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Arkansas Baptist State Convention

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ARKANSAS
Baptist
NEWSMAGAZINE

JANUARY 5, 1961



Plans For 1961

WE HAVE recently read an article entitled, "Crises in Religion." The article showed how Christianity had gone from crisis to crisis. However, there was always a voice, or voices, who sounded a clarion call and the people heard and followed the best course available to them at that given time.



DR. DOUGLAS

Our present-day Christianity is no different insofar as facing a crisis is concerned. There are vital issues before church people and they must be faced with faith and courage. People are moving to the cities because of industry. These people face a new way of life. They must choose between regular church attendance and worldly amusements. There is more difficulty in maintaining family devotions. These people also face house payments or rent, along with automobile payments.

There is always the temptation to use money that rightfully should be given to the church. With all the Sunday attractions and the many places to go on the Lord's day, thousands of church

members are absent from the worship services on Sunday.

To meet some of these problems, Baptists have designated 1961 as a year of Stewardship and Enlistment. During the year, special efforts will be put forth to help Baptists understand better what the Bible says about Stewardship and what God expects of his children. Timely emphasis, indeed!

There is no danger greater than the back-slidden condition of a church membership. Because when church people become too busy to serve God through the church and too selfish to give God a portion of their increase, that church is out of business.

Let us, as leaders, resolve that we will do our part in making this a real year of Stewardship and Enlistment.

The Stewardship reports keep coming into our office. We appreciate this response to our reminder. Many of those who have used the Forward Program of Church


Finance to emphasize Stewardship are filling out the regular report blanks and mailing them to us. But some who did not use the program to promote their budgets are also sending the results of their efforts.

All of these reports help us to help other churches who have not yet been able to do much along the doctrine of Stewardship. We can compile these reports and find out the results, then show them to the churches who are taking their first step into the field of finance.

Let us urge our readers to keep the reports coming in to our office at 401 West Capitol Avenue, Little Rock.—Ralph Douglas, Associate Executive Secretary

New Feature

WITH this, the first issue in 1961, we begin a new service for our readers—a weekly index of the contents of the ARKANSAS BAPTIST NEWSMAGAZINE. See page 24.



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

January 5, 1961
Volume 60, No. 1



SOMETHING NEW.—The new emblem for the enlarged Royal Ambassador program captures the interest of Nelson F. Tull, right, Arkansas Brotherhood secretary;

and his associate, C. H. Seaton, at the annual Brotherhood leadership meeting at Memphis, Tenn. The expanded program will go into effect in churches next Oct. 1.

Felix Judson Allen Dies At Hughes

FELIX Judson Allen, a retired planter and member of the board of deacons of 1st Church, Hughes, died at Kennedy Veteran's Hospital Dec. 4.

Mr. Hughes, 68, was a native of Rockford, Ala., but moved to Hughes in 1938. He was a former member of the Hughes City Council and was a Mason and Shriner.

Funeral services were conducted Monday in Memphis with burial in Birmingham, Ala., Tuesday.

He is survived by his wife, Mrs. Eva Rea Allen; one daughter, Miss Betty Rea Allen; Benton, Ark.; two sisters, Mrs. J. R. Stephens, Dothan, Ala., Mrs. Neal S. Murchison, Wetumpka, Ala. ■

The Cover



Ring In The New

OF all sounds of all bells, the most solemn and touching is the peal which rings out the old year. I have never heard it without a gathering up of my mind to a concentration of all the images of the past 12 months, all I have done or suffered, performed or neglected, in that regretted time. But on such occasion it is both more noble and more profitable to take a cheerful and reassuring view of our condition and that of humanity in general, laying aside futile reflections on past imprudence and mismanagement and resolving for the future to do our utmost in fulfilling our duty toward God and our fellow men.—Charles Lamb

Evangelism Is A Necessity

By Maple Avery

EVANGELISM is a must in the church. Southern Baptists have been characterized by a warm evangelistic spirit through the years. Somehow we feel that we stand in danger of losing this marvelous spirit. If and when we do, our denomination will go the way of some others. To some, evangelism and all that accompanies it is offensive. It does not meet with their high standards and tastes. Such folks have passed the rudimentary stage of Christianity and have progressed to that high and holy plateau where their souls can be fed only with ethereal bread that has no real body to it. When the majority of Baptists find themselves in this condition, they wave goodbye to the greatness that once belonged to the Bible loving, warmhearted Baptists.

There are not many people who hold membership in Baptist churches who would vote to do away with revival meetings. Most folks still maintain a conscience alive enough to keep them from voting to dispense with revivals, Sunday night, or Wednesday evening services. In actuality some are voting to do away with them since there is no desire on their part to give any support to such ventures. Other things today press for our time and talents. Other things seem to have a great deal more importance. Do not speak to me of revival if there is not in your heart a sincere desire to see a quickening of God's people and a renewing of our dedication to the Lord's work, for your words fall off my ears like water off a proverbial duck's back. Furthermore, it would be unwise for us to speak to God of our earnest desire for a sweeping spiritual awakening when our hearts do not really mean it.

What we need is the convicting power of God to grip each of us and lead us back to those places of fervor and zeal and love and determination which enabled us to live victorious, joyous, happy

F. M. Robinson Goes To Bauxite, 1st



MR. ROBINSON

REV. F. M. Robinson recently resigned at New Providence Church to accept the pastorate of 1st Church, Bauxite.

While at New Providence five years 87 people were added to the church roll, 75 by baptism.

He served two years as associational clerk for Mississippi county and was serving on the Arkansas Baptist Executive Board when he resigned. The past summer he went on a tour of nine countries and attended the Baptist World Congress in Rio de Janeiro.

His wife is the former Gertie Burks, daughter of Mrs. Jocie Burks and the late Mr. Burks, Benton. ■

Bequest To Church

Two houses and lots in Mena, 56 acres of land in south Lafayette county and one city lot in Ida, La., have been left to 1st Church, Mena, in the will of Mrs. Lois Herring Seales, a member of the church. Having spent most of her life in northern Louisiana she had been a member at Mena the past 10 years. ■

Christian lives in past days. This is revival. May we pray that it will come to each of us and to our churches collectively.

(Rev. Maple Avery is pastor of University Baptist Church, Abilene, Texas.) ■

FOUR hundred and fifty of Little Rock's business and civic leaders who attended the annual meeting of the Little Rock Chamber of Commerce recently, joined in reading in unison the following "Declaration of Responsibility":

'Declaration of Responsibility'

"When, in the course of time, a people become so concerned with their pursuit of rights that they tend to lose sight of the obligations which accompany these rights, it becomes necessary that they clarify their perspectives, evaluate their endeavors, and declare their equal regard for the performance of the duties which make secure these rights.

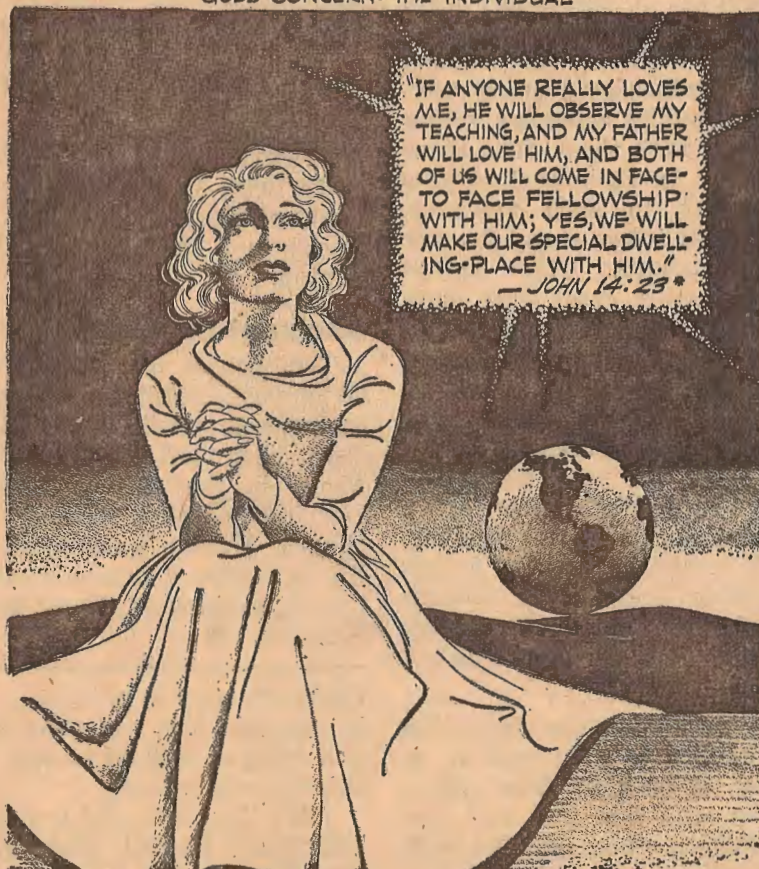
"Realizing that our forefathers were concerned not only with achieving these individual rights, but with guaranteeing them for all time . . . we must in our time turn our attention to combating an erosion of individual responsibility and occupy ourselves with a new devotion to duty—the age-old preserver of rights.

"We, therefore, the . . . citizens of Little Rock, Arkansas, assembled in the annual meeting of the Chamber of Commerce, do hereby resolve that we shall recognize responsibility as being co-equal with rights, and that with a renewed spirit—"The Spirit of '61"—we shall strive better to serve our city, our state and our nation."

We are convinced that the great need in America today is for Americans, blessed beyond all the rest of the world in rights and privileges, to shoulder the concomitant responsibilities that go with these. In the final analysis, the making of resolutions for a new year boils down to new resolves to shoulder our responsibilities in specific realms of our lives.

A mistake that the Hebrew people made across the centuries was to claim certain rights and privileges as God's chosen people, but at the same time to shirk the tremendous responsibilities inseparable from the high calling of God. And this is the sad mistake that we Christians, ourselves God's chosen people, continue to make to this hour. When we have the right attitude toward our responsibilities no one will need worry about our attitude toward our rights. And this is true regardless of where we live, who we are, what our race or nationality, and no matter what the outward circumstances of our lives. We can think of no better attitude of heart, as we face a new year, than earnestly to desire that we be found faithful as Christians in the daily facing of our personal duties that come with our opportunities.—ELM

GOD'S CONCERN: THE INDIVIDUAL



The Open Road

ROAD construction can be a great inconvenience to the traveling public. Detours are not only time consuming;



ELM

frequently, they are rough. And sometimes they are actually hazardous. They are always annoying, and it is the ones closest to home that frustrate the most. The detours you encounter on cross-country trips are painful at the time, but you soon forget

them. They come but once or twice in a lifetime. But how could you forget the detours that really fence you in—that lie between your house and your place of work—the ones you must travel once or twice a day, five or six days a week?

You soon come to accept the detour of your own community as a part of the daily grind. There is nothing else you can do. But you will never really be at ease as long as it is there. You can never be sure how much time to allow, to the split second, for your daily travel over it, for the huge earth-moving equipment and trucks of the road builders have the right-of-way.

Then, after what seems like an eternity, you start to town one day and find the detour itself barricaded. Suddenly you realize there is a new road open before you. The road that the builders have moved mountains to create is completed!

Such an experience I had a few days ago as I drove out of Lakewood and onto Highway 67W, on my way to the office. The new road lifted me up and over the old, opening new vistas. The remarkable elevation of a new overpass where once there was a quagmire made me feel for the moment that I was flying, no longer earth-bound. What a wonderful feeling! It was as if I had suddenly been liberated for a bright, new day.

There have been many detours in my life. Some have been as those on long journeys that were soon left behind. Others have been as those in the immediate, home neighborhood. And time after time I have had the joyous experience of suddenly finding a detour that I had thought permanent, closed and a wonderful new road of opportunity open before me.

We have all noted the "closed" sign on an old year. The new road of 1961 lies before us. As I turn onto this new highway I find my heart singing the third stanza of "Blessed Assurance":

*Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.*

Erwin L. McDonald

THE PEOPLE SPEAK

Prerequisite

RECENTLY, I read in our wonderful Arkansas Baptist paper that the commission of the American Baptist Convention said they felt a man should have 3 years seminary, 4 years of college before ordination. Well sir, I have a lot of confidence in you and I would like for you to give your views on this matter.

My heart is not bitter for I am a college senior and will enter the seminary next year. But it seems to me that a group of men are trying to set a standard for God's Call.

I believe this is unscriptural, unfair, and unchristian, because men like Billy Graham, J. Harold Smith, and many others never went to Seminary. Yet, God has used them greatly in His work. This group of men ought to be out winning souls and leave the calling of preachers to God. If this comes to pass then a man like Billy Graham would not be qualified to perform a marriage, or any of God's men after 1965 who did not have 3 years of seminary.

However I believe a man should go to school all the days that he can. May God forbid that weak men set a standard that some men are not directed by God even to follow. May our great Southern Baptist Convention never stoop to this. —Walter K. Ayers, Rt. 4, Box 311A, Conway.

REPLY:—Replying to your closing sentence: Don't worry, Southern Baptists never will go so far. But we are rightly doing more and more to encourage men who feel called of the Lord to preach, to get all the education they can. All we can secure is not enough.

—ELM

'Moral Softness'

TEN thousand thanks for your splendid editorial in the *Arkansas Baptist*, Dec. 15. My prayer is the other state papers will use this editorial.

We plan to have a photostat copy made and send out to many of our preacher friends here in Texas.

You are doing a great work. Thank God for you! — Freddie Gage, Houston, Tex. ■

BILL Lewis and Herbert "Red" Johnson recently conducted revival services at Calvary Church, Blytheville. Additions included five by letter and eight by baptism. Ten young people came for special service and there were 50 re-dedications.

THE PERSONAL TAX

The other day I asked a man about his church.

He said his wife was a Presbyterian, but he was not a member of any church.

I said, "You have your religion in your wife's name."

He said, "Yes, the personal tax is too high to have it in my name."

I have been thinking about this saying, "The personal tax is too high."

And I have decided that he spoke Much more truly than he dreamed.

Christ says, "Come and take up your cross."

But the personal tax is too high.

The church says, "Come, march in the ranks."

But—the personal tax is too high.

Then I thought — How many calls are coming in every day

To everyone in every way!

The Vacation Bible School needing helpers;

The prayer meeting needing pray-ers.

The Sabbath evening service needing attenders — and boosters.

And the Kingdom of God needing dollars;

And unsaved souls needing "carers";

And yet getting no helpers, no pray-ers, no attenders, no boosters, no dollars, no carers,

Because the personal tax is too high.

And then it all came over me—

What if Christ had refused to die

Because the personal tax was too high?

—C. C. Gunn

FIFTEEN girls were recognized when the Girls' Auxiliary of 1st Church, Almyra, held a coronation service. The theme, "The World in Our Hearts," was carried out with a poster of a large heart with a picture of the world in the center. Mary Jane Pearman and Martha Ann Cooper were crowned Queens. A reception was held following the Coronation. Rev. W. Coy Sample is pastor of the church.

THE BOOKSHELF

Danger Ahead, A Christian approach to some current problems, by C. W. Scudder, Broadman Press, 1961, \$3.25.

Can anything be more alarming than the level reached by crime and corruption in the United States? Yes, says the author, a professor in the Department of Christian Ethics, Southwestern Baptist Seminary, Ft. Worth, Tex.: the complacent attitude concerning this condition.

The author sets out to awaken the people to the seriousness of the situation, which, he believes, must precede any real improvement in conditions. Among the evil forces he sees as undermining our national character are racism; pornography, and beverage alcohol.

Three Broadman Starbooks (paperbacks) just off the press are:

1. **Special Day Sermons**, by Millard Alford Jenkins, \$1.

Reprinted from a book first published in 1942, this is a collection of sermons by the former pastor of 1st Baptist Church, Abilene, Tex.

2. **Flaming Fagots**, by Rosalee Mills Appleby, \$1.50, was first published in 1943.

Writes Grace Noll Crowell in the foreword: "Throughout these essays Rosalee Mills Appleby ever magnifies the One altogether lovely as she shares with us most generously from Brazil her vital observations of life and living."

3. **Hymns that Endure**, by W. Thornburn Clark, \$1.25, was first published in 1942.

Telling the stories of many of the hymns Baptists have loved across the years, Author Clark gives a brief biography of the author, in each case, along with the circumstances under which the song was written, and instances of the song's use.

Daniel T. Churchmouse, by Helen Symonds, Eerdmans, 1960, \$2.50.

This children's story is about the ups and downs between Daniel T. Churchmouse and Samson, the preacher's dog. Mrs. Symonds loves children and likes to write stories for their enjoyment. She has been active in organizing and directing Wee Kirk, a junior church of 1st Presbyterian Church, Defiance, O.

Stand up in Praise to God, Sermons on the Trinity, by Paul S. Rees, 1960, \$2

The author is a past president of the National Association of Evangelicals and was for more than 20 years pastor of 1st Covenant Church, Minneapolis, Minn. He is now a vice president of World Vision, Inc., with headquarters in Pasadena, Calif. This book consists of three sermons each on "Glory be to the Father," "And to the Son," "And to the Holy Ghost," concluding with a sermon on the Trinity, "To the Great One in Three." ■

Our Greatest Challenge

By Kendall Berry, Blytheville, Arkansas,

Layman Chairman, SBC Executive Committee

During 1960 many Southern Baptist leaders have been unusually concerned about the diminishing increase of gifts through the Cooperative Program even though designated gifts have continued to increase at about the same, or to an even greater, percentage that has been experienced throughout our Convention for a number of years.

Now we all know that various approaches may be taken, and charts may lead us one way or another, depending upon how much emphasis we place on the numerous figures that we employ in our graphs.

The old adage that "figures don't lie" is still as true as ever; but, in like manner, we may be prone to become discouraged too quickly if we only study one side of our multi-faceted denominational work now carried on by people called Southern Baptists.

The same God, who has allowed us to grow so much and make such progress in the past few years, is still on his throne, directing every turn of the universe and every action of mankind. We, of so little faith, need to put forth greater effort in seeking God's will in our lives and in our time.

Baptists have truly been favored during the past several decades, for which we should be most thankful. It is no time for us to think of ourselves as something special, or even as being favored over any other group; but rather a time when we need to get back to that old time zeal for winning lost men to our Saviour, forgetting the frills, comforts, or even the esteem with which we hope our fellow man holds us.

Of course, that does not mean that we as Baptists should not be honorable, upright, and cooperative with others in seeking to do good on this earth. It does mean, however, that the *motive* behind what we do must be right. Indeed, we must give ourselves over completely to the will of God before we can possibly do our best work

for Christianity as individuals or as a denomination.

As has been the case with numerous other groups, as history plainly reveals, we will no longer experience the progress our denomination could enjoy, unless and until *our main purpose* as Baptists is to serve God for the sake of helping to bring a lost world to Christ rather than for one instance ever making our primary purpose an attempt to build up a great religious group. Let's put first things first: *Christ for all men*, and all these other things will take care of themselves as we lose our will in that of our heavenly Father.

It certainly ill-behoves a layman from ever offering any criticism of our dedicated pastors throughout our Convention; but maybe some attention should be brought to bear upon the many pressures that often catch so many of our leaders in their grip until it becomes hard to distinguish what the will of God really is. We get into building programs, and God certainly wants us to honor him with worthy churches. We get so engrossed in our own local programs that we often cannot see the great need that is so urgent out on the mission fields, home and foreign, and surely God does not want any group to neglect the local situation. We get so worked up over organization that we often have no time to think about the problems and needs elsewhere, and this is no condemnation of organization. Organization has been a boon to Baptists, but let's not get so over-organized that we forget the purpose of that organization.

As God sits on his throne waiting for us to seek his divine will, why then do we stumble and falter, worrying about diminishing revenues and less conversions? God is ready, able, and willing to help us to see the light, his way, in a manner so magnificent that none of us has ever dreamed of what we as Southern Baptists can do if we but get on our knees and seek his will in all that we do.

We preach full submission to God's will, but are we practicing what we preach? Regardless of what we want; regardless of the position it may place some of us in, exalted or abased; regardless of our own egotistical opinions, as pastors, laymen, or denominational leaders; regardless of petty jealousies among churches and even our denomination agencies; yea, regardless of the cost: the sooner we seek God's will in unison the greater will be the rewards and the more quickly will those rewards be reaped—maybe not for any one individual but for all mankind for now and throughout eternity.

God is still on his throne, ever seeking a generation to do his will and put forth every effort to Christianize this lost world. Our opportunity is *today*. Life is so short. We can do so little by ourselves, but with God's help there is no limit. Shall we offer ourselves, in all sincerity? God will do the rest.

There has never been a greater challenge to any people than that offered the leadership of Christians. The challenge is to the leaders of the Southern Baptist Convention. Countless church members back in the grass roots sections are ready and willing to follow a greatly inspired leadership; and many, many millions of others will join in such a movement. Shall we miss this big opportunity, or shall we step upon the altar of God, willing to be criticized, ridiculed, and even martyred for so great a program?

Let's put first things **FIRST**, and other things will fall in place if we but place our faith in the Redeemer we preach to others. It's time to *practice* what we *preach*; it's time for *action*. This is *our day*. If we do not take up the banner and go forward, God will necessarily have to extend the challenge to others, and we of all people will be most miserable should we fail **NOW!**

No, the greatest problem facing Baptists, as well as all Christians, is not less revenues than we had anticipated. The greatest thing in any human being's life is, today as always, what are we doing with

(Continued on Page 24)

The New Year

WE HAVE READ of a little boy who was sent on an errand. As he was about to start, he paused in the doorway. "Mother," he said, "it's a new road. I'm not exactly afraid, but couldn't you go a little way with me?" The mother understood. She said quietly, "I'll go all the way with you, my boy." And so, with her, he walked the new path unafraid.

We are standing today at the starting place of a new road. And we, too, are looking up in the confident trust that we will not have to travel alone. Our concern for the future is not occasioned by anything that we foresee in the year that is ahead, but rather by what we know of ourselves from our experience in the past. Other years, so many of them, we have begun with noble resolutions and high hopes. But, as the days have come and gone, we have seen our hopes for ourselves one by one fade and grow dim, and we have settled back into the same old rut again. We have learned from disappointing experience that mere resolves will not change the fixed habits of life. If it is indeed to be a new year, there must be an inward change to meet it. There must be that complete transformation of which John spoke when he said, "Behold, I make all things new."

These words give to us the first message of a new heart. Many of us are saying as the old year ends and the new begins, "I am going to turn over a new leaf today." But before there can be a new year in our experience, there must be a new life in our souls.

Moreover, the New Year should bring with it the message of a new commandment. "A new commandment I give unto you, That ye love one another." One joy that Christmas always brings is the hidden goodness we see everywhere coming forth. Men and women whom no one would ever suspect of having a tender thought or a generous impulse, obedient to the call of their better natures, reveal depths of devotion and unselfishness which give us a new hope for humanity. We wish the inspiration might remain to bless and help us all the year through. And why may it not? The new commandment that our Lord gave us was not for one day, but for every day. It is to be the principle by which all life is to be guided.

Another message for the New Year is a new song. "And I will put a new song in their mouths." We think of a song as poetry set to music, but this is a later and narrower meaning of the term. Song as used in the Bible means the dominant note of one's life. For the New Year we need a new song.

—Stuart Nye Hutchison

Happy New Year

*I do not know, I cannot see,
What God's kind hand prepares
for me,
Nor can my glance pierce through
the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules he who notes the sparrow's
fall.*

*I know the hand that hath me fed,
And through the year my feet hath
led;*

*I know the everlasting arm
That hath upheld and kept from
harm.*

*I trust him as my God and Guide,
And know that he will still provide.*

*I know not where his hand shall
lead,
Through desert wastes, o'er flowery
mead,*

*Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's hand
Will bring me to his goodly land.
Farewell, Old Year, with goodness
crowned,*

*A hand divine hath set thy bound.
Welcome the New Year, which shall
bring*

*Fresh blessings from my God and
King.*

*The Old we leave without a tear,
The New we hail without a fear.*

Old Year, Good Night

*Old Year, good night! A faithful
friend*

*You've been to us, and heaven send
You peate, as through the noisy
night*

*You take your long and solemn
flight*

*Adown the path we all descend.
You brought us merry hours to
spend*

*In gratitude we would forfend
From you the thought of parting
slight.*

Old Year, good night.

*Good night, and when we, too, must
wend*

*Our midnight way your path to
attend,*

*Come, good Old Year, and bring a
light*

*To make our path a little bright,
Not here, not now, let friendship
end,*

Old Year, good night.

Brewers Concerned Over 'Dry' Program in Arkansas

REVEAL STRATEGY WHICH RESULTED IN INCREASED BEER CONSUMPTION

THE publicly announced purpose of the Christian Civic Foundation of Arkansas to "dry up" the state, along with the success of the Foundation in the formulation and promotion of its new program, is causing considerable concern on the part of certain "wet" leaders in the state.

This is revealed in the annual report of the Arkansas Division of United States Brewers to its Advisory committee for the year of 1959, a copy of which has just fallen into our hands.

The five-page, mimeographed report is signed by the Arkansas Division Staff, Roy Bosson, director; A. Haynes Richardson, representative; Jack Shelton, State representative; and Miss Jeannette Pollard, and bears the date of May 6, 1960. Accompanying the report are four pages of clippings on the activities of the Christian Civic Foundation, produced by photostat, featuring the fact that the Foundation is now organized in all counties, trains its leadership in workshops, is "infiltrating" the public schools with its education program, and has as its "real" goal, drying up Arkansas.

In a section of the report headed "Dry Activity" appears this interesting appraisal of the Christian Civic Foundation:

"New dry group, Arkansas Christian Civic Foundation, now organized in all Arkansas Counties under leadership of a conscientious retired Methodist minister, the Reverend W. C. [W. E.] Brown.

"Pattern of organization and ability of new group to get reputable citizens involved makes it an exceedingly dangerous group. Have announced publicly that their ultimate purpose is to 'dry up the State of Arkansas.'

"'Volunteer' teachers trained in Christian Civic Foundation sponsored workshops are gaining access to public schools with their programs, but in most cases are using authentic materials from Yale University rather than old-type WCTU propaganda. New approach is effective.

"New group has also announced publicly that they will sponsor legislation to do away with grocery store sale of beer."

BUT the report points to its own outstanding achievement "in bringing beer consumption to an all-time record high in Arkansas last year (1959) despite the fact that the state had an eight per cent loss in population, despite the closing of Ft. Chaffee near Ft. Smith in mid-year and the moving of 18,000 men and a tremendous payroll from that area, plus the closing of the Army and Navy General Hospital in Hot Springs and an eight-month long oil strike which crippled South Arkansas business."

The Arkansas Division reports that its off-premise grocery license program "resulted in a 46.9 per cent increase in the number of grocery stores handling beer"; that its "continuing sanitation program" resulted "in more than \$200,000 being spent in new equipment and clean-up of on-premise outlets."

Progress was also reported in the Division's advertising program "designed for the dual purpose of improving public acceptance and selling beer . . ."

Also reported was the launching "of a program to combat 'dry' propaganda infiltration into public schools" and the beginning of "an accelerated program of community leader contacts in both wet and dry counties."

NINETY NEW OUTLETS FOR BEER REPORTED IN STATE

ELABORATING on its off-premise grocery program, the Arkansas Division reported:

"Ninety new grocery stores, mostly major supermarkets, have obtained off-premise beer licenses since this program was started . . . a year ago.

"For the first time in history, supermarkets in El Dorado and Brinkley started selling beer. Stores in McGehee, Camden, Lake Village and Newport also were induced to apply for licenses for the first time, but were denied. These and other virgin areas will be explored again in more favorable periods.

"Full-scale boycott of Kroger Store in El Dorado broken through excellent industry cooperation when Kroger braved "dry" wrath to break into that market with beer. Other supermarkets now following Kroger there in merchandising beer.

"Numerous conferences with ABC Board and Director necessary to get licenses issued."

BEER ADVERTISING SHOWS BIG INCREASE IN NEWSPAPERS

SEVERAL Arkansas newspapers which previously had not accepted beer advertising changed their policy during the year to carry such ads, the report reveals.

"Foundation (U. S. Brewers Foundation, Inc.) advertising in Arkansas appeared regularly in 21 daily and 42 weekly newspapers and 13 special publications with a circulation of 540,745," states the report. "New type of recipe advertising has received excellent response and has been lauded generally by editors and publishers who are under constant pressure from 'drys' in many areas to drop beer ads . . ."

As a move to improve press relations, the Foundation reports, it entertained the National Editorial Association and Arkansas Press Association "with a bierstube and beer omelets at Hot Springs, this event being the most popular one of the national meeting. Arkansas Press was also entertained with a breakfast by Foundation at mid-summer meeting . . ."

'BEER BELONGS' GIVEN WIDE BILLING ON ARKANSAS TELEVISION STATIONS

AS A PART of its public relations program, the Foundation reports that it inaugurated a "new program of accelerated contacts with community leaders outside the industry" in both wet and dry counties. "Since this program was inaugurated," the report states, "a total of 600 Community Leaders have been contacted and told the industry's story in 65 of the state's 75 counties. Both 'wets' and 'drys' are contacted and the reception has been good no matter what the leaders' personal feelings may be. These leaders included contacts with school officials to combat dry propoganda and infiltration into schools. This program is paying dividends in better understanding."

According to the report: "Arkansas Division personnel made 27 appearances before civic clubs or groups with a program during the year, using both the films, 'Beer Belongs,' and 'Freedom Loving Land.' Foundation films were also run without charge on three major television stations during the year, with every station in Arkansas now having shown 'Beer Belongs' at least once and some as many as three times.

"State Chamber of Commerce Managers were entertained with a bierstube. Staff also participated in meetings of the Arkansas Municipal League, State Chamber of Commerce, Arkansas Farm Bureau Federation, and Associated Industries of Arkansas . . ."

Beer consumption in Arkansas was reported to have reached 367,266 barrels, "the largest in history, an increase of 7.8 per cent over 1958." This was reported to be a per capita consumption of 6.5 gallons, also the largest in Arkansas history.—*The Christian Citizen.*

New Liquor Control Laws Sought

By WILLIAM E. BROWN

Executive Secretary, Christian Civic Foundation of Arkansas, Inc.

WE WISH to alert all members of the Foundation throughout Arkansas to the importance of the coming session of the State Legislature. Preceding the Primary we sent a questionnaire to all candidates for office and we were greatly pleased with the response made to it. Most of the Representatives and Senators are in sympathy with efforts to give greater protection to our children and youth. We requested their cooperation in securing the following amendments to the liquor laws:



DR. BROWN

1. A law to prohibit the sale of beer and other alcoholic beverages in food stores.
2. A law to prohibit packaged liquor sold in drug stores.
3. A law to make it unlawful to possess in a dry county more than one-fifth gallon of intoxicating liquor.

We will also introduce a bill that is generally known as "the implied consent law." Several states now have this law and it is recommended by the National Safety Council. This measure requires anyone who secures a driver's license to submit to a chemical blood test when requested to do so by an enforcement officer. Failure to comply would result in the cancellation of the driver's license. In view of the seriousness of driving "under the influence" people generally favor the enactment of such a law.

WE alert all members of the Foundation throughout the state to give their Representatives and Senators and the Governor their encouragement in this matter.

We need to remember that liquor has a permissive and restrictive legality, and is nowhere in the world considered as a privileged business as is food and other merchandise, necessities and even luxuries.

Your executive director has received a wonderful response throughout the state in cooperation with our program of alcohol-narcotic education. We present an objective scientific study of this subject, the facts being based on the findings of national agencies and leading educational institutions. The material in our text is being incorporated in the following subjects: Physical Education, Health, Science, Home Economics, Agriculture, English, Human Relations and Civics classes, in the state's public schools.

Your director spends the most of his time in visiting schools and will in the next few weeks have visited all of the schools in the state.

(See Christian Civic Foundation, page 10)

THINK IT OVER

COST of all accidents since Repeal in 1933 is rated by the National Safety Council at \$150 billion. At least a fourth of this cost in dollars, as well as an equal proportion of the cost in lives, comes by way of alcohol. The crime cost in America today is \$22 billion annually. The use of alcoholic beverages is a factor in at least 70% of these crimes.—THE NEBRASKA ISSUE

* * *

"REPRESENTATIVES of the alcohol beverage industry frequently furnish liquor to fraternities and sororities across the nation to promote their products to young people," charged Rev. Thomas Shipp in a talk at the National Youth School of Moral Concerns, in Oklahoma City last Aug. 22-28. Mr. Shipp, pastor of Lover's Lane Methodist Church, Dallas, Tex., described this activity of the liquor industry as hidden promotion and pointed out that the average alcoholic begins at an early age.—ARIZONA CRUSADER, September, 1960

* * *

NEARLY all liquor propoganda is directed at youth and young adults, according to Glenn D. Everett, a Washington newspaper correspondent, who spoke at the annual legislative dinner of temperance organizations, in Lancaster, Pa., April 28, 1960. "That is why brewers have outbid every other advertiser for the right to carry broadcasts and telecasts of the games of every one of the 16 major baseball clubs," added Mr. Everett. ■

ANNUAL MEETING

The annual meeting of the Christian Civic Foundation will be held at Winfield Methodist Church, 16th and Louisiana Streets, Little Rock, Monday, Jan. 16, 1961, at 11 a.m. In addition to the 100 members of the board of directors, we are inviting and urging the attendance of officers of our county organizations. We also suggest that the county organizations invite their Representatives and State Senators to be our guests at this meeting. The high-light of the meeting will be a luncheon at 12:30 p.m., at which time a speaker of national reputation will present our annual message.

Your director urges county organizations to keep intact their corps of officers and their contact with the churches of their counties.

Developing Christian righteousness in Arkansas is the business of the Christian Civic Foundaton of Arkansas, Inc. To achieve this purpose will require and demand the best efforts of all who are committed to the Christian way of life.—From *The Christian Citizen* ■

Baptist Hour
Sermon Topics

January, 1961
Arkansas

Preacher: **Dr. Herschel H. Hobbs**
Theme: **The Christian Life**

- January 1—"Awake To The Dawn"
- January 8—"Are You Worth Saving?"
- January 15—"Turn Your Mirror Into A Window"
- January 22—"The Fine Art of Neighborliness"
- January 29—"Twenty - Six Words That Will Change Your Life"

City	Station	Time
Arkadelphia	KVRC	3:00 p.m.
Berryville	KTCN	10:00 a.m.
Conway	KCON	2:30 p.m.
DeQueen	KDQN	1:00 p.m.
El Dorado	KELD	3:30 p.m.
Fayetteville	KFAY	8:30 a.m.
Fordyce	KBJT	4:00 p.m.
Forrest City	KXJK	9:30 a.m.
Hope	KXAR	5:00 p.m.
Jonesboro	KNEA	6:30 a.m.
Mena	KENA	1:30 p.m.
Monticello	KHBM	3:30 p.m.
Paragould	KDRS	8:30 p.m.
Prescott	KTPA	1:00 p.m.
Siloam Springs	KUOA	7:30 a.m.
Van Buren	KDFD	10:00 a.m.
Wynne	KWYN	7:30 a.m.

"MASTERCONTROL"
Arkansas

Corning	KCCB	10:30 a.m.
Forrest City	KXJK	10:00 a.m.
Fort Smith	KWHN	12:30 p.m.
Little Rock	KTHS	4:35 p.m.
Paris	KCCL	4:00 p.m.
Prescott	KTPA	3:00 p.m.
Siloam Springs	KUOA	10:00 a.m.

Sat.

INTERNATIONAL SUNDAY
SCHOOL LESSONS

Paragould	KDRS	10:15 a.m.
Prescott	KTPA	

Rogers	KAMO	8:05 a.m.
Stuttgart	KWAK	6:30 p.m.
		Fri.
Wynne	KWYN	9:15 a.m.
THE ANSWER (1961 SERIES) - Arkansas		
Fort Smith	KFSA-TV	10:00 a.m.
		Sun.

Court Controversies

Of the 450 cases on the docket of the Supreme Court in the current session, 26 have some bearing on religion or religious freedom.

Items of religious significance include: the so-called "blue laws" prohibiting business and commercial activities on Sunday . . . the reading of the Bible in public schools . . . laws requiring the observance of religious holidays, such as Christmas and Easter, in public schools . . . distribution of information concerning contraceptives . . . and the case of a man in Maryland who has been denied the right to serve as a notary public because he is a declared atheist.

One of the most unusual questions relates to the Hutterites, a religious group which believes in communal living and common ownership of worldly possessions. Although the Montana Courts have declared that this organization should be taxed as a corporation, the Hutterites have appealed on the ground that their possessions represent religious property. (EP)

To Whom Give?

Once upon a time there was a stingy woman. She was a Baptist and her husband was a Methodist, so they went to her church every other Sunday.

One Sunday as they started to her church he said to her, "Isn't this the Sunday they take the offering for foreign missions?" "Yes," she said with irritation, for she being stingy, did not believe in foreign missions. "How much do you want to give?" he asked. "Give me a dollar," she said in a tone that indicated she did not want to give anything.

This was in the days before the Cooperative Program. The minister preached, and because she was not interested she sat near the back and did not listen. The church was warm and by the time of the special offering she was dozing. But even in her sleep she could see the deacon coming down the aisle to get the dollar she did not want to give.

Presently the deacon had reached her pew and she was about to lay her dollar on the plate. But as she looked it was not a plate at all. It was a nail-pierced hand waiting to receive her gift. Then looking up she saw, not the familiar face of the deacon, but a face of infinite tenderness and a thorn-crowned brow.

With a start she awoke. For the first time in her life she realized that she was not giving to the deacons or to the church or to foreign missions. She was bringing her gift to the Son of God.—from *Baring Cross* (NLR) church bulletin

Sometimes

*Across the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.
And yet he smiles so wistfully,
Once he has crept within.
I wonder if he hopes to see
The man I might have been.*

—Thomas S. Jones, Jr.

What To Do With Your Arkansas Baptist Newsmagazine



WHAT do you do with your copy of the ARKANSAS BAPTIST NEWSMAGAZINE?

The first thing we would suggest is that you read it (upper left), to keep yourself informed on Baptist and religious affairs. Baptists not only have a right to know, they have a responsibility to keep themselves enlightened.

Secondly (upper right) you may like to clip materials from the paper each week for your scrapbook. This will make the things of lasting value easily available to you.

Many keep a file of the paper (lower left). For a

few cents you can secure from a stationer a plastic binding for filing the paper in bound form. Those interested in further particulars about the binders should write to the editor. Bound volumes of the paper are far more to be desired now that the contents are carefully indexed each week and at the end of the year.

Finally, when you have read the paper, if you do not plan to clip from it or file it, you can pass the paper on to a friend. Whatever you do, do not discard your paper in the post office waste basket. This says to the public, "Here is a Baptist who is only nominal and who does not care about his church and its effort to win a lost world."

GREAT NEWS FOR HOSPITALIZATION

PAYS \$100 WEEKLY from FIRST DAY



NO WAITING PERIODS!

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstiners Hospitalization Policy, which will pay you \$100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's number 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you

get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstiners Hospitalization Policy, you would receive \$100 per week (or \$14.29 daily) in cash, as long as you remain in the hospital, if your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

BAPTIST LEADERS SAY—



DR. HYMAN APPELMAN, International Evangelist: "God was gracious enough to use me to lead Arthur De Moss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstiners' Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."



REV. VINCENT CERVERA, Widely used Evangelist: "I am amazed that your company can offer such a policy for hospitalization with so much benefit at so small a premium. It is made understandable when one considers the fact that the policy is sold only to non-drinkers. The plan stands head and shoulders above any Hospitalization Policy being sold today. I am delighted to give my endorsement to this Gold Star Plan. This is without a doubt the best."



DR. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most-grateful."

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with DeMoss Associates, World Mutual has underwritten this Gold Star Total Abstiners Hospitalization Policy.

This plan offered exclusively by

**DE MOSS ASSOCIATES
VALLEY FORGE, PENNA.**

"Special Protection for Special People"

NON-DRINKERS!! AT REDUCED RATES

LIFE to readers of ARKANSAS BAPTIST

AGE LIMIT!

NO SALESMEN!

For Proof of Service and Reliability, Read these Letters:

Mrs. Dennis McCloud, Yuma, Arizona—"We are thankful that we did have this insurance policy. With no other income while my husband was in the hospital, this check certainly helped out."

Mrs. Jettie Wilkinson, Palestine, Texas—"Thanks for your quick services. I am happy that I am a Gold Star member."

Nellie Fay Parker, Denver, Colorado—"I am glad to inform you that I received my benefits from your company and I was completely pleased in every way."

Emily C. Olson, Denver, Colorado—"I want you to know I greatly appreciate this check I received on my recent claim. When I took this insurance your Company was unknown to me, but I had faith in you because of the Christian testimonies in your ad. Now, I can and will gladly recommend you to my friends. Thank you and God bless you."

Mrs. W. R. Carson, Belzoni, Mississippi—"I want to thank you all for the wonderful way you paid me off when I was so sick at two different times in the hospital just a few weeks apart. You paid me over \$..... If it had not been for your help and kindness I could have never been able to pay my hospital and doctor's bill. Wish I could think of words to tell you how much I do appreciate what you did for me."

Mrs. Pearl E. Bates, Lake City, Iowa—"Thank you so very much for the check to help pay my hospital bills. I'm glad to have a policy with people whom I feel are really interested in their policyholders. Thank you also for your kindly wishes as to my recovery."

Check These Remarkable Features:

- ★ Guaranteed renewable. (Only YOU can cancel)
- ★ Good in any hospital anywhere in the world!
- ★ Pays in addition to any other hospital insurance you may carry.
- ★ All benefits paid directly to you in cash!
- ★ No health examination necessary.
- ★ No automatic age termination.
- ★ Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- ★ No limit on number of times you can collect.
- ★ Pays from the very first day in hospital.
- ★ No policy fees or enrollment fees!
- ★ Ten-day money-back guarantee!

Only conditions not covered:

Following are the only conditions this policy does not cover: Pregnancy, any act of war, pre-existing conditions, or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

Additional Benefits

PAYS \$2,000 CASH for accidental death.

PAYS \$2,000 CASH for loss of one hand, one foot, sight of one eye.

PAYS \$6,000 CASH for loss of both eyes, or both hands, or both feet.

PAYS DOUBLE the above amounts (up to \$12,000) for specified travel accidents!

Bank Reference: PEOPLES NATIONAL BANK

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION TO

ARB-11

World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: _____

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY	I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.
	Each adult age 19-64 pays → \$4.	\$40.	
	Each adult age 65-100 pays → 6.	60.	
Each child age 18 and under pays → 3.	30.		

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES VALLEY FORGE PENNA.**

Religion In Review

By Larry Ward

WITH 1960 silhouetted against the sunset sky, one major question remained unanswered — whether the issue in the United States had been that of “religion in politics” . . . or a case of politics tossing its hat over into the province of religion.

Some observers saw signs of both.

The year was marked from its earliest weeks with statements from church leaders and resolutions from church bodies on the question of Church-State relationship, particularly how this would be affected if the United States (as it did) chose its first Roman Catholic president.

As the year rolled on, such statements and resolutions increased in number, in fervor, in frankness.

But this specific issue was by no means the only instance of religion-in-politics (or politics-in-religion). The United States took a new look at its national purpose, and church spokesmen related this to Christian mission.

The nation continued its heel-dragging pace toward racial integration, and “sit-ins” in drug stores and libraries were paralleled by “kneel-ins” in churches. The pulpit was by no means silent on the issue, one way or another, but many voices were raised to remind that the Church itself in its visible form was still one of the least integrated of public institutions.

Another major issue in 1960 was birth control, and this too took on religio-political significance. The global birthquake continued, and the church studied its Christian responsibility while government watched public response influenced largely by religious belief. Protestants and Other Americans United for Separation of Church and State (POAU) said it would press a series of court cases in an effort to get a United States Supreme Court decision that birth

control is a constitutional right. Dr. Billy Graham said birth control was one of the answers to the “terrifying and tragic” problems of overpopulation, but declared it should be handled by private foundations and agencies and not as a “political issue.” A poll in Minnesota revealed that 77 per cent of the Catholics interviewed were opposed to having the U. S. help other countries by teaching birth control methods, while 52 per cent of the Protestants queried were in favor of such assistance.

A man named Caryl Chessman died, finally, in a California gas chamber — and many church spokesmen joined in the worldwide debate sparked by his execution.

And thus it went, throughout fast-paced months of 1960: socio-political events and trends brought statements from religious leaders and actions from church bodies.

But the strictly “intramural” aspects of religion also made big news in 1960. In the United States, church membership continued its upward spiral, with the 1961 *Yearbook of American Churches* statistics revealing an all-time record church and synagogue membership of 112,226,905. The boom in church construction continued, and year-end predictions were that the record pace would accelerate in 1961.

As always, denominational doings made big news. Church-State - and - Catholic - president statements enlivened the usual convention reports, but there was much significant action and decision in addition. There were mergers and rumors of mergers; one or two “emergers.”

A sampling of denominational activity: The United Lutheran Church in America declared in a 10,000 - word Holy Communion guide that “the time is ripe for Lutherans to initiate theological discussion with other Christian bodies regarding inter-communion.” Some 10,000 Disciples of Christ met in Louisville, Ky.,

and adopted a report “concerning brotherhood restructure” which could have far-reaching effects upon its internal structure and its ability to negotiate with other religious bodies concerning union.

The 154th annual synod of the Reformed Church in America turned down an invitation to merge with the United Presbyterian Church in the U. S. A.

In Edinburgh, delegates to the 400th annual General Assembly of the Church of Scotland approved by a slender margin (165-164) the principle that women should be eligible for the office of elder.

The Church of the Nazarene counted over 16,000 persons in attendance at the largest assembly in its 52-year history.

The Centenary General Conference of the Free Methodist Church of North America voted to organize overseas counterparts and an international fellowship.

The Conservative Baptist Association accepted 81 churches applying for affiliation, with the 52 newly-organized churches in the group bringing to 690 the number of new churches the CBA has seen organized in the past decade.

At its 75th annual meeting, the Evangelical Covenant Church of America mapped plans for a “Decade of Dedication,” with an emphasis on building churches.

And so it went, with big groups and small ones, making important statements, taking important steps.

But as always, names made news. Somehow 1960 seemed to be marked in an unusual way with familiar names from the world of religion in its obituary columns. Death claimed such church leaders as Reuben E. Nelson, former general secretary of the American Baptist Convention; Charles R. Erdman, moderator of the Presbyterian Church in the U. S. A.

during the modernist-fundamentalist controversy of the '20's; "Dr. Ida" Scudder, third-generation Dutch Reformed missionary to India; William H. "Bill" Alexander, pastor of Oklahoma City's "Church of Tomorrow" (First Christian); Benjamin Olmstead, editor of Free Methodist Sunday School literature; Halford E. Luccock, professor emeritus of Yale Divinity School who wrote under the famed pseudonym of "Simeon Stylites"; Mrs. Charles E. Cowman, noted devotional and missionary writer; and from the world of sacred music, Phil Kerr and Alfred H. Ackley.

The waning weeks of 1960 found the evangelical Christian world saddened with the loss of two Philadelphia stalwarts: Dr. Donald Grey Barnhouse and Dr. Percy B. Crawford.

Death also took religious leaders across the seas, such as W. E. R. Sangster, former president of the British Methodist Conference and of the London Free Church Federation; Toyohiko Kagawa in Japan; Methodist leader Peter K. Dagadu in Ghana; and the youthful Dean Denler, missionary in Hong Kong.

But the work of the Church went on . . . around the world. Evangelical enterprise in the United States moved steadily forward; Evangelist Billy Graham addressed record crowds in other countries; National pastors attended historic conferences in Japan, Colombia, Korea and Thailand.

There were setbacks. Minor rioting in the Congo flared up in sudden violence and warfare; mission agencies were driven out of fields in which they had labored for three-quarters of a century. Church groups in Korea held stormy sessions for the second year in a row. But by year-end, it appeared that the Church in both countries was returning to "business as usual."

And as 1960 faded away, it left an "inheritance" of problems for youthful 1961.

Some Protestants, still smarting under the label of "bigot," were wondering if they had to rebuild their "image" in the public

eye. The religious aspects of the birth control issue, ignored for a time for the larger political issue, were still unresolved. Racial integration was still in the news and on the Christian conscience.

But in the hands of the Christian Church in 1961 would be an even more important matter left over from the Year of Our Lord 1960 . . . and from the centuries that had preceded it:

There was a torch of truth to be handed over . . . a Great Commission still to be fulfilled.

Author Ward is vice president of World Vision, Inc., directing its program of Informational Services from its international headquarters in Pasadena, Calif. He is also executive secretary of the Evangelical Press Association, and director of E. P. News, serving the religious press throughout the United States and Canada and around the world. ■

Clear Creek Association

By Paul E. Wilhelm, *Missionary*

ARKANSAS Street Church, Van Buren, voted Dec. 7 to change its name to Second Baptist Church, Van Buren. Rev. Robert Morrison is pastor.

* * *

Larry Chesser, son of Rev. and Mrs. Charles Chesser of Kibler Church surrendered to the ministry recently.

* * *

Hagarville Church has called Rev. Bill Whitlege of Ft. Smith as pastor. Bro. Whitlege was formerly pastor of the Roseville Church, near Ozark.

* * *

The new two-bedroom caretaker's cottage is near completion at Baptist Vista Encampment grounds on Mulberry river. Three encampments are planned at these assembly grounds the coming year. Rev. Ben Haney, pastor, 1st Church, Ozark, is chairman of the assembly board.

* * *

A team comprised of Jerry Blaylock, member of 1st Church, Clarksville; Willis Jones, associational music director; and Paul E. Wilhelm, missionary, conducted a meeting recently at Spadra

Church in which Kathy, daughter of Pastor and Mrs. James Kent, was a candidate for baptism.

* * *

Rev. Jesse Reed, state evangelist, recently closed a revival with Oak Grove Church, near Van Buren. Among the 15 baptized was Daniel, son of Pastor and Mrs. J. W. Burrows. There was a total of 20 conversions. Mark Short, Arkadelphia, led the singing.

* * *

There were two professions of faith in a four-day revival conducted at Central Church, Altus, Dec. 7-11. Speaker was Missionary Wilhelm, with Associational Music Director Willis Jones in charge of the music. Rev. Elmer Linton is pastor.

* * *

Dr. T. H. Jordan, Arkadelphia, now retired, pastor for many years of 1st Church, Van Buren, was guest speaker there for both services, Dec. 25. Rev. Charles Graves is pastor. ■

Social Security

CURTIS R. Mathis, district director of Internal Revenue Service, has announced that ministers may obtain retroactive coverage under the Social Security Amendment effective on Sept. 13, 1960. A Minister's Waiver Certificate may be filed anytime before April 16, 1962.

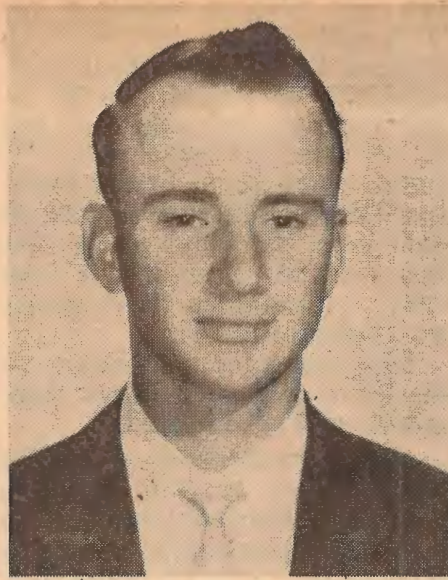
This will enable ministers who have previously not been covered, to obtain Social Security coverage beginning with the first taxable year after 1954 for which no certificate was in effect — but for which they reported ministerial earnings as self-employment income on a timely-filed return.

Ministers may secure additional information by contacting or writing the District Office, Internal Revenue Service, Federal Building, Little Rock. ■

1ST CHURCH, Lincoln, reports 30 additions by letter in the past year. Nine baptisms were recorded. Under the direction of Rev. James Powers, pastor, the church is remodeling the educational building.



GRIGGS



HOLLAND



DODD

Southern Baptist Theological Seminary, Louisville, will award 115 degrees during graduation exercises on Jan. 24. Students from 22 states will be presented their degrees from the Schools of Theology,

Church Music, and Religious Education.

Kentucky students top the list with 26 graduates followed by Alabama with 16, Georgia with 14 and Tennessee with 12. Arkansans re-

ceiving degrees are: James Harold Griggs, DeQueen; Master of Religious Education; Jimmie Lee Dodd, Little Rock, Th.D.; Robert N. Holland, Heber Springs, Bachelor of Divinity.

Globe-Trotting with Ginny . . .

Antonio Stayed On At Rivoli Seminary

By Virginia Harris Hendricks

RIVOLI-TURIN, Italy — (BP) — Antonio has many talents, but his most obvious one (at least to the visitors to the Italian Baptist seminary here) is that of gardener.

The seminary sits in one of the most beautiful natural gardens I

have ever seen. Dominating the grounds are the giant cedars. One grandfather cedar is from Lebanon!

Hollyhocks and roses add color. The sun plays on the yellow stucco of the three buildings. Ivy creeps about the old well and the remodeled coachhouse. Hundreds of birds broadcast their approval of such a glorious beauty spot!

Antonio's father was gardener of the estate before him. When Southern Baptists purchased it for a seminary, Antonio stayed on for board and room. He is over 70 years old, having poured out his years on the garden that is a living memorial to his talents.

No one denies that Antonio has genius in his field. But Antonio does not grow the most important, priceless product on that estate. The 18 students, taught by four professors, two American and two Italian, are the purpose and future

of the seminary. It is for them and for others who will follow that the property exists.

Each student there has a stirring testimony, for these young people must stand up for their Christian faith and religious freedom in defiance of a powerful majority that opposes them.

Ben Lawton and A. B. Craighead are the Southern Baptist missionaries who are assigned there with their families. The missionary children are sure that they have the most magnificent playground in all the world. Since our visit, my family is inclined to agree with them!

Record Construction

WASHINGTON, D.C. (EP) — U. S. Census Bureau showed that church construction set a new November record of \$94 million.

This represented a decline of only \$2 million from October, much less than the usual seasonal decline that occurs at this time of year as cold weather freezes construction activity in the Northern States.

Church construction was \$9 million above the mark for November, 1959.



Antonio . . . in the garden.

New Year Data

THE EVANGELISTIC Conference Program has been mailed to all pastors and missionaries. We believe it is a good program, and remember, it is for all church members who can attend.



MR. CALDWELL

Did your church observe "Soul Winning Commitment Day"

Jan. 1? Give us a report about the response.

Are you making any plans to make February, "Transfer Church Membership" month? Some literature has been prepared to help any church in this endeavor. Do you have yours? Write for more, if needed.

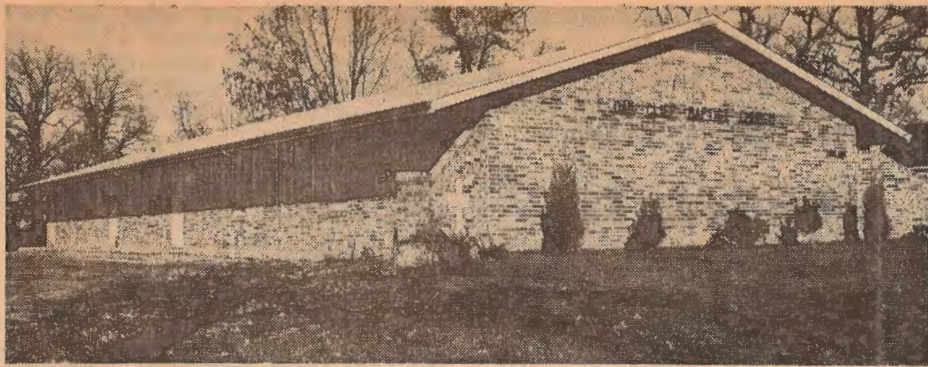
How about starting that mission this year? Is it too much to expect every church to do some practical mission works other than the regular services?

The Associational Evangelism Clinics are essential to launching a real program of evangelism. Each Associational Chairman has been mailed ample material for a good clinic.

The decrease in baptisms this year over the entire Southern Convention territory was near 10 per cent. But did you know that Arkansas' decrease was only 5 per cent. All states showed a decrease except about four of the new State Convention. Some states had around 15 per cent decrease. We shouldn't take comfort in our record, but it is twice as good as the average. — C. W. Caldwell, Superintendent. ■

LADY visiting prison, to inmate: "Won't the day you get out of here be the happiest day of your life?"

INMATE: "Well, I don't know lady. I'm serving a life sentence."



Concord Association

Open House Held At New Oak Cliff Church

OPEN HOUSE was recently held by the new Oak Cliff Church at the corner of Gary and Old Greenwood Avenue in Southeast Fort Smith.

Organized by Pastor Murl Walker and the Kelley Height Church June 16, 1960, with 16 charter members, the church today has 77 members with 107 enrolled in Sunday School and 63 enrolled in Training Union. It has a Brotherhood, RA's, GA's, WMS and Sunbeam Band.

The first unit of a four unit plant is 36 x 108 feet and is of brick-tile masonry. This building houses a temporary auditorium seating 250, baptistry, pastor's study, two offices and four departments. Three other departments are housed in other buildings already on the lot when it was purchased.

Members of the building committee were L. C. Goodman, Leroy Ibison, Ray Woodruff and Delbert Hill.

A GOLDEN WEDDING anniversary was recently observed by Mr. and Mrs. John Woodhull, active members of the Jenny Lind Baptist Church, in their home near Jenny Lind. The Woodhulls are lifelong residents of the Jenny Lind-Greenwood area.

The children are Mrs. Ed Carter, Fort Smith; Mrs. June Scott, Sallisaw, Okla.; Mrs. Lucille Henderson and Mrs. Wanda Kolb, both of Chicago; Jack, Elmote, Calif., Joe, Chicago, Bob, of Ft. Smith.

MRS. PHIL LEWIS, an active member of the Grand Avenue Church, was one of four featured soloists in the 136-voice Ouachita College choir that presented its

fifth annual performance of Handel's "Messiah" in December. Dr. James T. Luck was director.

THE OUTSTANDING MAN of the year award in Logan County has been awarded to Hal J. Kennamer, who has served as Superintendent of the Paris school system for the past 13 years.

Kennamer is a deacon in 1st Baptist Church and active in other activities of the church.

Mr. Kennamer was Arkansas' representative to the nation's education meeting in Washington, D. C. this year and was one of 63 educators in the United States to make the trip to Russia in 1959.

KENNETH WILLIAMS, who has served First Church, Porter, Okla., during the past three years,



MR. WILLIAMS

has accepted the pastorate of the 600-member Temple Church in Ft. Smith. He succeeds Richard Beam who resigned to accept a pastorate in Muskogee, Oklahoma.

The 34 year old minister is a native of Indianola, Okla., and has a B.A. degree from Oklahoma Baptist University. For the past 14 years he has served Arch, Choate Prairie, Platter, Kinta and McLoud churches, all in Oklahoma. The longest pastorate was with the McLoud Church. While here five years there were 187 additions to the church, 80 by baptism.

In the Porter church a new educational building was constructed. A church budget was set up. Receipts to all causes increased two thousand dollars each year. The Sunday-School was departmental-

(Continued on page 24)

Alarm Bell

PRELIMINARY BUT incomplete figures received from the annual letters seem to ring the same bell we have heard each year since 1955. The alarm-bell of a slow-down in Sunday School enrollment growth should be heard and cause concern in every heart.



MR. HATFIELD

Remember, this loss is not one in Sunday School membership, but a loss in the rate of growth. Southern Baptists and Arkansas Sunday Schools are still growing, but the growth is slowing down.

It is like a man getting a six hundred dollar increase in salary for several years, then suddenly the annual raise is reduced to three hundred dollars, then two hundred and finally to one hundred dollars. Still an increase, but much less of an increase.

We should not wait until we lose members to become concerned. We should re-examine the factors which produce better growth, revive those factors and move the line of growth back up again.

We do not lack prospects. We are in the midst of a population boom. We do not lack a message. We do not lack leaders who want growth. We do not lack "know-how" to produce growth.

What is our trouble? How can we turn our growth back up fast?

If I could answer this in the next paragraph, I would have it made, whatever that means.

It remains true that the Sunday School produces the main growing edge of a church. We know it is vital to keep on finding the prospects through a census, keep on enlisting additional workers and providing additional units in present or additional space. We know we must continue to train all our workers. We know that enrollment and attendance go up in di-

rect proportion to the increase in number of visits made.

Let the alarm-bell ring a real note of concern in your heart. —Lawson Hatfield, Secretary

A Smile or Two

Church Chuckles
by CARTWRIGHT

© CHAS. CARTWRIGHT

"Certainly I can be a Christian without going to church! Just name the Ten Commandments and see how few I've broken this week!"

Perhaps there are a few fortunate individuals blessed with such strong characters that they do not need the spiritual inspiration afforded by church worship. If such characters exist, we have yet to meet one. We doubt there is any such 'animal'.

Texas Brag

THE native Californian was showing a visiting Texas friend some points of interest.

As they drove through the famed Redwood forest with its towering trees, some as tall as a five-story building, the Californian remarked:

"What do you think of our state?"
The Texan answered, "It's a nice state, but tell me, when do we get out of this underbrush?"

Real Americans

A REFUGEE couple arrived in the United States several years ago with one dream — to become citizens. Through much red tape and years of study, they were patient and hopeful. Then one day, the husband rushed into the kitchen with the long-awaited good news.

"Anna! Anna!" he shouted. "At last! We are Americans!"

"Fine," replied the wife, tying her apron around him: "Now you wash the dishes."

Silver Lining

A WOMAN who had been bitten by a mad dog was advised in the doctor's office to draft her last will and testament. Apparently the Pasteur treat-

ment for rabies was doing her very little good. As the doctor treated her she wrote and wrote and wrote. Finally the doctor asked whether all these pages weren't constituting a very lengthy will.

"Will, nothing," the lady roared. "I'm making out a list of people I'm gonna bite."

Putt, Putt

A MAN and his wife were having a terrible argument.

"You're always talking about golf, golf, golf," she screeched. "You can remember your golf scores from 10 years ago, but you can't even remember on what day we got married."

"Sure I do," he yawned, "it was the day after I sank that 40-foot putt on the 16th hole."

Political Logic

"DAD, what's a traitor in politics?"
"Well, son, a traitor is a man who deserts our party and goes over to the opposition."

"I see. Well, what's a man who leaves the other party and comes to yours?"

"That's different, son. He's a convert."

Poor Economy

The stingiest man was lecturing the hired man for his extravagance in wanting to carry a lantern in going to call on his best girl.

"The idea," he scoffed, "when I was courtin' I never carried a lantern; I went in the dark."

The hired man proceeded to fill the lantern. "Yes," he said sadly, "and look what you got."

Stop, Look, Listen

"Where are some good places to stop on this trip?" asked the tourist.

"Well," drawled the farmer, "I reckon I'd stop at all railroad crossings."

Wonderful Assignment

Mrs. Smythe-Brown was making the final arrangements for her elaborate reception.

"Bridget," she said to her old servant, "for the first thirty minutes after six o'clock I want you to stand at the drawing-room door and call the guests' names as they arrive."

Bridget's face lit up.

"Very well, ma'am," she replied, "I've been wantin' to do that to some of your friends for years."

ARKANSAS HONOR CHURCH PROGRAM

Promoted by the Training Union Department



Davis

RALPH W. DAVIS, *Secretary*

R. V. HAYGOOD, *Associate*



Haygood

WHAT IT IS

It is a plan of promoting five important phases of Training Union work. A beautiful Honor Church Program diploma, 8½x11 in size, with space for five seals will be awarded and mailed to each church or mission which mails to the Training Union Department a completed quarterly report form for any of the quarters, October-December, 1960; January-March, 1961; April-June, 1961; July-September, 1961.

SEALS

Seals will be awarded at any time during the year when the requirements for that seal have been met.

Seal I—Youth Week

The church must observe Youth Week during the period October 1, 1960, to September 30, 1961. Upon receipt of the Youth Week report a seal will be awarded.

Seal II—Standard Unit

The Church must report at least one standard unit or department for at least one of the following quarters: October-December, 1960; January-March, 1961; April-June, 1961; July-September, 1961.

Seal III—Drills and Tournaments

The church must be represented in the 1961 associational eliminations of at least one of the drills or tournaments: Junior Memory-Sword Drill, Intermediate Sword Drill, or Young People's Speakers' Tournament. Associational Directors are urged to plan their elimination meetings during March just prior to the district conventions. The Associational Training Union Director should mail a list of churches participating in the associa-

tional eliminations to the Training Union Department.

Seal IV—Enrollment

The church must report a net increase of 10% in its Training Union enrollment over the enrollment reported in the annual letter, fall of 1960. Upon the receipt of the figures giving the 1960 enrollment and the present enrollment showing a NET increase of 10%, the award will be made.

Seal V—Study Course Awards

The church must request during the period October 1, 1960, to September 30, 1961, study course awards equal in number to 100% of the number of people enrolled in Training Union as reported in the annual church letter, fall of 1960, (all awards earned in the CHURCH STUDY COURSE FOR TEACHING AND TRAINING will count) OR a Training Union methods study course must be taught in the church during October 1, 1960, to September 30, 1961, using at least three different Training Union methods books.

A QUARTERLY REPORT FORM WILL BE SENT TO EACH TRAINING UNION DIRECTOR NEAR THE CLOSE OF EACH QUARTER

Southwestern Seminary Music Workshop

January 30-February 3, 1961

ANNUALLY, the School of Church Music of Southwestern Seminary, Ft. Worth, Tex., sponsors a church music workshop for ministers of music, church organists, and graded choir directors. Workshops of this nature provide the stimulus most directors need for a revitalized mu-



MR. McCLARD

sic ministry.

Workshop faculty will include: Dr. Laura Hoggard, formerly a choral director of the Fred Waring organization and nationally known as a choral clinician; Donald McDonald, organ professor at Westminster Choir College in Princeton, N. J., and constantly busy as a recitalist, church musician and teacher; Mabel Warkentin, professor in church music education, piano and music theory at Southern Seminary, Louisville, Ky.; T. W. (Jack) Dean, professor of theory and chairman of graduate studies at Southwestern Seminary; John Woods, chairman of the department of piano at Southwestern Seminary.

Workshop schedule will begin with registration on Jan. 30. Classes will begin at 1:40 p.m. and continue every day through Friday, Feb. 3. Classes will include: The Senior High Choir, Choral Techniques, Choral Repertoire for Adults, Service Playing, Methods and Materials for Primary Choirs, Methods and Materials for Adolescent and Pre-Adolescent Singers, Primary Choir Demonstration, Music in Worship, Advanced Organ.

Special features of the workshop include the first performance of a cantata by Jack Dean, "The Raising of Lazarus"; an organ recital by Donald McDonald; and a recital by the faculty of the School of Church Music.

For complete information concerning registration fee, packets of music, and motel and hotel accommodations, write Church Music Department, 312 Baptist Building, Little Rock. — LeRoy McClard, Secretary ■

New Worker

MRS. EARL Humbard, member of Martindale Church, Little Rock, is the new office secretary in the Training Union Department. Mrs. Humbard is the mother of two children. She and her husband are Junior workers in the Training Union of the Martindale Church. Mrs. Paul Seago has resigned as office secretary to begin working in her home church, Park Hill, North Little Rock. — Ralph W. Davis, Secretary



MRS. HUMBARD

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1961 Plan

THE BROTHERHOOD Department believes 1961 will be the greatest year yet in Brotherhood work, on every level, throughout Arkansas. Church Brotherhoods, Associational Brotherhoods, District Brotherhoods, and the State Brotherhood, will all be working together under the new plan of Brotherhood organization.



MR. TULL

While the new plan at first glance does not seem to have as comprehensive program of work as the old plan, the emphases of Brotherhood work under the new plan are more directed to the utilization of consecrated Christian manpower in certain areas where such powers must be applied if Christian men are to discharge their God-given responsibilities, if they are to fulfill their God-given obligations, and if they are to accept and utilize in service their God-given privileges as men of God.

The areas of work under the new plan are: (1) Work with boys (through the Royal Ambassador movement), (2) Work in christian witnessing (evangelism on the personal level), (3) Work in (personal) stewardship, (4) Work in world missions.

Men need to be informed about the above areas of work. They need to be led into work in all areas. And, each man needs to get experience and become adept at work in one or more of all these areas; and to dedicate his best to effective service within the area or areas.

A Christian man who will learn to work effectively with boys in a spiritual program is a decided asset to boys, to his church, and to his community.

A Christian man who will follow the Lord and thus learn to be an effective soul-winner, will not only bring glory to God, but will continually set forward his church in the supreme work of God's Kingdom.

A Christian man who develops into a faithful steward will help other men also to develop; and such men will discover (and help others to discover) the real meaning of life through true service to their Savior.

A Christian man who will learn about world missions and who will become a faithful missionary in his own church-field, will thus help his church to be one that is truly missionary in spirit and in activities which will make the church felt for God and His Kingdom, at home and around the world.

That's Brotherhood! — Nelson Tull, Secretary

"How do you like my new evening gown?" asked the wife.

"Pretty, but confusing," was the husband's reply.

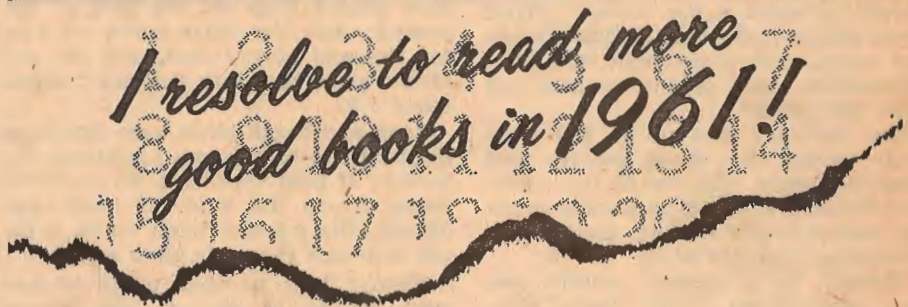
"How do you mean confusing?"

"Well," said the husband, "I can't decide whether you're on the inside trying to get out, or on the outside trying to get in."



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JANUARY 1961



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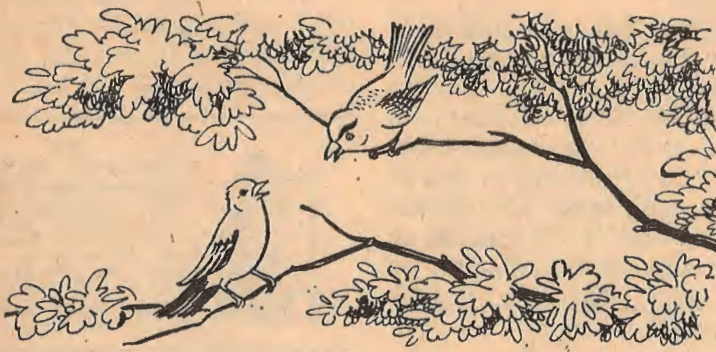
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God's Wondrous World



By Thelma C. Carter

SUPPOSE you were an explorer, living in the long, long ago, and you wished to make a sea voyage. What would you do if the only available maps and charts were crude, with very little information about oceans, islands, and other land areas?

You wouldn't give up if you were really seeking new lands, peoples, and ocean highways. You would use whatever you had at hand, perhaps depending upon nature's wisdom, mainly, the miraculous flight of birds.

Ravens, doves, golden plovers, sea gulls, man-of-war birds, ducks, even beautiful larks have been studied in flight. Their wisely chosen routes have been followed to safe lands.

Columbus used the flight of birds as a guide on his voyages to unknown seas and lands, including his voyage when he discovered America.

Noah, during the flood, first used the

raven and then the dove to learn of the nearness of land. "He sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark" (Genesis 8:8-9).

Long ago caged birds were taken on shipboard to be released at certain intervals. If land were close by, the birds would fly to the land. If land were distant, the released birds would circle the ship and return to their cages.

History tells us that many islands were settled by natives who placed their canoes in a long file, spaced a long distance apart in such a way that they could see the canoes ahead and behind. Then they would follow cuckoos as the birds flew to other islands, even as far as twenty-five hundred miles away.

(Sunday School Board Syndicate, all rights reserved)

be used for peanut sauce to eat with salad.

Kartini's grandmother carried some bowls of food to a table at the front of the house. Later, poor people of the village would come for a share of these good things.

When a train puffed into the station, Kartini walked with her brothers and sisters to meet all their aunts, uncles and cousins. These visitors had come a long way to attend the new year party and to visit Kartini's grandmother, for Indonesian families visit their parents and other old people at the new year. In baskets the people were carrying gifts.

Kartini was glad she had a painted scarf wrapped as a present for her mother and little bamboo boxes that she had made for her cousins. She knew that tomorrow there would be a new dress for her from her parents.

First, like all the other Indonesian girls and boys, she would kiss her mother and father and tell them how sorry she was for all the naughty things she had done since the last new year.

It was hot in the midday sun. The whole family walked in the shade of the tall, green banana trees which grew in the house gardens until they reached Kartini's cool white house.

Almost everyone slept during the hot afternoon, but Kartini was too excited to sleep. Tonight her father and her uncles would put on their little black hats and go to the mosque. Then tomorrow at noon there would be a party when all the family would eat together.

At night in the village there would be a puppet show, presenting plays of long ago. There would be music, too, bright lanterns, and dancers dressed in gay colors with gold and silver hangings and with masks over their faces.

When the new year celebration was over, Kartini would go back to school. She would start her lessons at seven o'clock in the morning before the day became too hot. At one o'clock she would leave for home again. Then she would have to wait a whole year before another new year party.

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Indonesian New Year

By Elaine Moon

KARTINI felt a little hungry when she woke up, but there was no breakfast for her this day. It was the Indonesian fasting month, and she was not allowed to eat, or even to wet her mouth with cool water, until the hot sun went down in the evening.

Kartini was excited, too. Today was the last day of fasting, and tomorrow came the feast of the new year.

The girl jumped quickly off her flat bamboo bed. Soon she was in her pretty cotton blouse and long brown skirt, with red sandals on her feet and silver earrings in her ears.

From the house she could see her father in his rice field. He held the handles of his wooden plow while a strong bullock pulled it through the muddy earth. When the plow had dug the whole field, Kartini's mother and

older sister would scatter the rice seed.

Kartini remembered to take some peanuts to her tiny pet monkey. He was the only one in the family who could have any breakfast. Then she went to the kitchen and said good morning to her mother and grandmother.

Her mother was cooking big plates of food for the party next day. The boys and girls had many jobs to do, too, because the whole fasting month was a holiday from school.

First Kartini went with two of her brothers to the village market to buy fish, coconuts, and vegetables. When she came home, she began shelling peanuts that her brothers brought in from their garden. She put these into a wide stone bowl and crushed them with another small stone. They would

Simple But True

By Alicé Montgomery Barr
*Who taught the little birds to sing?
 Who taught the winds to blow?
 Who made the oceans wide and deep
 With constant ebb and flow?
 Who made the moon to light the
 night,
 The sun to light the day,
 And all the countless tiny stars
 Along the Milky Way?
 Who set each mountain in its place
 And gave life to the sod?
 The answer is one simple word;
 The word, of course, is God.*

(Sunday School Board Syndicate, all rights reserved.)

Manifestation Of Jesus

By Larry D. O'Kelley

Pastor, 1st Church, Rogers

John 2

Sunday, Jan. 8

I. The Marriage Feast of Cana (1-12)

THIS chapter describes the manifestation of Jesus, first in Galilee, then in the temple. Thus we have in the Fourth Gospel the beginning of Jesus' ministry. This incident is regarded by some as an allegory of the transformation of religion which Jesus was to bring about: the water of Judaism to be changed into the wine of Christianity. The story offers no hint of any such meaning. It is intended to be the record of a miracle, no more difficult to imagine than the multiplication of the loaves and fishes (6:1-13).

As this incident had a personal interest for the mother of Jesus (v.4), her words to the servants show that she did not feel rebuffed as Jesus used the word "woman." Jesus was not disrespectful, for the word does not necessarily imply rebuke. But it is an assertion that in the use of his supernatural power he could not follow human prompting, not even his mother's (Mark 3:33-35), but only God's. The hour for manifesting His glory as the Messiah had not yet come. "Mine hour" has also the deeper meaning of His death and glorification (7:30 8:20 12:23, 27), when He will give the new wine of the Kingdom. The story of this miracle clearly manifests the glory of the Lord.

It is a distinctive mark in the Fourth Gospel that it never speaks of miracles, but always of signs. The multitude is satisfied with the signs (6:2, 14:26, 12:18, 37) which are seen by them as marvelous events, but they fail to comprehend their meaning. Jesus remains for them an extraordinary being, but to them He is not the Son of God. In His acts they see the effect of a mysterious power, without discerning the true author of them: God acting in Him whom He has sent (5:19).

These signs astonish and fascinate these curious spirits who are eager to gain some profit from them (6:26) without, however, leading them to faith (12:37).

Those only come to faith who, beyond the occurrence, grasp, perceive, or see the presence of God and the glory of the Lord (2:23; 3:2; 10:41). A sign,

therefore, remains an event whose significance is not at first apparent and whose meaning may be discerned by faith alone: instead of making it an act resulting from an extraordinary power. In this sign, faith sees God at work announcing: resurrection and life (2:18 11:47 12:18); healing (4:54 6:2); the transformation of nature (2:11).

Thus, these signs of Jesus are the outward form which may offer nothing extraordinary, but have a double object. First, to announce what is to come or a happening; secondly, to proclaim or to reveal Him who is Logos, or Word of light and life. God is at work in Him and through Him.

II. The Cleansing Of The Temple (13-22)

At the very outset of His ministry, our Lord brought His claims before the whole nation. The rulers at once took up an attitude of hostility, although a few, like Nicodemus, were favorably impressed. Many believed, but their faith, based on miracles, was superficial. By these signs Jesus showed Himself to be the Messiah, as is shown by the expression, "My Father's house," which asserts His right to the Messianic title, "the Son of God." The Jews considered that the Temple court in which this sign took place (the Court of the Gentiles) was not sacred or holy; but Jesus, by cleansing it, showed that it was holy, and vindicated for the Gentiles a rightful place in the true Temple of God.

As Jesus visits the Temple he finds that a market has been established in the court for the sale of animals required for the sacrifices. The money changers are busy changing Roman currency into Jewish. Jesus is stirred in His soul and is moved with indignation. He takes a scourge made of the rushes which were littered down for the cattle to lie on, "and cast all out of the temple." Indeed, the wrath of the Lamb is a reality.

The oxen and the sheep are driven out, the money of the changers is poured out on to the ground, and the doves are removed at the command of Jesus. "Make not my Father's house a house of merchandise" (v. 16). We cannot fail to note the specific relation which Jesus has claimed for Himself. The significance of His act is in effect the announcement of His Messiahship. This is indeed according to Malachi 3:1. The Lord has come suddenly to His temple. Judgment has begun at

the house of God. He protested against the irreverence and unspirituality of the temple worship. His act may be interpreted as a messianic purification of the whole sacrificial system.

The Jews demand a sign, for they realize the importance of His act. They ask for a visible attestation of His authority (v. 18). They receive an answer which had no meaning for their closed minds. "Destroy this temple, and in three days I will raise it up" (v. 19). Such a saying is implied in Mark 14:58 and Acts 6:14. The words may be taken literally of a razing of the temple, which Jesus in a short time will rebuild. It is unlikely that anyone would have understood this meaning, though or, that "the temple in spirit will be destroyed by you if you persist in your present ways, and I will replace it by a spiritual building, that is the community of My followers." Many believe our Lord's meaning was, "When this old dispensation of the ceremonial law is destroyed, I will quickly raise up in its place a new and spiritual religion."

The difficulty of this verse is due to the double reference in the verbs 'destroy' and 'raise.' The verb 'destroy' has the double meaning of loose, as of destruction of a building, and the dissolution of the body; while the verb 'raise' can mean either raising a building or house, or the setting up of a sanctuary; hence the idea of raising up a body. They will kill Him, but He will set up again the sanctuary they have destroyed. Jesus gives the sign of resurrection as his authority for purifying the temple. The Jews suppose Jesus to have referred to the literal temple which was in process of being built. The building of the temple was initiated around 20 B.C. and completed in A. D. 63 or 64. Forty-six years had elapsed since the beginning of the building. The Jews were not familiar with the idea of the sanctuary as the temple of the body.

The words of v. 19 made a deep impression, and were quoted against Jesus, in a maliciously altered form at His trial (Matthew 26:61). The writer of the Fourth Gospel understood them (v. 21) to apply to the resurrection, and this interpretation is confirmed by the fact that our Lord on other occasions also pointed to His resurrection as a sign for His opponents (Matthew 12:39-40).

III. Jesus' Distrust of Belief Based on Signs (23-25)

In verses 23-25 we have the report that many believed on Jesus, but with an imperfect faith. Jesus shows his distrust of those whose belief rests on "signs." John is stating that many believed, not on Him, but "on His name," that is, accepted His Messianic claim, "beholding His signs which He did." Then this startling announcement follows: "But Jesus did not trust Himself unto them" — many, believed in His



MR. O'KELLEY

name but He did not believe in them.

Their belief was shallow. It was based on wonder. It was because of their carnal conceptions of His Person and work. Belief that is based on the spectacular is always shallow. If belief is nothing more than admiration for the arresting, startling, spectacular, it will create in multitudes applause; but the Son of God cannot commit Himself to that kind of faith. He could not commit Himself to them. He needed something deeper upon which to build his Kingdom.

The writer thus summarises the initial ministry in Jerusalem. ■

OUR CHALLENGE—

(Continued from page 6)

Christ? Complete submission to the will of God will solve all the ills of mankind today, individually or collectively. You may say, but we can't reach all men in so short a time. Maybe not and maybe so, but those we do reach, even ourselves, will rise up and call us blessed in eternity.

Christ is truly the answer to the world situation; but, more important, he is the answer to our needs as individuals. Let's start with our own lives with a sincere and more consecrated devotion to God and full attempt to finding his will for each of us as we go about our daily tasks. It could be the beginning of a complete change in world tensions, and more assuredly our own.

This is not an appeal to sinners, but rather a re-evaluation of each of us as Christians. If every Southern Baptist would but adopt this idea, this whole world could and would be turned upside down for Christ. Will you do your part?

CONCORD ASSOCIATION—

(Continued from page 17)

ized, increasing the number of workers from 16 to 32.

The children are Evelyn Sue, age 14; Freda Ann, 13; Louise, 9, and Kenneth Lynn, age 3. Williams began his work in Ft. Smith, Sunday, Jan. 1st.

FIVE MEN of the Towson Avenue Church have been ordained as deacons. They are: Malty Martin, Bill Mitchael, Jewell Phegley, Herbert Pearson, and Kenneth Weir.

Pastor Harlan Abel served as moderator of the council. Rev.

Ivan Davis, pastor of the Macedonia Church in Oklahoma, offered the ordination prayer; Jay W. C. Moore, Superintendent of Missions in Concord Association, led the council in the interrogation; Floyd Sheeks, pastor of 1st Church, Hackett, offered the invocation and John Clement, pastor of the Cedarville Church in Clear Creek Association, preached the ordination sermon.

'Offering' In Reverse!

DENNISON, Tex. (EP)—The collection plates were heaped with \$5 bills, but they weren't headed in the usual direction.

Instead of being contributed by the members of the congregation

INDEX

- A
Arkansas Baptist News Magazine, what to do with—p11
- B
Baptist Hour schedule—p10
Book reviews—p5
- C
Challenge, our greatest—p6
Christian Civic Foundation, annual meeting of—p10
Commitment, challenge to full—p6
- D
Deaths: Felix Judson Allen, Hughes—p3
Dodd, Jimmie Lee, Little Rock, graduates from Southern Seminary—p16
- E
Evangelism, a necessity—p3
- F
Faith—"The Open Road" (PS)—p4
- G
Giving—to whom?—p10
Griggs, James Harold, DeQueen, graduates from Southern Seminary—p16
- H
Holland, Robt. N., Heber Springs, graduates from Southern Seminary—p16
Humbard, Mrs. Earl, new worker in Baptist Bldg.—p20
- I
Italian Baptist Seminary—p16
- J
Jesus, manifestations of (SS)—p23
- L
Liquor: new control laws sought—p9; cost of accidents since repeal—p9; free liquor to youth—p9; liquor propaganda directed at youth—p9; "Beer Belongs" widely circulated in Arkansas—p9; beer consumption up in Arkansas—p9; brewers concerned over dry program in Arkansas—p8; beer advertising up in Arkansas—p8
- M
Music workshop at Southwestern Seminary—p20
- N
New Year: Indonesia—p22; features about—p7
- O
Oak Cliff Church holds open house—p17
Ordination, requirements for, see "Prerequisites"—p5
- P
Poetry: "Happy New Year"—p7; "Old Year, Good Night"—p7; "Simple But True"—p22; "Sometimes"—p10; "The Personal Tax"—p5
- R
Religion: review of in 1960—p14; crisis in, "Plans for 1961"—p2; court controversies concerning religious issues—p10
Responsibility, declaration of (E)—p4
Robinson, F. M., to 1st Church, Bauxite—p3
- S
Social Security for preachers—p15
Southern Baptists, challenged—p6
- W
Whitledge, Bill, called to Hagarville Church—p15
Williams, Kenneth, begins pastorate of Temple Church, Ft. Smith—p17
Woodhull, Mr. and Mrs. John, Jenny Lind, observe golden wedding anniversary—p17
[Abbreviations used in the Index: (E), editorials; (PS), "Personally Speaking"; (SS), Sunday School lesson]

at a Protestant service at Perrin Air Force Base, the money was being distributed among them for use in helping less fortunate families.

"An anonymous Christian" provided the money explained Chaplain Ranson B. Woods, so the congregation members would take the money and use it to help give others a joyous Christmas.

"You should have seen the looks on their faces," Mr. Woods said with reference to the congregation. "Some were skeptical of the whole thing . . . and others were just plain flabbergasted."

Of the 130 persons present at the service, the chaplain said, only 88 took one of the bills.

The donor asked only two things Mr. Woods explained: that each recipient write an anonymous letter telling how the money was used, and read Matthew 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

"Say, waiter, is this an incubator chicken? It tastes like it."
"I don't know, sir."

"It must be. Any chicken that has had a mother could never get as tough as this one."

"Who was that man you just raised your hat to?"

"That? Oh, that was my barber. He sold me a bottle of hair restorer a month ago, and whenever I meet him I let him see what a fraud he is."

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