person is baptized in a Baptist Church, by a Baptist preacher, he hasn’t been Scripturally baptized?

2. Who has given the authority for some labeling others as “liberals” merely because they disagree with some point the “labeler” holds?

3. Why is it that each year when this matter comes before the convention those who stand to say “kick them out”, why do they always use “Baptist Tradition” as a basis for not seating a messenger. Why do these not say, “Here in this passage from God’s word is the doctrine that has been broken.” Why is it always “Baptist Tradition”?

4. Why do these believe that anyone that objects to or disagrees with their stand ought to be hushed and not given an opportunity to speak? As I sat in the convention Monday evening and Merele Johnson came forward to speak a number of “preachers” around me said softly, “Why doesn’t he shut up and sit down”. Is this the Christian attitude that prevails in our hearts?

5. What constitutes “open communion”? Is it just for the local church? Is it just for Baptists? If a Methodist comes on a day when we observe the Lord’s Supper, and, even though not invited, participates in that service is our church guilty of having open communion?

6. Aren’t some of these that rise every year to make motions and resolutions seeking refusal to seat our brothers and sisters from these churches, aren’t these really wanting to be seen? They say the same things. Do the same things. And not once I have heard one use Scripture to refuse seating a messenger . . . it is just “Baptist Tradition”.

7. Why do we have so much talking during the sessions? In the church, in the lobby, outside all around. So much

so that it is often times impossible to hear the speakers.

I used to think you weren’t too good an editor. I decided that I would pray for you. I believe you are getting better. Thanks for the work you do for us.

If possible please withhold my name at this time as I am in the process of studying and seeking answers to questions raised above and am not ready to be labeled a “liberal” . . . yet.—Perplexed pastor

GIVE THE

Arkansas Baptist
new magazine

FOR CHRISTMAS

Turn to page 18 for information on special offer. This is the gift that comes, not once, but 50 times a year.



Unto us a Son is Given

Dad's Christmas

Every year about this time I remember again this "letter" my sister and I got from our Dad when we were away at school. He has been gone some sixteen years now and I treasure the many such letters he took the time to write us.

I would like to share this one with your readers if you can find a space for it.

"Dear Girls,

What I want for Christmas—?

I don't want a pipe, I don't want a watch,

I don't want cigars or a bottle of Scotch,

I don't want a thing your money can buy—

Not a shirt, nor socks, nor even a tie.

If you would make this heart of mine glad

Just come home and tell me you're still fond of your Dad.

I've heard folks say,—and believe it I can—

"It's terribly hard to find things for a man,"

I don't know why, but I'm sure it must be

So don't go looking for "things" for me.

What I want most, in a store can't be had—

Just come home and tell me you're still fond of your Dad.

Go on with your shopping—give others the stuff

But for me, a hug and a kiss are enough—

Come home at Christmas with love in your eye

And tell me you think I'm a pretty swell guy.

With that for a gift, I could never be sad—

Just come home and tell me you're still fond of—your Dad"

My Dad was O. L. Baker, of Mt. Olive, Arkansas.—Mrs. Hayden Bone, Box 329, Clinton, Ark. 72031

Midwestern voices

We very much agree with Rev. Hinson's criticism of "professors who flirt with fanciful and liberal ideas and theories, who probably never filled a pulpit, never grappled with the realities of daily life at the grass roots, and perhaps never won a soul to Christ." Men guilty of these things are indeed unqualified to be teachers of ministerial students.

We thought, however, that Arkansas Baptists ought to know that this criticism cannot be made of the professors at Midwestern Baptist Seminary. Without exception, our professors have served as pastors, missionaries, or educational directors before coming to our faculty here at Midwestern. At the present time, many hold interim pastorates in local churches and all are constantly leading seminars, revivals, or filling pulpits.

Because of this, we believe our professors are well aware of "daily life at the grass roots" and have had a part in winning people to Christ. Also, the teaching in all classes is based on sound Biblical doctrine and the Bible is our primary source.

We express joy, in the fact that our professors are not like those referred to by Rev. Hinson and we would like for you and the Baptists of Arkansas to be able to share this joy with us.—Richard Dinkins, Terry Stone, Gerald C. Davis, C. Bruce Naylor, Larry M. Evans, Bob Elliott, Norman Bergemann, Cliff Rawley, Bob Webb, James G. Rice, Midwestern Seminary, Kansas City, Mo. 64118

Pros, cons of state monopoly and control of liquor sales

BY A CONCERNED CITIZEN

AGAINST:

I. I'm opposed to my State being in the liquor business.

FOR:

I. We are already in every aspect of the liquor business except the act of passing the bottle across the counter and accepting the customer's money.

Every citizen of the state pays a part of the cost of law enforcement problems that are created by alcohol.

Many more pay a much more tragic price in the form of broken homes and broken bodies; juvenile delinquency and a high rate of crime; property destruction, absenteeism, higher automobile insurance rates and corrupted public officials are a part of that cost.

While the State, the counties and cities must bear the cost of alcohol, a comparative handful of dealers reap the

profits—profits that might be used partially to pay the costs that must now be borne by the taxpayers of our state.

AGAINST:

II. I am opposed to any agency of government interfering with private enterprise.

FOR:

II. According to a decision by the U. S. Supreme Court, the liquor business has no inherent right to exist much less to enjoy protection under the cloak of Free Enterprise.

In Crowley v. Christianson (137 U. S. 86) the Court says "There is no inherent right in a citizen to sell intoxicating liquors by retail. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited or be permitted un-

der such condition as will limit to the utmost its evils. The manner and extent of regulation rests in the discretion of the governing authority." The people are the governing authority.

AGAINST:

III. Control by state interferes with Democratic process.

FOR:

III. Reverse is actually the case.

In many counties where the people have rejected legal liquor sales in local option elections, they find themselves faced with the same problem next election and the election after that as the liquor interests pour thousands of dollars into their effort to over-ride the will of the people by the weight of their dollars.

By taking out of the hands of liquor dealers the vast amount of money they use to expand the sale of their product into dry counties, the state makes possible true local option elections. The people can vote their convictions free of the corrupting influence of high-

powered, professional advertising and outright bribes.

AGAINST:

IV. What about lost tax revenue?

FOR:

IV. In states that enjoy State Control, they continue to gather the same amount of taxes or more. But, in addition, they gather and return to the counties and cities the huge profits that now go to the liquor dealers.

If Arkansas enjoyed the same profit return as the other 13 states that have State Control, our cities and counties would receive approximately \$10,000,000 (Ten Million).

According to Arkansas' Municipal League, the average city in the U. S. spends 3½ times as much for services to its citizens as do the cities of Arkansas. The League says the cities of our state must have an immediate increase of \$10,000,000 to bring up to a minimum standard such services and facilities as law enforcement, fire, street and other.

Most counties desperately need more money especially for roads and for law enforcement.

Additional taxes could be collected by better enforcement of the liquor laws. It has been estimated that we lose millions in taxes by untaxed whis-

key coming into our state and because our citizens buy much liquor in other states to escape the so-called "Fair Trades" escalation of liquor prices in Arkansas.

It is significant that no state, having once tried state control, has abandoned it.

The writer of this "comparison" freely admits bias in favor of state monopoly of liquor sales. A brief history of his "conversion" to this viewpoint might be worthwhile.

Being a Southern Baptist and a member of the Christian Civic Foundation, he had agreed with what seemed to be the prevailing view, that "The state shouldn't get into the liquor business" and "The state shouldn't interfere with private enterprise."

One day some 10 years ago, he was surprised to hear a Methodist college president tell the members of the Christian Civic Foundation something like the following, "I have a feeling that one way to draw the fangs of the liquor industry and to reduce dramatically the influence of alcohol on our youth and in our social and political life is to remove the profit motive by bringing its sale under state monopoly and state control."

The above statement caused the writer to re-examine his position and to research the matter rather thoroughly

and led eventually to an on-the-ground investigation of North Carolina's experience with state monopoly.

It appears to the writer that the attitude of the dry forces in N. C. can best be summed up by the statement of one of the State's most highly respected religious leaders who said in part, "If liquor must be sold legally—and current trends in America indicate that people want it to be—I believe our ABC system in North Carolina is one of the best in the Nation." He then gave his reasons which are:

"—has never been even a small scandal connected with it."

"—profit goes back into various governmental functions such as schools, libraries, etc."

"—Strict laws govern advertising and display of liquor. For example the only newspaper advertisement permitted are those that simply state the brand name and the price. No other 'come on' is permitted. At the local ABC outlets, no neon lights or other advertisement is permitted."

This writer crisscrossed Durham and Charlotte a number of times and consciously looked for liquor displays or advertisements. He saw a total of three small signs with the one word "Beer" and these were small metal signs not illuminated. One tour included environs of the University of North Carolina.

Arkansas all over

Vandervoort First has new building

First Church, Vandervoort, recently dedicated a new educational building. The new facility includes three classrooms, a nursery, church office, pastor's study, kitchen and fellowship hall, and three rest rooms.

A former pastor, Peter L. Petty, brought the dedication address. The dedication sermon was brought by Dillard S. Miller, moderator of Ouachita Association, and the prayer by A. G. Escott, associational missionary.

The building is valued at \$8,000. Much of the labor to build the church was donated. Construction was supervised by the pastor, A. F. Wall, who was formerly a building contractor.

Special recognition was given to Lula Nations, 92-year-old member of the congregation, who is still active.



MR. WALL

LULA NATIONS

Your state convention at work

Youth Choir Festivals

Several weeks ago, we ran a list of Junior and Primary Festival music in the Arkansas Baptist Newsmagazine.

Below is a list of the Youth Festival music. Both Festivals will be held in Little Rock on March 8. Tom Mills, University of Missouri, will direct Festival "A". Ray Holcomb, Ouachita University, will direct Festival "B". Festival "A" is for more advanced SATB youth choirs. Festival "B" is for Junior High and beginning youth choirs. It is suggested that directors secure a copy of the music for both Festivals, look it over, and decide which Festival to attend. (The schedule for the day will make it possible for directors to have a choir in both Festivals, if they so desire.)

Youth Festival "A" (Medium to Difficult 4-part music)

1. "The Wondrous Cross"—P. Land-

grave—(Youth Musician, July, August, September, '68)

2. "The Old-Time Religion"—G. Young—(Broadman No. 451-662)

3. "O Thou, to Whose All-Searching Sight"—Butler (Broadman No. 451-252)

4. "Canticle of Praise"—Beck—(T. Presser No. 312-40588)

5. "O God Thou Faithful God"—Douglas—(H. W. Gray No. 1647)

Youth Festival "B" (Easy)

1. "Years at the Spring"—Caldwell—(Youth Musician, July, August, September, '68)

2. "Holy Spirit Faithful Guide"—Arr. Vick—(Youth Musician, October, November, December, '68)

3. "Christ Is Born This Evening"—Taylor—(Youth Musician, October, November, December, '68)

4. "Let the Song Go (Round the Earth)"—Red (Broadman MF694)—Hoyt A. Mulkey—Secretary

Approved Librarians

Mrs. Robert Chambers of First Church, Lepanto is one of the state approved church librarians of the



Church Training Department of Arkansas. She is available to assist with churches in setting up libraries and conducting conferences with library workers, especially in the Eastern section of the state. Miss Lola Mae Whelchel of Immanuel Church, Little Rock, and Mrs. Robert Tucker of West Helena are also approved library workers.

Mrs. Chambers has attended four library conferences at Ridgecrest and has completed work in classification, making and using learning aids, processing and circulating audio-visual aids and using printed material. Last spring she attended the seminar at Nashville for approved workers. She belongs to the Arkansas Library Association, the Northeast Arkansas Library Association and the Shelby County Church Library Council.

Mrs. Chambers has led her own library in attaining the distinguished award. One of their special projects, has been the nursing homes. This library now has 1,850 books. The talking records of the Bible have meant much to the ill and the shut ins.—Ralph W. Davis

41,000 Baptists in prayer partnership

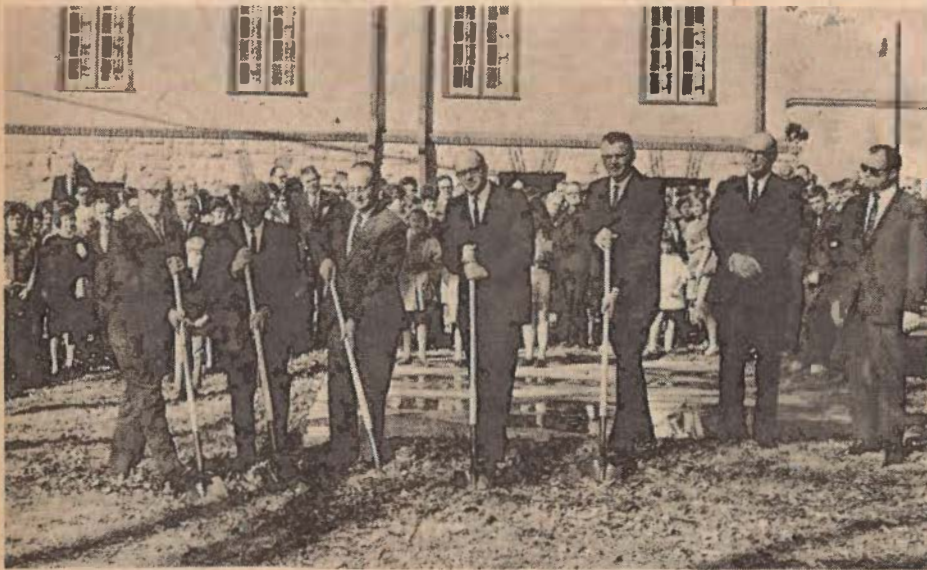
BIRMINGHAM—With less than a month before the deadline, more than 41,000 Baptists in North, Central and South America have said "Sim" (Portuguese), "Si" (Spanish), or "Yes" to a prayer partnership for the Crusade of Americas.

"Pact," coordinated by the Southern Baptist Woman's Missionary Union here, continues to attract at least 400 requests for prayer partners each day.

Approximately 30,000 of the applicants have already been matched with partners, according to Mrs. R. L. Mathis, "Pact" coordinator.

"With a heavy flow of applications still coming in, we will not be able to have all the partnerships assigned by the deadline," she said. "We will handle all applications which arrive before Jan. 1. Partners will be assigned as soon as possible after that date." (BP)

Batesville First Church starts new construction



Ground breaking ceremonies on Sunday, November 24th, marked the beginning of construction for a new educational building and re-modeling of the present building. It is estimated that the completed project will cost \$225,000.00.

Matson Construction Company of Little Rock is the contractor, and Stuck, Lane, Friar, and Scott of Jonesboro is the consulting architectural firm.

The new building will provide for the nursery division, dining hall and kitchen facilities plus additional class rooms.

The guest speaker for the morning worship hour and the ground breaking ceremonies was Dr. S. A. Whitlow, Executive Secretary of the Arkansas Baptist State Convention.

Shown in the photo, left to right are: Tom Biggs, trustee; Stanley Wood Sr., chairman of Finance Committee; J. K. Southerland, trustee and member of Finance Committee; Stanley Wood Jr., chairman of Building Committee; Russell K. Hunt, pastor; Dr. S. A. Whitlow; Dr. E. Stanley Williamson, director of development for First Church.

What are we doing here . . . in Timbo Baptist Mission?

By R. H. DORRIS, MISSIONS DEPARTMENT

"Where should I park?" asked a young man accompanied by his wife and two children as he drove into the Timbo Baptist Mission. Then, as he pulled into a likely spot he observed through the open car window, "This is our first time to be here."

A lot of people around Timbo are discovering the Timbo Mission for the first time. This is due to the enthusiastic leadership of the pastor, Joe Mangiapane, and his family, and the cordial fellowship of Christians in the mission, plus the combined support of the Markham Street Church, Little Rock, and the State Missions Department of the Arkansas Baptist State Convention.

Then, there is a new portable chapel that will seat 110 persons, and a good 40 passenger bus, to further arouse the interest of people in that area to the ministry of the mission.

Timbo is a typical village in the Ozark foothills on Route 66 in Stone County about 20 miles east of Leslie. It has gained some international significance as the home of Arkansas' own folk-singer, Jimmy Driftwood. It is surrounded by beautiful wooded mountains and fertile valleys with their soft-flowing fordable streams and winding country roads.

The area's greatest asset are the hundreds of people living in these foothills who constitute a real challenge to mission-minded Arkansas Baptists.

The Timbo Mission had its beginning early in 1967 when Ray Branscum, pastor of the Markham Street Church, assisted by missionaries Dale Barnett and J. D. Seymour, made a thorough survey of the area. Mr. Branscum returned in June to conduct a revival meeting using the school gymnasium.

As a result of that revival a Sunday School was organized, and regular services continued to be held in the gymnasium with Thurlo Lee as pastor.

In October the services were moved to the Masonic Lodge building, which proved to be too small and inadequate from the first day.

So, in January 1968, the State Missions Department and the Markham Street Church arranged for the delivery and placement of a portable chapel on property adjacent to the lodge building. Rooms in the chapel provide space for Nursery and Beginner-Primary classes. The Adult Bible Class meets in the auditorium. Other classes continue to meet in the lodge building.



THESE two views show the interior and exterior of Timbo Mission, in Stone County. The new portable chapel will seat 110 persons, has central heating, with a well-lighted, comfortable interior. (Photos by R. H. Dorris)



MR. MANGIAPANE

The mission's latest acquisition is the bus that operates on a 15 mile circuit for each service, driven by Glen Branscum. To purchase the bus the mission raised the first \$300. The balance was provided largely by individual contributions from some Little Rock business men who are not affiliated with the sponsoring church.

Joseph Mangiapane, a member of the Markham Street Church who became actively engaged in the ministry in 1966, felt God's call to the Timbo Mission last March, succeeding Mr. Lee. Though living in Little Rock, and being secularly engaged, he manages to conduct a full-time program for the mission, which includes a Wednesday night prayer meeting.

Since March there have been 18 additions to church membership through the mission, several of these being by baptism. Another 10 persons have made professions of faith in Christ.

The Vacation Bible School last summer had an enrollment of 69, an average daily attendance of 66, and resulted in 6 professions of faith.

The record Sunday attendance since March occurred recently on November 24 when the Sunday School reached 73, and the preaching service climbed to 80. Training Union attendance consistently runs in excess of 40. Guy Kendrick serves as Sunday School Superintendent, and John Roberts as Training Union Director. Ivan Anderson, who teaches the Adult Bible Class, and Mr. Kendrick will soon be ordained as deacons to serve the mission.

Among the fine women who help in the mission is Mrs. Ivan Anderson, teacher and pianist. Just a few years ago she came to the nearby community of Flag from Dennison, Tex., as a student summer field worker for the Home Mission Board. That summer she met her husband-to-be. When they were later married she returned to make their home in the Timbo community.

There is a glowing optimism about the work of the mission in Timbo. It is voiced by the Dudley Lockard family, who drive (by my speedometer) 46 miles each roundtrip to attend all the services. "We are members of the Timbo Mission because we have felt God's definite leading to work for Him there. It is wonderful to have a part in such rewarding work," they said.

All Arkansas Baptists are a part of that same rewarding work through State Missions.

Dr. Lawson to be Evangelism Speaker

Dr. Eual F. Lawson, associate director in the Division of Evangelism of the Home Mission Board of the Southern Baptist Convention, will speak two times at the State-wide Evangelism Conference to be held Jan. 27-28, 1969. Dr. Lawson joined the Home Mission Board staff in 1955 following two years as State Secretary of Evangelism in Missouri.



DR. LAWSON

Just prior to this he was the first State Secretary of Evangelism in New Mexico, a place he filled for seven years. He has held pastorates in Oklahoma and New Mexico.

The Oklahoma native received his education at Southwestern Theological Seminary, Ft. Worth, Tex. He has served on state and convention-wide boards and committees, directed crusades throughout the United States, Panama, Jamaica, Brazil, and New Zealand. He has written various articles, tracts, and workbooks for denominational use.

Dr. Lawson's subject at the opening session of the conference Monday Afternoon will be "Christ in the Preacher." He will speak on "After the Crusade—What" at the closing session Tuesday night.

The daytime sessions of the evangelism conference will be held at Second Church, Little Rock, and the night sessions will be in Robinson Auditorium. —Jesse S. Reed, Director of Evangelism

Total mission gifts top \$45 million, 1967 figure

NASHVILLE—Total world mission contributions for Southern Baptist Convention causes for the first 11 months of the year exceeded the \$45 million figure contributed during the entire year of 1967, the Southern Baptist Executive Committee reported here.

The report shows that Baptists have given more world missions during the first 11 months of 1968 than they gave during the entire year of 1967; \$45.2 million so far in 1968, compared to \$45 million in 1967.

Contributions to 19 Southern Baptist Convention agencies through the Cooperative Program accounted for \$24 million of the total, while gifts to designated world mission causes included \$21.2 million.

While the \$24 million in Cooperative Program gifts is \$1.75 million more



Feminine intuition

by Harriet Hall

Christmas happiness is . . .

In the midst of the rush and busyness of December, finding a little quiet time for memories of other happy Christmas days;

The fragrance of evergreens all through the house;
The dancing patterns of fire in the fireplace, giving warmth to everyone;
A glistening Christmas tree with presents underneath—brightly wrapped;
Bright poinsettias, glowing candles, tinkling bells;
An unexpected gift or letter or phone call;
Christmas cards from friends near and far;
A clumsily wrapped package from a sweet little child;
Fudge, divinity, cookies, and cake;
Christmas ambrosia, and the tantalizing aroma of roasting turkey;
The heavenly music of piano, organ, and Christmas choirs;

Rediscovering the real spirit of Christmas—love—that reaches out to enfold strangers with friendship; love that means trust between parents and children, husband and wife; love that is sometimes shared with laughter and sometimes shared with tears; love that knows forgiveness and love that means strength to live by each day.

Last year our daughter could not be home for Christmas, but I was comforted to read and reread a quotation from Henry Van Dyke which she had mailed to us earlier:

"I am thinking of you today because it is Christmas, and I wish you happiness. And tomorrow, because it will be the day after Christmas, I shall still wish you happiness. I may not be able to tell you about it every day, because I may be far away or we may be very busy. But that makes no difference—my thoughts and my wishes will be with you just the same. Whatever joy or success comes to you will make me glad. Clear through the year—I wish you the spirit of Christmas."

Most of all, happiness at Christmas is sharing the message of our Savior and His love. Let us thank God for His greatest gift and pray for peace—His peace—for the whole world.

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

For the first time during 1968, every month of the year at the 11-month period has noted more than \$2 million in Cooperative Program contributions.

Overall during the 11-month period, total mission gifts have increased nearly \$2.6 million or 6.08 percent; Cooperative Program contributions have jumped \$1.17 million or 5.14 percent; and designations have increased \$1.4 million or 7.17 percent.

Of the \$45.2 million total, \$27.7 million has gone to the Southern Baptist Foreign Mission Board to support missions work in 69 countries; and \$10.1 million has gone to the SBC Home Mission Board for nation-wide missions. Seventeen other SBC agencies, including six seminaries, also receive Cooperative Program funds and designated gifts.

The amounts reported do not include contributions for state and local missions, but only gifts channeled through the Southern Baptist Convention. (BP)

Southern Baptist datelines

Pastor proposes national newspaper

ATLANTA—A Dallas pastor wants Southern Baptists to start a national news publication, and he asked the Southern Baptist Home Mission Board here to initiate a study of its feasibility.

Neil T. Jones, pastor of the Shiloh Terrace Baptist Church and a member of the Home Mission Board, said he saw a need for a national periodical that would include all of the best features of our leading periodicals.

"Personally, I would like something like Time magazine," he said: "But I wouldn't want to prejudice the findings of the committee.

"We have a 'great story to tell, but we are just telling it in little pockets. There's too much fragmentation in our periodicals."

Presently most agencies of the denomination have one or more publications, many of them with the same target audience in mind. In addition, each state convention has its own weekly newspaper.

"No one is telling the whole story, and too often the periodicals we have give the appearance of cheap tracts. We have professionals with the ability, but we need to create the vehicle," he suggested.

Jones said he realized the project was bigger than the Home Mission Board, "but you have to start somewhere, and this is the only group I'm a member of that counts."

Executive Secretary Arthur B. Rutledge, in commenting on the motion, said that while it would not be the mission agency's place ultimately to implement such action, it could initiate the study. (BP)

Texas Baptists vote loan board approval

DALLAS—The Executive Board of the Baptist General Convention of Texas unanimously accepted a special report on the activities of the Baptist Church Loan Board following a tense confrontation with a Dallas pastor, Herbert Howard, who charged the loan agency with fraud and conflict of interest.

Howard also intimated that the investigation was hampered by "cronyism" among committee members charged with the responsibility of administering and sustaining the Church Loan Association during several months of crisis.



SHOVELS OF SAND fly as construction begins on the Walsh Medical Center at Southwestern Theological Seminary. Participating, left to right, are seminary President Robert E. Naylor, Student President Charles Lloyd, Contractor Herman Smith and F. Howard Walsh, seminary trustee, for whose family the new structure will be named. (Photo by Dave Clanton)

Future expansion planned at Ft. Worth

FORT WORTH—Trustees of Southwestern Baptist Theological Seminary re-elected officers, heard committee reports, raised faculty and staff salaries, and made plans for future expansion during their semi-annual meeting on the seminary campus here.

James E. Coggin, pastor of Travis Avenue Church, Ft. Worth, was re-elected chairman; Ralph M. Smith, pastor, Hyde Park Baptist Church, Austin, Tex., vice chairman; and seminary business manager Wayne Evans, secretary.

The financial committee report showed total assets on July 31, 1968,

of \$18,964,541. Of this \$6 million-plus is endowment.

F. Howard Walsh, of Fort Worth, chairman of the building and grounds committee, reported construction under way on several new parking lots and the medical center.

Plans for a new Children's Building were reviewed and the renovation of Price Hall discussed. Both projects are scheduled as soon as funds are available. Walsh also reported the early construction of a president's home.

In the president's report to the trustees, Robert E. Naylor cited the largest fall enrollment since 1961. The 1,735 students represent an increase of 121 over 1967. (BP)

Southern Seminary in Southern Association

ATLANTA—Southern Seminary, Louisville, and two Baptist colleges have been accepted as newly accredited members of the Southern Association of colleges and schools, which held its annual meeting here.

The seminary, accredited by the American Association of Theological Schools since 1937, was accepted by the Southern Association under the "special purpose institution" category.

Baptist colleges accepted into the association were: Houston (Tex.) and Mobile (Ala.) Colleges. The Baptist College at Charleston (S. C.) was recognized as a candidate for accreditation. (BP)



Arkansans graduate from Southwestern



MR. ECHOLS



MR. PETTY



MR. DIPERT



MR. DARR



MR. BENHAM

FIVE Arkansans will receive degrees and diplomas during the mid-winter commencement services at Southwestern Theological Seminary, Ft. Worth, Dec. 29: Melvin Burl Echols, son of Mr. and Mrs. C. B. Echols, Little Rock, will receive the diploma in theology. Peter L. Petty, former Arkansas pastor for seven years, will receive the master of religious education degree. William Dan Dipert, son of Mr. and Mrs.

Dan R. Dipert, Damascus, will receive the master of religious education degree. Johnnie N. Darr, son of Mr. and Mrs. Arthur Darr, Charleston, will receive the bachelor of divinity degree. David Donald Benham, son of Mr. and Mrs. O. Hoyt Benham Jr., Van Buren, will receive the master of religious education degree.

Foreign Board sets record; 247 missionaries appointed

The Southern Baptist Foreign Mission Board, meeting in Richmond, Va., December 5, appointed 21 career missionaries and employed 18 missionary associates, bringing to 247 the number of missionaries given overseas assignments in 1968. This year's figure sets an all-time record, and this is the second consecutive year in which records have been set. Last year it was 222; the next highest number was 220, in 1965.

The total Southern Baptist missionary force now stands at 2,378 (including 2,130 career missionaries and 248 auxiliary personnel).

Regarding the 1968 missionary ap-

pointments, Dr. Baker J. Cauthen, executive secretary of the Board, said, "This large number of appointments indicates that people are ready to commit themselves for involvement in world need."

He expressed gratitude for the auxiliary roles—the journeyman and the missionary associate programs—which permit young people just out of college and persons beyond the normal age of appointment to realize their yearnings to do mission work overseas.

Dr. Cauthen also said that Southern Baptist involvement in overseas service is not restricted to the appointment of missionaries. Many Southern Baptists have during the past year par-

ticipated in special projects in evangelism and church development under the direction of the Foreign Mission Board. Seminary and college professors have gone overseas during sabbaticals to render helpful service.

Doctors have gone overseas for a month or more at a time, at their own expense, to relieve critical personnel shortages. Laymen have traveled to mission fields to participate in conferences designed to strengthen the Christian witness, particularly in connection with the Crusade of the Americas, a hemispheric evangelistic endeavor, which after years of preparation reaches its climax in 1969. Pastors have gone out to serve English-speaking churches.

Arkansans among the appointees are missionary associates Sue Lakey Blackwood, for Costa Rica; Betty Steely Blanton, for the Bahamas; and Elinor Easley Hill, for Kenya.

Foundation trust funds exceed \$10 million

NASHVILLE—The Southern Baptist Foundation meeting here, for its 23rd annual session reported that the total trust corpus held and managed by the service agency exceeded the \$10 million mark for the first time in 1968.

It also noted the largest increase in the total trust funds since the foundation was established.

Actual amount of the total trust corpus at the end of the 1968 fiscal year, Sept. 30, was \$10,206,536. It was an increase of more than a million dollars over the 1967 corpus of \$9,121,101.

A ten-year record of growth in the foundation's annual report showed that the total trust corpus has more than doubled during the past decade, from

\$4.3 million in 1959 to the current \$10.2 million.

Income earned for the Baptist agencies, endowment and annuity beneficiaries, totalled \$503,129 last year, marking the first time the income exceeded half a million dollars. Ten years ago it was \$155,272.

The average rate of return on the general fund investments continued to increase, with a rate of 5.92 percent for the year. The rate of return was considered excellent by the foundation's investment committee. Compared with 10 years ago, it was 5.09 percent.

During the meeting, directors discussed the need for more emphasis on trying to influence all of the agencies of the Southern Baptist convention to

use the investment services of the Foundation, especially by placing their reserve funds in the Foundation for investment.

"I believe that the convention agencies are losing at least \$1 million a year by not allowing the Southern Baptist Foundation, with its high record of return to invest their funds," Kendall Berry, executive secretary of the Foundation told the directors.

He added that since the foundation's fiscal year ended Sept. 30 with \$10.2 million in the corpus, the total has since risen to more than \$11 million.

The foundation is a service agency of the Southern Baptist Convention, investing reserves, endowments and trusts for all Southern Baptist agencies, and administering trusts and endowments on behalf of individual donors who wish to support Southern Baptist causes. (BP)

School Of Pastoral Care Begins Classes Jan. 6



Dr. J. Don Corley

Dr. J. Don Corley, Director of Pastoral Care, announced that the Center's School of Pastoral Care had enrolled six students for its first class which begins January 6, 1969. The students are: Rev. Thomas Langley, Mt. Zion Baptist Church, Paragould; Rev. W. Richard Vestal, First Baptist Church, Monticello; Rev. John M. Jackson, Park Hill Christian Church, North Little Rock; Rev. Dorsey Crow, First Baptist Church, Marshall; Rev. Homer Bradley, First Baptist Church, DeWitt and Rev. W. H. Hurd, Baptist Chaplain, Arkansas Tuberculosis Sanatorium.

Dr. Corley said the six pastors who have enrolled in the school have an average of 25 years of ministerial service but feel the need to continue their education in an effort to meet the ever changing needs of their congregations.

The academic phase of the course will include seminars, literature reviews, physician lectures and group discussions on such subjects as: The Art Of Ministering To The Sick; The Nature Of Illness; The Bible In Pastoral Care; Religious Factors In Personality; The Use Of Interviews In Pastoral Care; The Critically Ill And Dying Patient; Principles Of Pastoral Counseling and The Pastor's Role. In conjunction with the academic program, the ministers will apply what they have learned, by rotating through the service areas of the hospital.

Because of travel distances involved, five of the ministers will be living in the hospital in quarters provided by the School.

Dr. Corley said that the next class would begin March 31, 1969 and would also be limited to an enrollment of six students. Interested applicants should contact Dr. J. Don Corley, Director of Pastoral Care, ABMC.

DECEMBER 19, 1968

Corporation Holds Third Annual Meeting

The fifty-man Corporation of the ABMC System held its third meeting in the Student Union Building, Tuesday, December 3. Mr. A. James Linder, president of the Board of Trustees and president of the Corporation, presided at the meeting. He gave a report on the operation of the Corporation during the year since they last met, including the management of real and personal property owned by the Corporation and the report of the nominating committee for membership to the Board of Trustees.

J. A. Gilbreath, Executive Director of the ABMC System, reported on progress of planning to build a new 500-bed medical complex in the west-

ern part of Little Rock. He pointed out that the present facility is being occupied at approximately 88% capacity and listed new equipment and facilities put into use during the past year in order to maintain the progressive leadership of quality medicine the institution is accustomed to providing.

The Corporation meets annually to hear these reports and to elect members of the Board of Trustees to fill vacancies or expired terms created during the year.

Following the afternoon meeting, members of the Corporation and their wives attended the annual Corporation dinner held at the Pleasant Valley Country Club.

Merry Christmas To Daddy In Vietnam



Kathy and Darren Pierce do their early Christmas shopping for David who is in Vietnam.

In April of this year, Kathy and David Pierce had been married about three years and were expecting their first child when David was called into active duty with the Reserves. In September, he was sent to South Vietnam as a member of the 336th Ordinance and Ammunition Battalion and is stationed in De Nang, South Vietnam. He is scheduled to stay in South Vietnam until September 1969, and return to civilian life in April 1970. In the meantime, Kathy gave birth to their first son, Darren, in June of this year.

In November, Kathy was notified that she had been selected as one of 100 families to make a three-minute movie to be sent to fighting men in Vietnam. On November 11, Kathy and Darren went to the studios of KATV (Channel 7) and filmed a private

three-minute Merry Christmas message to David. Kathy was free to say anything she wanted to and, of course, to show off Darren. The film was finished and mailed to David in plenty of time before Christmas.

Ben Combs of KATV said the film would be shown to David in private and then he would be given the film to keep or to send back to Kathy and Darren.

Kathy is a 1966 graduate of ABMC's School of Nursing. Following graduation, she was assigned to the maternity nursing station at ABMC, where she has remained except during her maternity leave.

Safety Committee Report

Twenty-five departments and nursing stations received Safety Awards for the month of October. There were 35 accidents reported during the month, with emergency room charges amounting to \$270.75.

Those departments receiving Safety Awards for the month were: Patient Accounts, Finance, Administration, Cafeteria, Cobalt and X-Ray, Dietary, Medical Arts, Drug Store, Medical Records, Inhalation Therapy, Nursing Service Administration, School of Practical Nursing, Nursing Education Administration, School of Nursing, Occupational Therapy, Physical Therapy, Purchasing, Student Union and Pastoral Care.

Nursing stations receiving awards for the month were: 4-J, 4-G, Labor and Delivery, Nursery, Recovery Room, Day Nursery and Central Supply.

Memorial's Medical Staff Officers



Memorial Hospital's staff officers for 1969 are: seated, Dr. Frank R. Ludwig, chief of staff; standing, left to right: Dr. Bruce E. Schratz, vice chief; Dr. Jerry M. Young, secretary and Dr. H. Austin Grimes, chief-elect.

The medical staff of Memorial Hospital has elected the following doctors to serve as its officers for 1969.

Dr. Frank Ludwig, chief of staff; Dr. Bruce E. Schratz, vice chief; Dr. H. Austin Grimes, chief-elect; and Dr.

Jerry M. Young, secretary. Section chiefs elected for 1969 are: Dr. Michael N. Harris, chief of medicine; Dr. John H. Adametz, chief of surgery; Dr. Marion M. Church, chief of OB-GYN and Dr. Charles H. Kennedy, chief of general practice.

Baptist Book Store Branch In S. U. B.



Miss Dollie Hiett has set up a book store on the first floor of the Student Union Building. The books are on consignment from the Baptist Book Store. Miss Hiett retired from the Baptist Book Store in 1966 after having worked there for over 18 years.

The books are for sale and Miss Hiett said she would be glad to order a book if she does not have it in stock.

Pictured above is Miss Ramona Haralson, Student Practical Nurse from Atkins, Arkansas, discussing the purchase of a book with Miss Hiett.

Student Retreat Held At Ferncliff

Sixteen students from ABMC enjoyed three days of inspiration, fellowship and fun, at the all-student retreat held at Camp Ferncliff November 8-10.

The theme of the retreat was "Today" and was used by all of the speakers, to show the urgency of Christian witness. Among the speakers were Dr. Carl Wenger, chief of staff at ABMC; Dr. Tom Logue and Mr. Gerald Cound, of the State BSU Department and Mr. and Mrs. John Russ of Henderson State College. Dr. and Mrs. Orman Simmons gave their personal testimony in song and word. Dr. Simmons interned at ABMC and is now doing his residency at the University of Arkansas Medical Center.

Special music was presented by Jean Hemmert, a student in the ABMC School of Practical Nursing; SCA students, Becky Bice, Elaine Fry and Judy Williams and Lt. Doris Brown, a graduate of the ABH School of Nursing, now stationed at the Little Rock Air Force Base.

Sponsors of the retreat were Miss Juanita Straubie, Director of Student Activities at ABMC; Lt. Doris Brown and Chaplain Clampty of the Air Force Base. A similar retreat is planned for the early spring.

Memorial Auxilians Serving As Volunteers



New members of the Memorial Hospital Auxiliary serving as volunteers at the hospital are pictured above: seated, from left to right: Mrs. Lowell Whittington, Mrs. Harold Miller, Mrs. George Whittemore, Mrs. Juliette Scott, Mrs. Morris Daniel and Mrs. J. W. Weed. Standing, left to right: Mrs. Harry Anderson, Mrs. Ellis

Melton, Mrs. C. M. Boyer, Mrs. J. G. Edwards, Mrs. Gary Weir, Mrs. Herman West, Mrs. Wendell Price, Mrs. Walter Robertson, Mrs. D. H. Tipton, Jr., Mrs. Tom Fulton, Mrs. Harold Williams, Jr., Miss Virginia Owens, Mrs. Henry Retzlöff, Mrs. Charles Venus and Miss Alice Henderson.

Holiday Babies Receive Red Flannel Blanket



Melissa Renee goes home in a red flannel blanket presented by the Auxiliary.

Babies born at ABMC during the holiday season are presented with a red flannel blanket with "ABMC 68".

This procedure was started several years ago by Mr. L. L. Stewart and has been continued each year by the Auxiliary.

Pictured above is Mrs. Henry E. Selby of 29 Clement Drive, Little Rock, with her new daughter, Melissa Renee. Melissa weighed 8 pounds, 10½ ounces and was the third daughter of Mr. and Mrs. Selby. Mrs. Selby was also born at ABMC.

Christmas 1968

Christmas day for a hospital is not just another day with "business as usual" even though, in many respects, the many services performed everyday are necessary for the continued patient care for patients who are required to spend Christmas day in the hospital.

At ABMC, much hard work goes into giving the hospital a Christmas atmosphere and decor. The patient census will be approximately 250 and probably 400 - 500 employees will be on duty that day. In addition to that, approximately 1,000 visitors will come to the hospital during the day and 65 - 70 people will come to the emergency room for treatment. In short, Christmas at ABMC means more to more people.

The Christmas theme for this year is "An Old Fashioned Christmas." Christmas decorations are being put up throughout the hospital and will be judged the morning of Friday, December 20. The winners will be announced at the employees' Christ-

Group To Press For National Insurance Program

Headquarters for a Committee for National Health Insurance, which will press for enactment by Congress of a national health insurance program has opened headquarters in Washington, D. C. Establishment of the committee was announced by Walter P. Reuther, president of the United Auto Workers and chairman of the committee. Vice-chairmen of the group are: Michael DeBakey, M. D., vice president for medical affairs and professor and chairman of the department of surgery, Baylor University, Houston; Mrs. Mary Lasker, New York City and Whitney M. Young, Jr., executive director of the National Urban League. Additional vice-chairmen will be named as the committee attains its goal of 100 members. According to a spokesman, committee members will be drawn from a cross section of

professions and disciplines, professionals and consumer, to create a membership "as broad as our whole society." The full committee is expected to hold its first meeting in January.

Mr. Reuther said the organization will design a program and draft legislation. He called the existing health care system a "pre-Model T economic organization" that can't be made to run and "deserves to be replaced," and said that the national health insurance plan "should be designed so that its arrangements and finances encourage the development of organized medical teams and groups of professionals, technical and supporting personnel for the efficient and effective provision of comprehensive health care and encourage the efficient and economical use of manpower, facilities and supplies.

Tech Beauty Is Hostess



Dian Jankowski

Dian Jankowski, first runner-up in the Miss Arkansas Tech contest in 1966 and 1967, assumed her duties as hostess on the week-ends, Saturday, November 23.

Miss Jankowski lacks 20 hours receiving her degree in psychology,

mas party, to be held that afternoon, in the Medical Arts Cafeteria between 2:00 and 4:00 p.m.)

Mary Jo Rogers, instructor in the Practical School, is general chairman of the employees' Christmas party, sponsored by the Employees' Council. She said there would be continu-

with a minor in medical technology.

She is a graduate of Central High School and lives with her parents at 4 N. Meadowcliff in Little Rock. Her father is a design engineer with the Corp of Engineers and is doing the engineer designing of the dams being built on the Arkansas River Development Project.

Dian lists her hobbies as sewing, knitting, archery, golf, modern dancing and singing. She is a member of Oak Forest Methodist Church.

Before coming to work at ABMC, she worked as a social worker in the Head Start Program during the summer.

Gifts To ABMC

Recent contributions to the ABMC Open Heart Surgery Fund were received from the WMS of Immanuel Baptist Church.

Contributions to the Charity Fund were made by the First Baptist Church of Camden, Arkansas and the WMS of Second Baptist Church of Little Rock.

ous music and entertainment and food, catered by the Medical Arts Cafeteria.

Olga Combs, president of the Employees' Council, said she would like to extend an invitation to every employee to come to the Christmas party and join in the fun and fellowship.



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**ARKANSAS BAPTIST
NEWSMAGAZINE**

401 WEST CAPITOL AVENUE

LITTLE ROCK, ARKANSAS

Cover Story



'Home for Christmas'

Christmas has long held the lead as our greatest religio-family observance.

Our fondest recollections of Christmas celebrations center around the family and the church.

Our earliest memories go back to the time when we were little children and when the center of family love was particularly centered on us at this happy season.

Then there is Christmas for the older children—when many of them have accepted as Lord and Saviour him whose birthday we celebrate.

Still later, in the family cycle, there are young people in love. Christmas is an especially happy occasion for them.

Then there is Christmas for the young people who have pledged their troth to one another—"in sickness, in health—for better, for worse"—many of whom now find themselves in the interesting new role of parents at Christmas.

Through the years, there is a great effort to get back home for at least part of the Christmas season.

With all of the joys of Christmas there are also sorrows as the absence is noted of those who once were here but now have gone—many of them "to that land from whose bourne no traveler returns."

It is fitting that Christmas observance should be family-church centered. For it was into a poor family that Jesus was born, in "little town of Bethlehem," as he came to earth as the God-Man. And it is through Jesus Christ, as the risen and reigning Lord, that families can look forward to that grand and glorious reunion which awaits all of Christ's followers when Christ comes back to receive us to be with him forever.

May you have a joyous Christmas that is both family and Christ-centered.
—ELM



MRS. FAYE COX, 72, Harrison, died Nov. 8. She was a member of First Church, Harrison.

Survivors include her husband, Rev. J. Ernest Cox; three sons, Don L. Cox, Harrison, Burl E. Cox, North Little Rock, and Tom B. Cox, Harrison; four daughters, Mrs. Freda Blood of Virginia, Mrs. Mary Warmath, Harrison, Miss Dorothy E. Cox, Ft. Worth, and Mrs. Robert E. Martin, Nashville, Tenn.

MRS. ANNIE FARRIS BELOTE, 78, Cabot, died Dec. 5. She was a member of Second Church, Jacksonville.

Survivors include her husband, Homer Belote; two sons, Archie Belote, Jacksonville, and Buddy Belote of California, a daughter, Mrs. Hattie B. Johnson, Jacksonville; two sisters, Mrs.

Cora Gage, Pine Bluff, and Mrs. Ola Harrison, Bay.

MRS. WILLIE MAE HALEY, 59, died Dec. 4. She was a member of Parkview Church, El Dorado.

Survivors include her husband, Jim Haley; two sons, Fred Haley, McGehee, and Ben Haley of Chicago; a daughter, Mrs. Ruben J. Carter, El Dorado; two brothers, Haskell King, Louann (Ouachita County) and Charles King, Eudora; four sisters, Mrs. Irma Daymon and Mrs. Marie McCullough of Detroit, Mrs. Mattie Lee Riley, Bastrop, La., and Mrs. Aline Turner, Columbus, Miss.

MAMIE SALLEE BRYAN, 96, died Nov. 29, at Beeville, Tex.

She was the oldest living Southern Baptist missionary when she died. She was appointed to China in 1905. A talented musician and music teacher she left her influence on the musical programs of Chinese Baptist churches. She retired in 1937.

*Encouraging gains in the hiring of Negroes was recently reported in Louisville, Kentucky. This city's five largest companies report that 22 to 30 percent of all workers hired this year were Negroes. Comparative figures for 1966 indicated that only .8 to 8.6 percent of all workers in the 25 largest firms were Negroes. The executive director of Jobs Now, George Underhill, said that 42 cooperating companies have hired 338 Negroes since March. . . Underhill added, "Despite the fact that the majority of these workers were school dropouts with arrest records, most have become successful employes. . . Between 75 and 86 percent of those placed have retained their jobs." According to Underhill, "Many of the workers have never been inside a real place of employment before." (Courier-Journal, Louisville, Ky., Nov. 9, 1968)

*The Department of Health, Education and Welfare recently released a study of 175 million prescriptions written for elderly people in 1966 which showed that "\$41.5 million could have been saved if the doctors had prescribed by generic name rather than brand name." . . . C. Joseph Stetler, president of the Pharmaceutical Manufacturers Association, called the report "an illusion" which "has no documentation. . . and is based on the unproved assumption that prescriptions written by generic name cost substantially less." . . . Of the 409 drugs, most commonly used by elderly people, 67 could have been obtained at a cost distinctly lower than that of the brand name product. This would have resulted in a savings of 27.7 percent or \$41.5 million on these particular drugs. (Nashville, Tenn., Nov. 8, 1968)

No paper next week!

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

We are therefore including Sunday School lessons for Dec. 22 and Dec. 29.

Our next edition will be dated January 2.

A merry Christmas to all!



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The bookshelf

More Light on the Gospel, by George M. Lamsa, Doubleday, 1968, \$6.95

This consists of 400 explanations and clarifications of significant passages in the New Testament by one who speaks the language that Jesus spoke.

Says Dr. Lamsa, author of The Lamsa Bible, And the Scroll Opened . . . , and more than a dozen other books:

"When Jesus preached 2,000 years ago to his simple, illiterate followers, he spoke in plain, colloquial Aramaic—the language that today is spoken only by a handful of people in remote mountain areas. His message was clear and straightforward, easily understood by all who knew the tongue."

Here, Dr. Lamsa helps us to understand the Bible language in terms of today, and based on his own understanding of the ancient Aramaic.

The Christian, the Church, and Contemporary Problems, by T. B. Maston, Word, 1968, \$5.95

You may not like what Dr. Maston says about contemporary problems, but you will have a hard time disproving by the scriptures, what he says.

Dr. Maston, long the head of the Christian Ethics department at Southwestern Seminary, Ft. Worth, feels that our Baptist preaching is a lot better than our Baptist living. This is a weakness, he feels, that we share with other Christian groups that major, as we do, on "evangelism" and who pride themselves, as we do, on their theological conservatism.

Here Dr. Maston applies the Christian message and spirit to contemporary social and moral problems.

A Quest for Reformation in Preaching, by H. C. Brown Jr., Word Books, 1968, \$5.95

Years in the classroom teaching how to preach, and in the pulpit, preaching, have given Dr. Brown rare qualification for the writing of this timely book. He has kept in mind not only the seminary student preacher, but also the veteran preacher interested in revitalizing his preaching, as he has written this book.



A Christmas tree problem

BY EVELYN WITTER

Billy hoped he would not have to go to Christmas carol practice with Archie. Archie was the older boy next door. Billy didn't like him because he had pimples all over his face.

While Billy was thinking about Archie's unpleasant-to-look-at face, he heard his mother call, "Billy! Help me take the ornaments off this tree, please!"

"Do I have to?" Billy asked, coming into the living room where his mother was. "Mommy," he pleaded. "It's only two days before Christmas. If we take the tree down now, we won't have a tree for Christmas!"

"I know," his mother shook her head sadly. "But the tree has shed all of its needles. We can't use it this way."

"Can we get another one?" Billy asked eagerly, putting the last ornament into a box.

"I don't think so." Mommy gave him a little pat to show how sorry she was. "Daddy has to work overtime, so he doesn't have time to go shopping for another tree."

"You and I could," said Billy hopefully.

"I must stay home until it is time to go to the hospital for your baby brother or sister," Mommy reminded him.

Billy almost cried. He did want a tree for Christmas.

Just then the doorbell rang. Billy knew it was Archie. It was time to go to church to practice Christmas carols for Christmas Eve services.

Billy put on his snowsuit. Outside the house stood Archie with a sled.

"Hello, Billy!" Archie greeted him. "It's slippery out, so I thought you

could ride to church on the sled."

"OK," said Billy, plopping on the sled.

Archie picked up the rope that was tied to the sled. The sled glided along.

"It was nice of Archie to bring a sled and pull me all these blocks to church," Billy thought.

But Archie's pimples looked redder when the wind made his face cold.

After practicing all the songs for the Christmas program, Billy and Archie started to go to the sled. Billy spied some Christmas trees behind the church.

"Look! Christmas trees!" he shouted.

"The Men's Club sold Christmas trees this year," Archie explained.

"Our tree lost all its needles," Billy told Archie. "Now we won't have a Christmas tree."

"Maybe the Men's Club has one with good needles," Archie said.

"Maybe," Billy agreed. "But I don't have any money. And trees are too big to carry home. My mommy and daddy can't come to get it, anyway."

Billy walked over to the Christmas tree lot with Archie just the same. He wished they could have a Christmas tree for Christmas!

"Hello!" a nice man greeted them. "We're sold out of trees, boys."

Billy saw three trees piled in the far corner of the lot.

The man saw Billy looking at the three trees.

He said, "Oh, we are going to burn those three trees. One is too small, one is too crooked, and one has no branches on one side of it."

"Our tree at home lost all its needles," Billy told the nice man.

"Well, if one of these will do, help yourself," the man said.

"Do I have to have any money?" Billy asked.

"Of course not!" the man laughed. "We are going to burn them, anyway."

"Thank you!" Billy said happily.

Then he turned to Archie and said, "I like the one-sided one."

Archie dragged the one-sided tree to the sled. Then he took Billy's hand in his big hand and picked up the rope with his other hand. Together they walked back home.

Archie's hand felt strong and warm and friendly.

When the boys got to Billy's house, Archie put the tree in a Christmas-tree holder in Billy's living room. He put the bare side against the wall.

That night, when Billy and his mother and father finished trimming the one-sided tree, Billy stood back to look at it.

"It's pretty!" he exclaimed, jumping up and down with excitement. "The bare side doesn't show at all!"

"It's a lot like looking at people, isn't it, Billy?" Daddy asked. "If you look at the good side, you find out how nice they can be."

"Like Archie," Billy said slowly.

He was thinking about Archie. He was thinking about how Archie had brought his sled because it was slippery, how he had pulled Billy all the way to church, how he had helped bring the tree home. He remembered how Archie had held his hand so he wouldn't fall on the ice, and how Archie had brought the tree into the living room and put it in the stand.

"What about Archie?" Mommy asked.

"He's like our Christmas tree," Billy said. "His bad side is his pimples. But he's so kind and good to people. That's his good side. His good side is so nice, you forget all about his bad side."

Mommy and Daddy smiled.

Mommy said, "You leaned about trees today, but you learned something even more important."

"What?" Billy smiled back.

"You learned how to love people," Daddy answered.

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Good news about Jesus' coming

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

Life and Work

December 22, 1968

Isaiah 11:1-10.

The spirit of Christmas brings cheer to the heart of the Christian. However, the way Americans in general observe the Christmas season fills our hearts with embarrassment and sadness. There is a great chasm between the way it is observed and the way it should be observed. The secular observance speaks so loudly until the sacred aspect almost is drowned out. Drunkenness and the heavy emphasis on distilled spirits must grieve the Holy Spirit. The merchants perchance enjoy the season most of all because the ring of the cash register provides greater music to them than the church choirs can give forth to all people. Christmas is a time of commercialization to an unbelievable degree.

Therefore, the Christian is challenged today to focus Christmas in its proper Christian perspective. What should the birth of the Christ child mean to the believer? How should the day be observed? Make sure this is discussed in your Sunday School class.

I. The rule of righteousness (vs. 1-5)

The first point of Isaiah's prophecy is the descent of the Messiah from royal stock. The Messiah is to be born at a time when the fortunes of David's house are at their lowest. Nothing is left but the stump of the tree. Out of it is to come a "shoot" which is slender, insignificant and unimpressive at first glance. A descendent of David is to come at a time of humiliation and obscurity. But this lowly shoot will "bear fruit" (v. 1, ASV). In the humble beginning there lies a power which will carry it up to a great height. The twig will become a tree and this tree will have fruit. Consequently humiliation will be followed by exultation.

The Messiah is then described as to His character, (v. 2) and the nature of His rule (vs. 3-5). The Holy Spirit will equip and consecrate the Messiah. The word "Counsel" (v. 2) means the gift of forming right conclusions. The references to "fear" could mean "reverential awe" (see vs. 2, 3). One reference to Jesus which often is overlooked is the idea of Jesus as Judge. ("He judges", v. 3). He does not judge according to outward appearances, but on the basis of man's heart being right with God. His is a righteous kind of judgment (see vs. 4, 5). There is no greater descriptiveness relative to the

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character of God than the term righteousness. Please read Isaiah 51:8 at this point. He will execute justice to the weak, helpless and poor by pursuing a righteous course toward the oppressors of the poor. Recalling the Beatitudes reminds us that the meek are peculiar objects of His concern. The reference to the power of His words reminds us that He is the faithful and true witness (cf. Rev. 1:5; 3:14).

II. The prevalence and prominence of peace (vs. 6-9)

Most Old Testament scholars have taken these references to the animal world as being symbolical. The big question is whether these verses point to the first or second coming of Christ (or both perhaps). Reconciliation and peace are the resultant interpretation whether one takes a literal or symbolic view. This is also the interpretation whether one is thinking of the first or second coming of Christ.

Our attention in this entire lesson is directed toward the coming of the promised Messiah. Therefore let us see how these verses relate to the coming of the Christ child.

Only Jesus can bring peace. His birth was ushered in with the heavenly host exclaiming, "Peace on earth, good will toward men" (Luke 2:14). Is not the

picture of the wolf and the lamb dwelling together a picture of peace and reconciliation? Only when men are "filled with a knowledge of Jehovah, like the waters covering the sea" can they be at peace. Jesus makes one at peace with God, others and himself. Jesus gives the peace that passes all understanding, a peace that the world cannot give nor take away. A child's playing with a snake or adder (v. 8) paints a picture of peace which surpasses description. The fact that peace will prevail is attributed to the prevalence of the knowledge of God. Spiritual transformation comes when Christ is received in the human heart.

III. Blessing extended to the gentiles (v. 10)

Israel was to receive Christ so that the blessing might be transmitted to and shared with all men everywhere. Israel was not to think in terms of her being God's pet or an object of God's favoritism. Israel must share Jesus Christ with all people. Christ must cross national, racial, cultural and all boundaries. The most difficult lesson the Jews learned in the first century was the fact that Israel did not have a monopoly upon God's blessings. Never was it intended of God for the Messiah to be restricted only to the land of Israel.

Herein is a great question which should be emphasized today. Are we sharing Jesus and His great salvation with lost men everywhere?



The best is yet to be

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

The concluding lesson in the quarter is part two of the theme, "The Gospel in Promise." The lesson is from Isaiah and is a good "starter" for our January Bible Study. Isaiah is the great Messianic prophet and tells more of the coming of the promised Messiah than does any of the other prophets in the Old Testament. He provides some of the world's greatest literature for his readers.

I. One of the servant passages (42:1-4)

There are examples when the word 'servant' applies to the nation of Israel (see Isa. 41:8, 9 for an example); the nation had been chosen as the servant and for service of the Lord God Jehovah. However the servant presented here is distinct from Israel. Note the strong individuality and marked personal characteristics. The conclusion is this: undoubtedly the reference points to the future Christ.

Isaiah presents a promised kingdom (pictured as the second David), a people of salvation (pictured as the second Israel), and the great person of history, the promised Messiah (pictured as the second Adam).

The great purposes of God toward all mankind are brought by Jesus to their full completion. God made man to carry out His purpose, love Him, bring glory to God, and do His will. The best that God can do for man is to give man the blessings of God and salvation through the Messiah.

Please note some facts about the person of 'the servant,' Jesus (v. 1):

1. He is God's elect. (God had a definite purpose in the sending of His Son.)
2. He is God's delight. (Perhaps a better translation would be, "whom my soul loveth".)
3. God's spirit will be upon him. (All Jesus' work and ministry was done in the power of the Spirit.)
4. He will bring out the right to the Gentiles. (God has no favorites and loves the Gentiles to the same extent as he loves the Jews.)

Verse two indicates that His manner of appearance will be quiet, gentle, and meek or humble. His ministry will require no forced trumpeting. As the

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old preacher in my home church once remarked, "He is more lightning than thunder."

The next verse refers to those whose life is hanging by a thread. He will not destroy the life that is dying out gently, but in reality will save it. God's truth applied to man's sin will bring the best out of a person. Jesus is referred to as "the truth" (John 14:6). The truth helps.

Verse four emphasizes that his rule is one of righteousness. Jesus is the righteousness of God and ultimately God rights every wrong of earth. Right will prevail because God is in control of the world he created.

II. His mission (61:1-3)

Isaiah 61 tells of the glory of the office or ministry which will be committed to 'the servant'.

Verses one and two remind us of Luke 4:16-21. Jesus left no doubt that he was the fulfillment of the Isaiah 61 passage. Jesus said, "This day is this scripture fulfilled in your ears" (Luke 4:21).

The passage begins with a reference to endowment of the Spirit upon Jesus. This would be a good place for each of us to begin as we search our hearts before God today. Is God's Spirit upon us? He should be. We should give ourselves completely over to the Spirit of God. How stupid to attempt to carry out the work of God without the power of God!

Note that the first mention following the reference to the Spirit is to preaching. Jesus is said by many scholars to have been primarily a teacher; however there are as many references in the life of Christ to preaching. His three-fold ministry was preaching, teaching, and healing. Note the mission of 'the servant':

1. To preach to the meek.
2. To bind up broken-hearted ones. (There are more in need of this ministry than you might imagine.)
3. To proclaim liberty to the captives. (Perhaps the primary reference is to those spiritually captive.)

Life and Work

December 29, 1968

Isaiah 42:1-4; 61:1-11

4. To give sight to the blind. (Both spiritually and physically. Dr. R. C. H. Lenski says this refers to men in dark dungeons who at last come to the light of day.)

5. To proclaim the acceptable year of the Lord. (This refers to the new era which the Messiah shall usher in.)

6. To execute judgment.

7. To comfort those who mourn.

Verse three depicts God's subjects as being people of joy. When God reigns in the human heart, man is rejuvenated. God is the giver of genuine peace and happiness.

III. God's triumph (61:10, 11)

God's servant joyfully gives forth the message of God's promise to His people. The Christian's attire is that of wearing garments of salvation and the robe of righteousness. When God contemplates the gift given to believers, he cannot hide his exalted joy. The future of God's people abounds in grace. The substance of God's promise is salvation and renown, which the Lord causes to sprout up before all nations, just as the earth causes its vegetation to sprout. The word in the mouth of 'the servant' is the seed. The soil is mankind. The enclosed garden could be representative of the church. The great force which causes the seed to germinate is God Himself, and the bearer of this seed is Jesus.

How wonderful that we also can scatter the precious seed of the gospel and witness the marvelous power of God at work in transforming lives. Please read Psalms 126:5, 6.



A Hallelujah Chorus

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International
December 22, 1968
1 John 1:1-4
Revelation 11:15; 15:3-4

Although the word "Incarnation" does not appear in the Bible, having been coined after the New Testament era had closed, the word does stand for one of the central doctrines of the New Testament. That New Testament teaching is that God entered into the human race by becoming a man in the person of Jesus of Nazareth. In introducing his Gospel, John wrote: "The Word (Logos) became flesh and dwelt among us and we beheld his glory."

The New Testament teaches that (a) Jesus was human; (b) he was divine; and (c) the two elements of his nature were completely fused so as to constitute one person. New Testament writers will not let us talk about the human side of Jesus as distinguished from the divine side, or vice versa. Jesus was not a dual personality; he was one person, fully human and fully divine.

As John wrote the opening verses of his First Epistle, he had in mind the false teachers of his day who were saying that Jesus was not really human but only seemed to be.

The word of life (1:1-4)

John has four basic ideas which he packs together tightly, much like one might bind together four pieces of spongy rubber to form the core of a hand-made baseball. Around this core he winds the string of connected ideas but when he is through with the paragraph, it's the four ideas which give bounce to his statement.

1. The Word of life is eternal and divine (1, 2). The Son has existed eternally as the Word of life. The author reflects here the same idea which he expressed more fully in the first verses of the Fourth Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God." The two emphases in these statements are that the Word is divine in essence and eternal in nature.

John also thinks of eternal life as abiding with the father and being manifested and made available unto us through Jesus Christ.

2. The Word of life was manifested in history in Jesus Christ. He "became flesh." In the Jesus of history, the holy

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character of God was expressed in human personality, thus enabling men to understand in human terms what God is really like.

3. John and others saw, heard, and touched Jesus (1:1, 2). In stressing this point John was refuting the heresy which denied the real humanity of Jesus. Three of the five senses he appeals to; sight, sound, and touch. Jesus was real, not an apparition but solid flesh and bone.

4. John's purpose in writing was to promote Christian fellowship (1: 3, 4). (a) He said that his fellowship was with the Father and with the Son. (b) He wanted his readers to join with him in fellowship. (c) He felt that Christian joy could be made complete only through the sharing of Christian fellowship.

The song of the lamb (Rev. 15:3, 4)

The fifteenth chapter opens with John's account of what he saw in heaven—seven angels with the seven last plagues which were to express God's wrath. But before the angels poured out their bowls of wrath, John saw—as another brief interlude of joy and assurance—a sea of glass mingled with fire and beside the sea the victorious saints with harps in their hands, a song on their lips, and joy in their hearts.

1. He is God the Almighty, because his deeds have been "great and wonderful."

2. He is "King of the ages," because his ways are "just and true."

3. All men shall fear and glorify him because he is the holy Lord,

4. All nations will worship him, because his judgments have been revealed.

The Song of Moses was sung by the saints in glory who had come off victorious in their struggle with the beast (15:2; see ch. 13). They look at the redemptive work of Christ from the other side of death, and they have nothing but praise for the Lord.

The eternal kingdom (11:15)

This last verse in our study introduces the seventh and last in the trumpet series having to do with the con-

summation. It is notable, however, that the end of earthly affairs is announced from heaven rather than portrayed or demonstrated. A "great voice" proclaims the end, that the kingdoms of this order have become the kingdoms of Christ. Earthly dominions have now passed to the heavenly dominion.

In the selection of the three passages for this study, the lesson planner's sought to gather up three phases of the Kingdom enterprise—its beginning with the birth and Incarnation of Christ; its continuation as powerful, just and true, holy, and universal; and its consummation. The kingdom which Jesus established is expanding and will finally be caught up into the higher order and become the Kingdom of Christ.

During this Christmas season we will do well to recall and be impressed by the thrust of this lesson, that the baby-boy who was born in a lowly stall in Bethlehem is now exalted in the throne room of the universe as King of kings and Lord of lords. Those who live in trustful submission to him while we are here will after death assemble before him up there, bringing not gifts of gold, frankincense, and myrrh, but casting themselves before him.

Evangelist available

Dr. B. Franklin Bates enters full time evangelism after 12 years as pastor. Since Jan. 10, 1965, Dr. Bates has pastored the Wells Station Baptist Church of Memphis, Tennessee.

Dr. Bates comes recommended by the leaders among Southern Baptists such as: Dr. C. Wade Freeman, Texas; Dr. Ramsey Polard, Memphis; Dr. Ralph Neighbor, Texas; Dr. Porter Barrington, California; Rev. Harold McGlammery, Rev. Jesse Reed, Arkansas; Dr. T. B. Lackey, Oklahoma; Dr. Paul Migs, Florida; Dr. Fred Kendall, Tennessee.

Write Dr. Bates, 5158 Kingswood Circle, Memphis, Tenn. 38128 for open dates.

A new heaven and a new earth

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The lessons for the fall quarter have been based on New Testament "writings of Faith and Encouragement." It is appropriate that the last lesson in the series should deal with the final abode of God's redeemed as described by John in the final two chapters of the Bible. John's view, along with that of Paul, was that any period of suffering in this life is not worthy of comparison with the joys of the next order (Rom. 8:18).

1. The New Jerusalem (21:1, 2). The chapter opens with a new Jerusalem coming down from God out of heaven, the old heaven and the old earth having perished. The passage means that the old order as we know it will have ceased to exist. It may have been a whimsical spirit which swept over John and influenced him to add, "And there was no more sea." Jews feared and disliked the sea; and John especially so, because fifty-five miles of unbroken water separated John from his friends on the mainland.

2. The New Tabernacle (21:3, 4). The new heaven, also called new Jerusalem and likened to a new bride, is now called God's tabernacle. The tabernacle, an Old Testament institution, symbolized the dwelling place of God; therefore, the passage means that God's dwelling place is with men (Weymouth translation). God dwells with his people and is the people's God while they are God's people.

In the eternal order God is to dwell with his people in blissful communion. Any tears left over from sorrows in this life will be forever wiped dry, because tears belong to the "former things" of the old order which are to pass away.

The city that's all new (21:5-7)

1. God announced that all is made new, his promises trustworthy and true.
2. The eternal God promises free water at the fountain of life.
3. The person who overcomes sin and Satan will receive the heaven as a heritage, the eternal one to be his God.

The city supreme (21:22-27)

1. There is no temple in the city (v. 22). Since God actually dwells within the city, there is no need to have a temple to symbolize his presence. The Lord Almighty and the Lamb are the temple.

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In the next order we shall have attained ultimate reality when symbols will have given way to reality.

2. There is no sun there (v. 23). A statement such as this should not be used as evidence that heaven is to be located outside the solar system. Is heaven a place located somewhere within the confines of this physical universe? We don't know and seemingly won't be able to find out until we experience death. It is primarily a state of being, although one cannot think of it as not being a place also.

What John means is that the city is illuminated by the glory of God and the Lamb. All its needs are supplied by God through the redeeming Lamb. Heaven is not dependent on any external sources but is complete within itself—self-sufficient. Moreover, its light is perpetual and there will be no night.

3. There is no danger from without (v. 25). Heaven is a place of security, the result being that all its inhabitants dwell in serenity with the peace of God upon them and within them. Since there is no possible danger from without, the gates are not closed by night. Also, there is no night.

The days of our lives upon earth are lived out in a climate of danger. There is the danger that one will lose his health, his wealth, his position, or his family; but the person who learns how to maintain his peace of mind and serenity of soul amid the threats of this earth will be better prepared to enjoy the perfect peace of the next.

4. There is no evil within (v. 27). Among its inhabitants there is not one who is morally filthy, not one who is religiously degraded, or not one who is intellectually false. (Sounds like a good set of neighbors!)

Only those whose names are recorded in the Lamb's book of life—God's register of the redeemed—will be there.

5. Summary.

(1) Heaven, as the eternal abode of God, is specially designed for the permanent abode of the people of God (see John 14:2).

(2) Any place where God is ever

present and where darkness, danger, and evil are never present has to be the very best.

The royal invitation (22:17)

1. The Spirit of God and the Bride of Christ (heaven) unite their voices in issuing the invitation to come there.
2. All who hear the invitation are authorized to invite others to come.
3. All who are thirsty are invited to come to the fountain.
4. All who desire to come may partake freely of the water of life.

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WITH Hollywood using so many biblical themes, you'd think more people would be bragging about having read The Book.

—ARK-E-OLGY by Gene Herrington

That's life

To err is human. To blame it on someone else is politics.

Mis-dated

A top executive had acquired a new secretary. Upon being called out of town suddenly, he told her to write Allis-Chalmers in Milwaukee and inform them that he wouldn't be able to keep their appointment.

Upon his return he found this carbon: "Alice Chalmers, Milwaukee, Wis.: Alice: I'm off for Texas and can't keep our date."

Horrified, he immediately telephoned Allis-Chalmers. "I hope you haven't received a certain letter."

"Received it?" was the reply. "It's been on the bulletin board for three days!"

What's that?

She: Don't drive so fast, dear!

He: Why not?

She: That policeman on the motorcycle behind us can't get by!

Wee wisdom

Teacher: Johnny, can you tell me what a hypocrite is?

Johnny: Yes, ma'am. It's a boy who comes to school with a smile on his face.

Church	Sunday School	Training Union	Ch. Adms.
Alexander, First	87	32	
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Mt. Olive	289	188	1
Dumas, First	298	50	
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Ebenezer	164	61	
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Second	219	87	4
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Nettleton	294	182	3
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Geyer Springs First	584	229	1
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Pine Bluff, Centennial	267	110	6
First	808	189	
Green Meadows	80	86	
Second	199	77	
Watson Chapel	206	98	3
Rock Springs	74	60	
Russellville, First	861	267	2
Sherwood, First	176	76	
Springdale, Berry Street	100	84	
Caudle Avenue	115	88	
Elmdale	858	82	3
First	382	120	1
Oak Grove	55	87	
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CHRISTMAS FOR CHRIST



Questionable

Customer: "Remember that cheese you sold me yesterday?"

Grocer: "Yes, madam."

Customer: "Did you say it was imported or deported from Switzerland?"

MISSIONARIES, MONEY, AND LOTTIE MOON

Zambia welcomes American friends

PHILADELPHIA—The American Friends Service Committee has announced the signing of an agreement with the Zambian government to begin a self-help housing program in Zambia.

"It is most significant that we have been able to sign such an agreement with Zambia, since only one other U. S. private agency is operating there," an AFSC spokesman said.

The Quaker service organization has proposed a three-year demonstration program to relieve the housing needs caused by mass migration from villages to industrial centers. The project site will be in the town of Kafue, a planned industrial center in the southern part of the country. (EP)

Lutherans may unify campus ministry

CHICAGO—The campus ministry agency for the American Lutheran Church and Lutheran Church in America took an action here which could eventually lead to a unified campus ministry for the country's four major Lutheran bodies.

The agency, National Lutheran Campus Ministry was formed by the two denominations in 1966 shortly before the National Lutheran Council—through which they had conducted their campus ministries—was replaced by the Lutheran Council in the USA. (EP)



THE CHRISTMAS SPIRIT at Woman's Missionary Union headquarters in Birmingham, Ala., is captured in the little black trunk which belonged to Lottie Moon. Employees filled the trunk with gaily wrapped Christmas presents decorated with red envelopes for the Lottie Moon Christmas Offering for Foreign Missions. Goal for the offering is \$15,500,000. Mrs. W. W. Adams (left), missionary emerita, and Mrs. Lucy Ayers Pitman, daughter of the first Southern Baptist medical missionary, both knew Miss Moon well, as the three served together in China. When the Birmingham ladies visited the WMU office, Mrs. Adams told about the worn footstool and trunk. She and her husband had the job of disposing of Miss Moon's possessions after the exhausted missionary died Christmas Eve, 1912. Mrs. Adams later gave the mementoes to WMU.



Christmas Offering

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