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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, DECEMBER 20, 1956

NUMBER 50

HOLY NIGHT

Andante A. Adam

1. Oh, ho - ly night the stars are brightly shin - ing,
2. Led by the light of faith se - rene - ly beam - ing.

night of the dear Sav -
hearts by His era - dle

simile

The illustration depicts a nativity scene on the left with Mary, Joseph, and the infant Jesus in a manger, and a church silhouette in the center. The background is dark with a star in the upper right corner.

Harold M. Lambert

The Birthday of Jesus

**NORTH LITTLE ROCK
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After Christmas — What?

By O. C. ROBINSON, JR.

Old Major Penn, a well known Evangelist of the last century, had a saying which I think most appropriate to introduce my message. "The thing that matters is not how loud you holler nor how high you jump, but how straight you walk when you hit the ground." In 1955 I read in the *Dallas Morning News* that Americans had spent 17 billion dollars for Christmas gifts and celebrations. I read in our State Executive Board's Newsletter that Texas Baptists alone spent in excess of 4½ million dollars for Christmas toys only.

The test of the genuineness of our adoration of the Christ Child is not the extravagance of our Christmas spending, but it is the influence which the Christ has upon our lives in the days and weeks and months that follow.

For millions of Americans the chief concern of their hearts in the days that follow the celebration of the birth of the Christ Child will be:

- Cleaning up — burning up-sales-sales
- Sobering up — from dissipation
- Totaling up — their profits or losses-expenditures
- Catching up — paying up-keeping up

Is it not significant that none of this was the concern of those who witnessed the birth of the Savior the first Christmas? Oh, beloved Christians, in this our day when Christ stands challenged by communism, let us look and learn from those humble shepherds the true way to celebrate Christ's birth.

The days that followed that first Christmas were characterized by three things:

A Vital Worship — A new sense of God's presence must have given their worship a vital meaningfulness. For had not God spoken to them? Had they not seen His star? And had they not gazed into the face of the incarnate Son of God? Emmanuel had come. God had come down to dwell among men. No longer would they wait in the semi-darkness of prophetic hope, for the day star had arisen in their hearts. Our own celebration of Christ's birth should do the same for us, and it will if it be sincere.

A Dynamic Witness — "And When they had seen it they made known abroad the saying which was told them concerning this



child." A burning message had been laid upon their hearts; a message of good tidings for all men; a message they could not contain within themselves, they had to make it known. So will it be with us, if our celebration bring us in sincerity to the stable in Bethlehem; to hear anew the angelic announcement and the heavenly choir; we too will be moved with an irresistible desire to make known abroad those things which God hath revealed to us.

Work With A Song — "And the Shepherds returned, glorifying and praising God for all the things they had heard and seen." Back to their same flocks and fields, to carry on their earthly toil, but with a song in their hearts that they had never known before. For the sense of the presence of Emmanuel, God with them, gave a new dignity and meaning to the toils of the day. No longer would life's burdens be heavy with despair, for the hope of heaven had shined into their souls bringing new strength and assurance of ultimate triumph over earthly sorrows and disappointments and inequalities.

This is a far cry from the hangovers and the anxieties that millions of Americans will experience the day after Christmas this year. All because they failed to see and hear the good tidings made known to the Shepherds.

Baptist Minister Told To Get Out of Province

KITTERY, Maine, October 9, 1683 (BP) — William Screven, a familiar figure to Maine judges, was haled into court again yesterday. This time the Baptist preacher was told, in effect, to get out of the province before he is run out.

The minister's last appearance before the bar was in June of last year when he was faced with a contempt of court charge. At that time Screven told the court that he was leaving the province of Maine. But his progress to date has not been fast enough for authorities.

Instead of leaving the territory as he promised, Screven has been strengthening the local Baptist church of which he is pastor. Evidence revealed that since the preacher's last appearance in court he has called upon the First Baptist Church of Boston, Massachusetts, to help him organize local Baptists into a formal church.

Screven's religious convictions have kept him in hot water with Maine authorities for years. The independent Baptists are an anathema to the state church and the Kittery group has been persecuted since its

earliest meetings. Screven was arrested three times last year for preaching Baptist doctrines and refusing to attend public meetings on Sunday.

The court allowed the preacher some time to dispose of property and attend to other details before leaving Kittery with his family. Authorities grew impatient as the months passed and Screven lingered, however. When it became apparent that he was procrastinating better to entrench the Baptists, the court took action.

While Screven appears to have been attempting to establish the Baptist church more firmly before his departure, it is reported that the congregation may accompany him into voluntary exile. To this magistrates doubtless would give their hearty approval, and add "good riddance."

Whether the minister takes his congregation or goes alone, the latest court action makes it clear that he must move quickly. The next order may be banishment.

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—17th Century Baptist Press

Inspired Forgetfulness

A Devotion By The Editor

"The woman then left her waterpot."

Were you ever, when a child, sent on some errand, perhaps to the grocery store for a loaf of bread and you ran head-on into a parade? The beat of the drum made every nerve in your body tingle with excitement, the march of the paraders thrilled your imagination, the sound of the music seemed to envelop you, and you marched down the street conscious that you were a part of the parade itself.

You were so absorbed, thrilled, and completely captivated that the purpose of your errand was blotted out of your mind and you never once thought of the loaf of bread. After it was all over you rushed home with the story of your exciting experiences and your mother asked, "Where is the bread?" You could only exclaim, "Oh." That's the first time you had thought of the bread since you left the house.

There was a woman who went to the community well for a bucket of water. It was an errand that came in the course of the day's duties. Insignificant as the errand may appear, it was essential in the day's program for the home.

There was a man leaning against the well curb, a stranger whose nationality was unmistakable — he was a Jew. He spoke to the woman and asked for a drink of water. This was so unusual — for the Jews had nothing to do with the Samaritans — that every sensibility in the woman became alert, watchful, and defensive. Deeper and deeper the woman became involved as the repartee continued, until at last, and now she knew what was happening, certain great realities were unmasked before her. It is not at all surprising that she forgot the errand on which she had come and left the water-bucket at the well as she went to tell others about Jesus. Having discovered Jesus, the routine duties of the day were forgotten.

When she discovered in whose presence she stood, when she recognized the revelations which He unveiled, when she felt the appeal of purity which He offered, when she felt the thrill of the new life which He provided, this woman forgot her errand and could no longer be held to the routine duties of the day. The small household tasks must give place to the larger and more thrilling opportunities in Jesus.

"The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" John 4:28, 29.

ARKANSAS BAPTIST

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B. H. DUNCAN, EDITOR
MRS. HOMER D. MYERS, ED. ASST.

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From The Editor's Desk

Christmas Greetings

Mrs. Duncan and I wish to take this method of extending Christmas greetings to our thousands of friends among the readers of the *Arkansas Baptist*, both in the state of Arkansas and in other states where the *Arkansas Baptist* is read.

We could wish that it were possible to greet each one of you personally and extend our best wishes for a happy and rewarding Christmas Season and a happy new year. But time and space impose limitations upon such personal contact. However, spiritual contacts defy the limitations of time and space so that kindred spirits leap all boundaries with a spiritual communion which is often richer and more rewarding than a personal contact.

Therefore, we come to you in this last issue of the *Arkansas Baptist* in 1956 to wish for you a Merry Christmas and a Happy New Year. However, that does not express all that we wish for you, and our wish has become our prayer for you. We wish for you a closer walk with the Lord during this Christmas Season and throughout the coming year and all the years ahead. We hope you will know the companionship of Jesus in all the experiences of life. For we know that the same Lord

who has sustained us through the joys and sorrows of life, during the ups and downs of life, in our failures and our successes, will sustain you and keep you if you keep close to Him and are conscious of His presence.

Do not despise the chastening of the Lord. His discipline is administered in love and for your benefit. Receive His blessings with thanksgiving and serve Him with gladness and joy.

No better benedictions can be found than those in the Bible: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Jude 24, 25.

"The Lord bless thee, and keep thee:

"The Lord make his face shine upon thee, and be gracious unto thee:

"The Lord lift up his countenance upon thee, and give thee peace." Numbers 6:24-26.

(PLEASE NOTE MY RESIDENCE ADDRESS: 906 Skyline Drive, Park Hill, Northtle Rock.)

Christmas — With or Without Christ

By BAKER JAMES CAUTHEN

When at Christmas I am in countries where the name of Jesus is but little known, I am always interested in observing what attention, if any, is given to the Christmas season.

In the vast majority of villages and small cities no notice whatever is given to Christmas. In most cases, the people have never heard that Jesus was born. They don't know that Christian people celebrate the coming of the Saviour of the whole world.

In larger cities there are signs reading, "Merry Christmas." Brightly colored decorations adorn show windows, and happily smiling Santa Clauses are seen with their reindeer.

Almost immediately one detects that these decorations represent, not the celebration of the coming of Jesus, but commercial interests that promote the selling of merchandise. It is also in evidence that where American soldiers have been, Christmas is recognized as a kind of Westerner's midwinter festival. As good hosts extending hospitality to foreign guests, the people of the larger cities give notice to Christmas as a courtesy to Western friends.

Only in churches and in Christian homes is there any evidence that the Christmas season means a celebration of the coming of the Redeemer. There the Christmas season takes on a devout meaning. Many times Christmas is observed in a much more worshipful spirit in churches and homes on mission fields than in our land.

The thought of thousands of villages and small cities without one mention of the name of Jesus at the Christmas season should move us with new missionary compassion. The thought of great cities wherein dwell millions

of people to whom the Christmas season is a festival with no spiritual significance should make us aware of the heart-hunger of mankind regardless of physical or social conditions.

If poverty, malnutrition, illiteracy, disease, and homelessness were eliminated from the world we would still feel the mighty surge of missionary compassion. The external improvements of man's life could never fill the terrible void in his heart. Every man needs Christ as Saviour.

It is at this point that the Lottie Moon Christmas Offering means so much to us. The offering is one of the most blessed means of making Christmas attain to its spiritual ideals.

The Lottie Moon Christmas Offering brings us to our knees in intercessory prayer. We pray for the eleven hundred missionaries who represent Southern Baptists in thirty-five countries, holding aloft the light of the truth. The missionaries are surrounded by needs far beyond their resources.

The Lottie Moon Christmas Offering gives us the privilege of bringing a Christmas gift to Jesus. In no way could a gift to him be better expressed. We bring to our Lord an offering that goes to meet need where it is greatest.

Many people are finding that Christmas is made blessed when Jesus is the one to whom the major gift is brought. There have been those who gave all their Christmas gifts to Jesus. There are many who make their gifts to Jesus equal to the amount they spend for other gifts. There are others who make their gifts to Jesus the largest of any on their lists.

"Successful"

By S. H. JONES

We have been impressed no little with the frequency with which the word "successful" appears in Christian speech and writing. That is not strange because the accent is on "success" in our time, and the philosophy and speech of the time are bound to influence all of life. It is a bit disturbing, however, to note the context and see the implied meaning of "successful" in some cases.

Phrases that are familiar are "successful pastor," "successful program," "successful school," etc. "Successful revival" is one phrase which causes more than usual uneasiness. Just when is a revival successful and when is it not? If it is a revival at all, is it not a success? Or is a revival not a work of God rather than of man? How, then, can one evaluate a revival in terms of success or failure? Of course, we are presumed to know what people mean by "successful," but the word is a bit over-worked.

Now the crux of the question, if it has one, is that the standards by which a person, church, enterprise, or effort may be termed "successful" are often not appropriate, to state the matter simply. It seems that measurable statistics (especially big ones), material property, money, numbers of people, popular appeal, and other rather mundane criteria bulk large in most "success" reports. Perhaps this use of measurements is unavoidable, and all these are good in their proper place and in proper relationships; still they are often used so as to leave one wondering.

After all, we ask, how can we know who is "successful" in the Christian life? Is not every person who has loved sincerely, worked faithfully, lived righteously, served unselfishly, and faced trials bravely, with the Lord's help "successful"? The record that men see and read may not always say so, but every true Christian is "successful," in the real meaning of the term, if he has done what the Lord called him to do.

—Baptist Courier

—000—

Sowing and Reaping

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the Devil's pasture the Devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As sure as we live, Christian giving is a long step towards right living.

—The Beam

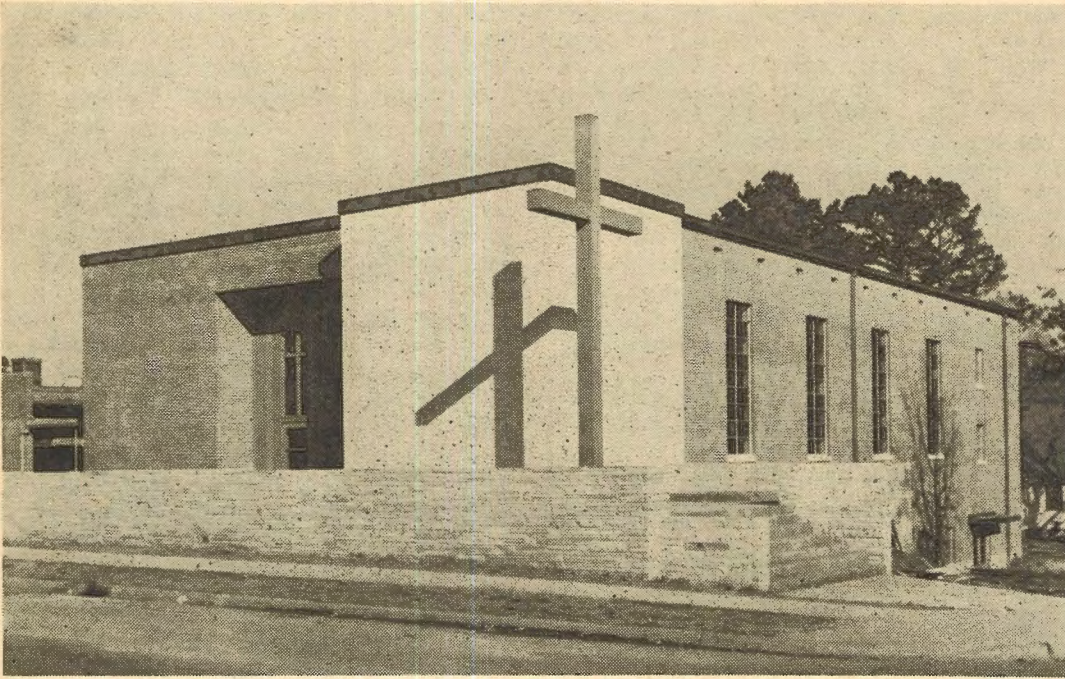
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The Lottie Moon Christmas Offering is God's gift to Southern Baptists to call us forward in a world task to deeper dedication to our Lord. Give it its full opportunity; and you will find the same joy the Wise Men felt when they knelt at the feet of Jesus with their gifts.

—The Commission

Kingdom Progress

Calvary, Little Rock, Enters New Building



Calvary Church, Little Rock, marked the completion of its new \$130,000 sanctuary with the first service being held in the building Sunday, December 2. Dedication services will be conducted January 20. Dr. Wayne Smith, Public Relations director of Ouachita College and interim pastor of the church, will be in charge of the service.

The new edifice occupies the corner where the old frame church building formerly stood. It was built in 1939, two years after the church was organized from a mission of Pulaski Heights Church. Ground breaking ceremonies were held July 4, 1955 and after the old building was razed, the new sanctuary was completed within 12 months. John White is building committee chairman and Charles Bolton, chairman of the finance committee.

The air-conditioned auditorium will seat 500 persons and will accommodate a choir of 50.

Basement of the new church will provide seven adult Training Union and Sunday school classrooms, an assembly room with portable stage, restrooms and kitchen facilities.

An educational building of stone and masonry was completed four years ago furnishing class space for the nursery, beginners, primary and junior departments of the Training Union and Sunday school. During construction of the new sanctuary two Sunday morning services were held in the Junior auditorium. All church programs were carried on without difficulty during the construction period.

New Church Organized In Pine Bluff

The Centennial Church, mission of First Church, Pine Bluff, was organized on Sunday, December 2. The mission was begun as a project of Harmony Association, under the leadership of the late C. G. Davis. First Church assumed responsibility of the mission in January, 1955 and erected a building at the cost of \$8,200.

First Church gave letters to 60 members to constitute the new church; the Sunday school enrolment is 137; Training Union, 60.

Les Eaker was called as pastor of the new church.

Calvary, Benton, Receives Nine

Pastor J. W. Royal reports a revival at Calvary Church, Benton, in which Don Hook, pastor of First Church, Malvern, was the evangelist, and James Bureson was in charge of the music. There were seven additions to the church by baptism and two by letter.

Calvary Church licensed Jim Maxwell to the ministry. Jim is serving the Benton church as music and youth director. He is a junior in Ouachita College. He is a native of Shreveport, Louisiana.

Floyd Davis, New Pastor, Markham Street, Little Rock

Floyd Davis became the pastor of Markham Street Church, Little Rock, on October 7. He is the son of the late C. G. Davis, former associational missionary for Pulaski County, also Harmony Association. Mr. Davis is a graduate of Ouachita College, and studied in Southwestern Seminary, Ft. Worth. While in Texas Mr. Davis organized South Side Church, Olney. His last pastorate in Arkansas was First Church, Stamps. He was also the first mission pastor of the present Grand Ave. Church, Hot Springs, from 1946-47.

Since Mr. Davis accepted the pastorate of Markham Street Church, the church has purchased a pastor's home and a Hammond organ. There have been four additions to the church, one for baptism and three by letter.

Mrs. Davis is the former Dora Fay York of Camden. The couple has one son, Gary.

No Paper December 27

According to the long standing custom of religious publications, there will be no Arkansas Baptist mailed the week of December 27. We will be back on mailing schedule January 3, 1957.

New Manager, Baptist Book Store



T. BRADLEY BOLIN

T. Bradley Bolin, of Oklahoma City, has been elected manager of the Baptist Book Store, Little Rock, effective January 1, 1956. His appointment was announced at the annual meeting of the Baptist Sunday School Board, December 6-7.

Bolin succeeds Dan Coker, who has been transferred to Dallas, Texas, as manager of the Baptist Book Store there, according to Jay O. Turner, manager of the Board's Sales Department.

A native of Frederick, Okla., Bolin has been floor manager for the Oklahoma City Baptist Book Store since 1953. Before that he was for four years minister of education at Exchange Avenue Baptist Church, Oklahoma City. He was formerly educational director for the Oklahoma County Baptist Association and has served as minister of education at Immanuel Baptist Church, Oklahoma City.

Mr. Bolin is married to the former Ethel Leora Recer, also of Frederick. They have three children.

Ft. Smith Church Receives 49

Dr. Hershel Hobbs, pastor of the First Baptist Church, Oklahoma City, was the evangelist for a recent revival at the Grand Avenue Church, Fort Smith.

The "Pack the Pews" plan was used with great success through the meeting with large crowds in attendance each night. There were 49 additions to the church during the revival, 21 of these came on profession of faith in Christ and will be baptized into the church. One young woman surrendered to full-time Christian service.

The singing for the revival was under the direction of Max Alexander of the Northway Baptist Church in Dallas, Texas. James Pleitz is pastor of the Grand Avenue Church.

Central, Bald Knob, Enters New Building

Central Church, Bald Knob, will occupy new educational building on January 6. The new structure will accommodate 212 additional persons in the Sunday school program. The church has applied for standardization for its Sunday school.

Pastor Bill Lewis says the church budget has been exceeded through its Sunday school during the first two months of this associational year.

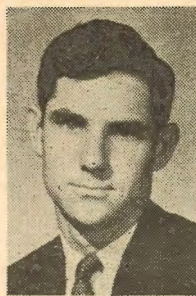
Arkansas Graduates, Southwestern, Midwinter Commencement



AGEE



BUSBY



CHESSER



CROXTON



HALTOM



SLEEKER



TAYLOR

Pictured above are the following Arkansas graduates at the mid-winter commencement exercises of Southwestern Seminary, Ft. Worth, Texas, with their home towns and degree earned.

Wm. Daniel Agee, Texarkana, B. D. degree; James B. Busby, B. D., Widener; Charles L. Chesser, Jr., B. D., Monticello; E. A. Croxton, B. D., Bradford; Homer W. Haltom, B. D., Arkadelphia; George W. Sleeker, B. D.,

Atkins; Harold Wm. Taylor, B. D., Arkadelphia.

The fourth mid-winter commencement at Southwestern Seminary will be January 18. Exercises are to be in Truett Auditorium at 7:30 p. m.

One hundred twenty-three students are candidates for graduation. This number represents eighty-four from the School of Theology, thirty nine from the School of Religious Education, and one from the School of

Sacred Music. One student represents two schools. There are seven candidates for the Doctor of Theology degree and seven for the Doctor of Religious Education Degree.

Commencement speaker will be Dr. S. R. Woodson, pastor of the First Baptist Church, Columbus, Mississippi. A graduate of Union University, and Southwestern Seminary, Dr. Woodson was recently elected president of the Mississippi Baptist Convention.

Dan Berry to Hardin Church, Pine Bluff

Dan Berry recently became the pastor of Hardin Church near Pine Bluff, after serving four years and four months at First Church, Mulberry.

While Mr. Berry was pastor at Mulberry the church received 47 members by profession of faith and baptism, and 25 by letter. There was a 20 per cent increase in the Sunday school and Training Union enrolment. Gifts to the Cooperative Program were doubled, and associational missions tripled. The interior of the church was remodeled and re-decorated, and new furniture and a piano purchased. The church bought a bus. The church built a dormitory at Baptist Vista, Clear Creek Association camp near Ozark, and erected a modern, three bedroom pastor's home.

Mr. and Mrs. Berry have a daughter 8, and a son five months old. Mr. Berry is the son of a minister, T. H. and Mrs. Berry of Crossett.

Baptist Hospital Board Members Elected

Ray M. Wilson, Little Rock, was re-elected president of the Board of Trustees of Arkansas Baptist Hospital during the Board's organization meeting Tuesday, December 11.

The Board elected Dr. Joe F. Rushton, Magnolia, vice president, and re-elected Dr. W. H. Hicks, Little Rock, secretary.

Four new Board members appointed by the Arkansas Baptist Convention last month were installed. They were L. H. Davis, Harrisburg; H. L. Lipford, Brinkley; Dr. John Redman, Fort Smith, and Walter Warmath, El Dorado.

Other Board members are James M. Gardner, Blytheville; James H. Street, Conway; Dr. H. W. Thomas, Dermott; Sam E. Babb, El Dorado; George M. Hickey, Cabot; Jacob L. King and Keith Smith, both of Hot Springs, and Buford Bracy, Shelby R. Blackmon, R. H. Green, and Raymond R. Lindsey, all of Little Rock.

East End, Little Rock, Receives 10 in Revival

Jesse Reed, state missionary, was the evangelist in a revival meeting at East End Church, Little Rock, November 18-25, which resulted in nine additions to the church by baptism and one by letter. George Fox is the pastor.

Minister Ordained



GENE BOX

Gene Box was ordained to the ministry by First Church, Decatur, Sunday afternoon, November 25.

Ben Haney, pastor of Pea Ridge Church, served as moderator of the ordaining council, and Kenneth Kern, pastor of Gentry Church, served as clerk. J. L. Bass, pastor of Cave Springs Church, conducted the examination; Roy Galyean, pastor of Sunnyside Church, Rogers, offered the ordination prayer; and Deacon Ford Buckner presented the Bible. Pastor Sardis Bever delivered the ordination sermon and delivered the charge.

Mr. and Mrs. Box have two children. He is at present a student in Southwest Baptist College, Bolivar, Missouri. Upon completion of his work at Bolivar this year, he plans to enter Ouachita College. He is pastor of Fredonia Baptist Church, Warsaw, Missouri.

Russellville, First, In Revival Meeting

First Church, Russellville, had State Missionary Jesse Reed and Mark Short, Sr. of Arkadelphia, in revival services November 25 through December 2. There were 12 additions to the church by letter, 1 by statement, and 7 for baptism.

Music Director Don Hallum, a second year

Congratulations to Arkansas!

By CHESTER SWOR

I have read with delight two news items this fall. One told of the completion of a Baptist Student Center in Conway, and the other told of plans for an adequate Baptist Student Center in Fayetteville. It is my surmise that these are only two of several such centers which Arkansas Baptists will construct in order to maintain a warm campus contact with their students away from home. My warm congratulations to Arkansas Baptists upon this worthy program!

In my continuing travels from campus to campus I find that a Baptist Student Center and a Director of BSU Activities, maintained by Baptists and located adjacent to campuses, are worth more than their weight in gold. From enlistment, evangelism, Bible study, prayer, and programs of Christian recreation which the directors and the centers make possible, there is an opportunity for every Baptist student who honestly wants to keep a close contact with Christ and church to do so. In the strong emphasis upon membership and participation in local churches the BSU program inculcates deepening denominational loyalty. From the almost incredible worth of such centers and programs elsewhere throughout the Southland, I find myself hoping that the time will come in which Arkansas Baptists will be touching every campus in their state in this manner.

Thus, by increasing constantly the financial allocations to your superlatively fine Ouachita College and by keeping vital touch with your Baptist students on state college campuses, Arkansas Baptists will be producing not only enough denominational leadership to lead its own great program in the future, but a "surplus" of leadership to share with other states and to send around the world. My warm, enthusiastic congratulations to Arkansas Baptists!

student at Arkansas Polytechnic College, surrendered for full-time Christian service in the field of Music and Education. Mr. Hallum was converted in August, and became Music Director of the church four weeks later. Two of his choirs (Youth and Carol Choirs) sang at the recent meeting of the Arkansas Baptist State Convention.

—A. Ermon Webb, Pastor

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Supreme Court Bars Impounding Of Indecent Literature

The United States Supreme Court upheld a lower court decision denying the Postmaster General authority to seize and impound all mail addressed to a publisher accused of distributing indecent literature.

The court unanimously denied a petition by Postmaster General Arthur E. Summerfield for a review of a decision by Federal Judge Luther W. Youngdahl of Washington, D. C. Mr. Summerfield contended that this decision will greatly impede the enforcement of recent Congressional legislation aimed at distributors of pornography. Judge Youngdahl also was upheld by the U. S. Circuit Court of Appeals.

The case originated when the Postmaster General issued an impounding order recently against all mail addressed to Roy A. Oakley of Gallatin, Tenn., doing business as the Tourlanes Publishing Company.

Oakley was accused of distributing magazines which contained obscene nude illustrations. All mail addressed to him was returned to the senders with a notice that Oakley was conducting an illegal business.

An appeal against the order was filed in Washington, however, on the grounds that the principal business of the Tourlanes Company was the publication of tourist guide books and maps, and that the impounding of mail relating to the distribution of these publications was not a penalty provided by law and infringed on freedom of the press.

Judge Youngdahl agreed and lifted the impounding order. While observing that he thought there was ample evidence to justify the charge of obscenity against the offending magazines, Judge Youngdahl said the Post Office Department could seize only mail relating to the alleged law violation.

The Postmaster General protested that he has no authority to open first class mail and, therefore, could not discriminate between legal and illegal activities of a publisher.

Reports Giving For Religious Purposes Exceeds Three Billion

Giving for religious purposes in the United States is now in excess of \$3,000,000,000 annually, the Bulletin of the American Association of Fund-Raising Counsel reported.

It said estimates for 1955, recently available, indicate total religious giving in that year reached \$3,120,878,358, approximately ten per cent greater than the previous year.

Protestant giving in 1955, as reported by the National Council of Churches, was \$1,842,592,260, the Bulletin said, adding that all other religious giving is estimated at \$1,278,286,098.

Assets of religious organizations in the United States are expected to show an increase of more than \$600,000,000 in 1956, the Bulletin said.

Close to one-fifth of all religious giving is going into construction.

Adventists Open Times Square Center

Seventh-day Adventists opened a new \$900,000 center in New York's Times Square area and dedicated it to "Christ and clean living."

The location, in the heart of the night club and theatre district, was deliberately planned to bring a "Christian witness" to the area.

Hoover Warns Religious Groups Against Communist Infiltration

J. Edgar Hoover, chief of the Federal Bureau of Investigation, warned the nation's religious organizations to guard against Communist infiltration.

"Because they despise the Church, the Communists continually attempt to infiltrate unsuspecting religious organizations," the FBI chief said. "What better cloak of legitimacy can be found for their programs than to present them as the offerings of clergymen and churches? The strategy of the Communists to get others to front for them and do their dirty work cannot be underestimated."

Mr. Hoover recalled that a brief filed with the United States Supreme Court last year urging that the Internal Security Act of 1950 be declared unconstitutional was initiated by "18 persons of whom exactly one half were members of the clergy." He added that of the 360 persons who signed the brief, "some 100" were clergymen.

He also said it was "shocking" that half of the 42 signers of a petition last Christmas requested Presidential amnesty for convicted Communist party leaders were clergymen, professors of theology or persons engaged in other religious positions.

The FBI chief declared that Communism and crime were the "twin enemies" of American freedom. Both advanced, he said, "because men ignore God."

Are Forces of Evil Getting Bolder?

Use of the words "under God" in the pledge of allegiance to the flag has been challenged in State Supreme Court as an unconstitutional "imposition on all children of non-believers."

The challenge was made by the president of the Freethinkers of America and a Staten Island father, who seek an order from Justice Isadore Bookstein to have the state education commissioner revoke a recommendation that the words be used. Justice Bookstein reserved decision after hearing arguments.

The arguments against use of "under God" were presented by Martin J. Scheiman of New York City, attorney for Joseph Lewis, president of the Freethinkers group; and Albert L. Klein, Staten Island, father of two school children.

Mr. Scheiman called the commissioner's message on the pledge a "directive" that violated the First and 14th Amendments to the constitution and threatened a "breach of the wall" separating Church and State.

"Agnostics and atheists are entitled to their beliefs, as are those who believe in religion," he said.

John J. Jehu of the State Education Department's legal division said the commissioner had only recommended, not directed, use of the words and in so doing had only followed the action of Congress and the U. S. Code. The words are part of "our national heritage," Mr. Jehu said, and have done "no damage" to anyone.

He said that if this case goes to the U. S. Supreme Court, "as it may well happen," his opponent would hear the words, "God save the United States and this honorable court," as court opened.

A Smile or Two



"Come to think of it, I haven't seen him tonite either."

"What's the matter with you?" the wife demanded. "Monday you liked beans, Tuesday you liked beans, Wednesday you liked beans; now Thursday, all of a sudden, you don't like beans."

Tramp: Lady, will you give me something to eat? I've got a headache.

Lady: I'll give you a meal if you will split this wood for me.

Tramp: No Lady, I haven't got a splitting headache.

Extract from a letter from one teen-ager to another, reported to us by a puzzled parent: "My mother gets very mad every time anybody tries to get her to do anything that she doesn't want to do. Daddy says she can't help this because it is on account of her blood type which is Irish Negative."

—Montrealer

The Modern Twist

A certain Doctor of Religious Education in the Baptist Building has a five year old grandson. (And who is more certain to come up with something new than a five-year-old?) This young fellow visited his maternal grandparents, who live on a farm. He was allowed to go to the barn and help milk the cow.

When he returned to the house someone asked him: "Stan, did you help milk the cow?"

"Oh yes," he beamed. "And I got milk out of three spigets!"

A Methodist, a Presbyterian, and a Baptist were discussing the question of which church Jesus would join if he returned to earth in our day. The Methodist was quite sure he would unite with his denomination. The Presbyterian was just as confident that he would never be anything but a Presbyterian. The Baptist concluded the discussion with: "I don't think he would change."

—Dr. Jasper W. Bryson
Pine Bluff, Ark.

A state highway patrolman near Los Angeles stopped a motorist and asked to see his driver's license. The motorist fumbled in his wallet and handed over a card.

"I want your driver's license," the officer said. "This is your library card."

"I'm looking for it," the man replied. "I just thought you'd like something to read until I find it."

—Joe Creason

News From Baptist Press

Million-Dollar Month Boosts Missions Work

Another million-dollar month for the Southern Baptist Convention Cooperative Program boosted the denomination's support of its home and foreign missions programs. Treasurer Porter Routh said November Cooperative Program receipts were \$1,187,137. These were shared by the Home and Foreign Mission Boards, with the Foreign Mission Board getting 75 per cent.

Total November giving to Southern Baptist Convention work reached \$1,322,148. This included also specially designated offerings. It did not, however, include any money given by Baptists to carry on their local church programs and their state organizations' work.

The Southern Baptist Convention entered the advance portion of its 1956 budget early in October when Cooperative Program gifts passed \$10 million. Entering the advance portion of the budget ends distribution of funds to all agencies except the mission boards.

To date, the two mission agencies have received \$2,075,769 out of advance program funds. This compares with \$1,410,489 at the same time last year.

Cooperative Program receipts for November, 1955, were \$856,116 and total giving to Southern Baptist Convention work was \$963,788.

Arkansas contributed \$37,234 during November, 1956 to the Cooperative Program and \$575 for designated purposes. This was a total of \$37,809.

H. G. Davis, Howard President, To Retire

Harwell G. Davis, president of Howard College, Birmingham, recently announced he will retire on Sept. 1, 1958, after 19 years as head of the Baptist four-year school.

He explained that by the time he retires, Howard will have moved from its present campus to a new one south of the city. The college is scheduled to occupy the new site first in Fall, 1957.

Davis, who became president of the school July 1, 1939, has been in that post longer than any of his predecessors. He is a native of Marengo County, Ala., and a veteran of World War I. He is known to many as "Major Davis."

Total cost of the new Howard campus, which started after Davis' administration, will reach about \$12 million. When complete, it will have at least 21 buildings.

She Gave Up the Life Of a Catholic Nun

She was once a Roman Catholic nun who taught catechism in a girls' school. Now she is a devout Baptist, an evangelist among her Catholic friends and a tireless worker in First Baptist Church, El Paso, Texas.

This is what makes Mrs. Steve Cantrill unusual.

Such a summary can scarcely be a surface observation of Mrs. Cantrill, known to hundreds in El Paso as benefactor and friend.

This kindly gray-haired churchwoman is the heart of the welfare work of First Baptist Church, superintendent of Primary departments in Sunday school and Baptist Training Union, and teacher of study courses.

At home with her equally consecrated husband, the Cantrills observe family altar and try to keep out of their home anything they believe will be displeasing to Christ.

Her husband is a deacon, teaches a men's

Sunday school class, and is active in Brotherhood and Training Union as well.

Mrs. Cantrill says the thing that surprises most of her Catholic friends is the fact that she has absolutely no regrets about leaving the Catholic Church.

She was reared a Catholic, attended a Catholic school, and taught for nine years. She gave up the life of a Catholic nun because she felt that she could no longer give blind obedience and say compulsory prayers.

She simply wrote a letter to the "mother superior" at the convent, went home to a sister, and, with the Pope's permission, laid aside her nun's attire.

Mrs. Cantrill has never been persecuted. She reports she is still regarded as someone in need of prayer because she has been led astray by the Baptists and is "doomed to hell" for committing the "mortal sin of disbelief and disobedience."

Her friends among the Catholics of El Paso are many, for her evangelical and welfare work among them is a work of love. She seeks only to help them know her Lord as Saviour and find the inner peace and happiness which has come to her.

One of the hardest beliefs Catholics have to overcome in accepting a new faith is that pertaining to the "eucharist," says Mrs. Cantrill. Catholics believe the bread and wine used in the Lord's Supper literally become Christ's body and blood, and worship them as a living Saviour.

Texas BTU Condemns Ecumenical Movement

The Baptist Training Union convention of Texas officially condemned what it called "the ecumenical movement and liberalism which marches under the banner of neo-orthodoxy" at its annual meeting.

A resolution adopted by the convention without a dissenting vote termed the ecumenical movement "a menace to true New Testament faith" and "a great embarrassment and hindrance to our missionaries on foreign fields, where these heresies are most insistent."

It further called on all Texas Baptist missionaries, missionary boards, agencies, seminaries, and hospitals to adhere "firmly and kindly" to New Testament principles in all their teachings and to "take no part in such movements and propaganda."

The resolution affirmed that "Texas Baptists are quite willing for others to do as they believe about such matters and would fight for their liberty to make their own choice . . . but feel that they can best serve the cause of Christ by following their own understanding of the Word of God."

The Training Union Convention represents some 500,000 persons over the state. Presenting the resolution was J. Carroll Chadwich, pastor of the First Baptist Church at Center, Texas.

Expect 1500 at RA Meet; 5121 Attend

Five thousand one hundred and twenty-one Royal Ambassadors from Texas were on hand at Baylor University recently for a regional RA convention. Robert B. Chapman, RA secretary for Baptist General Convention of Texas, described it as "the most outstanding meeting of its kind ever held."

Chapman instituted the regional RA conventions in Texas this year.

Baylor had been told to expect about 1,500 boys for the meeting. Instead more than three times that number turned out. Royal Ambassadors is a boys' missionary organization in the Southern Baptist Convention.

Counselor's Corner

By DR. R. LOFTON HUDSON

Electing Deacons

Question: I have been told that there are two ways of nominating and electing deacons which are recognized by the Southern Baptist Convention. One is nominations from the floor in church conference, the other by secret ballot (each individual writing on a slip of paper his or her selection for a deacon).

I have just come to a new church where the nominating committee does the nominating of deacons. These names only are presented to the church. Is this according to Southern Baptist Convention ethics?

Answer: The Southern Baptist Convention does not have a recognized policy for selecting deacons. This is a local church matter. Each church decides its own policy in line with what it considers the New Testament pattern.

To have one nominating committee to recommend all of the church officers has much to be said for it. It gives these representatives of the church an opportunity to compare the needs for various leaders with the personnel available.

Many Baptist churches, however, publish a list of qualified men (selected by a committee) and ask the church to vote on a certain number from this roster. The ones receiving the greatest number of votes are elected.

There is no perfect or accepted manner for choosing deacons. Nominations from the floor is probably the poorest method — it often leads to something like a political election.

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T. C. Gardners Honored

Texas Baptist Training Union workers recently presented Dr. and Mrs. T. C. Gardner, of Dallas, with a matched set of ruby rings, two oil portraits, bound volumes of letters, and other gifts during the couple's "Ruby Anniversary" convention. Gardner has been director of BTU work in Texas for the past 40 years and will become vice-president of the East Texas Baptist College, Marshall, Jan. 1.

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155 Times More Prevalent Than Polio; Alcoholism Termed Major Health Problem

Alcoholism is now 155 times more prevalent than polio according to a comparison of figures supplied by major national health authorities.

The figures line up like this:

| | |
|--------------|-----------|
| CANCER | 740,000 |
| TUBERCULOSIS | 400,000 |
| POLIO | 29,270 |
| ALCOHOLISM | 4,589,000 |

This means that there are 6 times as many alcoholics as there are cancer patients in the U.S.; that there are 11 times as many alcoholics as there are active cases of tuberculosis.

It means that for every American hit by polio last year 155 were the victims of alcoholism.

—Clipsheet

Russian Baptists Enter Spurgeon College

Four young Russian Baptists have gone to England to study at seminaries there. One is Michael Zhidkov, son of the president of the All-Union Council of Evangelical Christian Baptists who visited the United States earlier this year. He will attend Spurgeon's College.

—Survey Bulletin

Communism Versus Christian Homes

By A. DONALD BELL

*Professor of Psychology and Counseling,
Southwestern Baptist Theological Seminary*

More people are under the dominance of Communism after only thirty-five years of growth, than have heard the Gospel of Christ after almost 2000 years!

Therefore, more children are learning, by imitation, Soviet Communism today than are learning, by imitation, Christianity. It is the younger generation of learners — not today's leaders — about whom we must be concerned. The leaders of Nazi Germany are either dead or without any power, yet the young people of Germany are now "Nazi" in their ways of life.

About six years ago we visited an international school in Europe where the vice-president told us some things about their German students. These boys, recently out of the Nazi culture, would in many cases dominate their roommates. Before many weeks of rooming together the German boys would have the lads of other countries waiting on them. They still behaved on the basis of the old Nazi idea of the German super-racial group.

No Stock Answer

What does this mean? It means our best means of fighting Communism is in our homes by rearing children with different ideologies than that of Berlin, Moscow and Peiping. But now you're saying, "We're trying hard, but we don't always know what to do with our children. It's so difficult to know how to discipline them, how to reward them, and how to train them. Sometimes we think we're trying too hard."

We're not going to discuss individual methods of dealing with our children. First of all, this is dangerous. One could give out capsules — give stock answers, but they may not work with your child. What, then, can we find that will be of use to us all and what will enable us to fight this battle against the Communist idea while we're right in our homes?

This is it: We can employ the use of "imitation," that is; the teaching method of imitation!

Although Nazi youngsters were taught the formal principles of the state in Hitler's schools — most of their Nazi personalities were grown through their imitating their leaders, and the same general program now follows in Communism. The Russian program of education is very subtle and uses the child's natural desire to imitate his elders.

A visitor to China in 1952 returned telling of children's parades in the streets of Chinese cities. These children sang as they wore their red scarfs of the "Pioneer" movement of Communism. This is a children's movement copied after the Communist Youth Movement, which in turn imitates full Party Activities. Children in China are taught to mimic Communist activity when they are as old as two years!

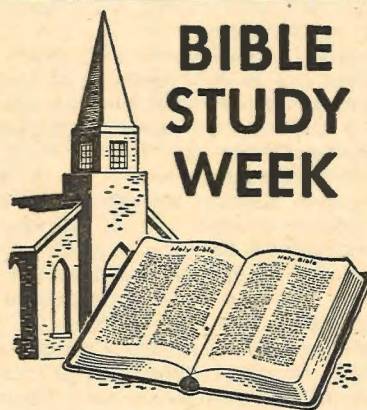
They Teach By Example

Are we as smart as the Communists? Let us make a comparison between that which our children are led to do and that which communist children are taught to do by imitation:

1. Do your children bow their heads in prayer when you sit down for a meal because you have always done it — not because it's a trick they've been taught to perform?

Communist children are led into showing

respect for the party and its leaders because the adults they live with portray a blind dedication to the "cause." We do not want this type of dedication to God, yet many parents do not give much evidence of respect and reverence for God in their daily living.



2. Would your children be surprised if you reached for a Bible to read to them?

Communist children take for granted the place of Party literature in the family use.

3. Is there a picture of Christ hanging in the children's room?

Communist children have a portrait of Lenin hanging in their rooms.

4. Do your children unconsciously imitate your reverence when you walk into church?

Communist children do as their adults when they visit Lenin's tomb after having stood in line for hours with their parents in freezing cold.

5. Do your children respect their government because they have seen your loyalty to it?

Communist children are constantly placed in situations where they hear the best about Soviet life.

6. Do your youngsters behave because you have either bribed them or beat them?

Communist children behave "for the good of the cause" — they are taught that "comrades behave." They get the feeling (and very young, too) that they are part of a great team building a better world!

7. Are your children looking to life's work only in terms of financial income because that's the aspect of your vocation you emphasize in their presence?

Window Dressing

Communist children are inspired while young that the glory comes in serving the Communist cause for world peace. This certainly is just "window dressing" but even so, it is very revealing indeed and the young "fall for it." Soviet schools are geared to lead children to serve the state and forget money and the home. Look at the principal aims of the Soviet school system:

(a) To give the pupil a thorough grounding in the fundamentals of the sciences dealing with nature, society, and human intellect, and train him in a materialistic world outlook.

(b) To provide the young generation with knowledge and understanding of the fundamentals of socialist production and train them to link up that knowledge to the practical problems of socialist construction.

(c) To foster in the growing generation

firm moral convictions, educating them in a spirit of socialist humanism, collectivism, and international solidarity, teaching them to take a socialist attitude to their work and to public property, and training in them a feeling of conscientious discipline.

(d) To provide adequate physical training with a view to bringing up a healthy and bouyant generation.

(e) To provide aesthetic education, teaching the children to understand and appreciate art, cultivating good taste and encouraging their artistic abilities and talents.

8. Have you, by your attitude in the home, taught your children the values of the Christian home, the church and the school? Or have you made passing comments on Sunday morning before church which devaluated the church in its power for the spiritual growth of your child? Have you made your home a bulwark for the spiritual growth of your child? In other words, are our institutions developing spiritual growth in our children — are homes and churches becoming stronger or weaker?

9. Communist children are led away from these institutions. The state takes the child away from the home and the masses learn from their own experience, and are taught that at a certain state of the "transitory period" the socialist environment would take the place of the school. The church is non-existent or simply ignored.

10. As Communism decentralizes these precious institutions, we in families of the free world must emphasize the distinct ministry of them. We must find anew the role of the Christian home and church in spiritual growth.

In All Thy Teaching — Teach Principles

I must teach my children the principles of Christlike living and democratic freedom. They ought to learn rules, formulas, and facts. But more important, I must live these ideals before my children.

This is their most lasting learning experience!

James says in the first chapter of his book (21 through 27):

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

"One example is worth a thousand words."

Also, "By their fruits ye shall know them." Parents need to remember that it is better to have a milestone tied around one's neck and to be dumped into the ocean than to offend a child.

Before you reach for the child psychology book, make out an inventory of your own life. You are teaching your children by example every day you live. Remember, more children are learning Communism today than are learning Christlikeness!

The Trend in Churches

By LEE GALLMAN

Nearly three years ago, I made a trip to California, Washington, and Oregon. On that trip I saw a preacher from Georgia who had decided that there was no place for him in Georgia and so he was on his way to get a job in San Francisco. After conversing with him I discovered that in the county where he was pastor there was such a trend toward seminary and college trained preachers that he was left "holding the bag," so to speak. Within a period of three or four years he had seen all the available churches call better educated men. Not too long after this I was in Chicago, discussing with the leaders there some of the problems relative to our program and discovered that there were quite a number of preachers from the south who had moved into the Chicago area and had secured secular jobs. The reason they gave for leaving the south was the same: They had been displaced by well trained men. I discovered the same situations in Detroit, Columbus, and other places. We have found this condition also in southern cities. This process has been going on for many years.

Modern Demands

This is a trend which must not be overlooked. Churches are demanding trained men. The reason for this, it seems to me, is altogether understandable. There is a general trend toward higher education. Columbia University made surveys a few months ago and discovered that the educational level for people fifty years and over was the seventh grade. The average level of education for those twenty six to thirty is high school, and the present trend is toward the junior college as the terminal point of education. Where as one in four attended college a few years ago, now four out of five high school graduates go to college. This survey was made in some particular area, but it was quoted by Dr. Bruner of Columbia quite recently.

If one should analyze these facts, he would understand why my friend left Georgia and went to the west coast and why others went to Chicago, Cincinnati, Birmingham, Atlanta, and other cities seeking profitable employment. The educational level of people is rising, and no more can a man of inferior education pose as the leader in his community. In one church a group of youngsters demanded of the leaders that a man of more education be secured as pastor.

What is to be the answer to this situation? Will we come to a day when in Southern Baptist life one without seminary and college training can find no place of service? Will we come to the day in which the terminal point of ministerial education will be the B. D.? Will we come to the place where churches think no one can speak for God except those who have had adequate training? Some one will say "yes" to each of these questions, but I don't think so. In the first place, it is not true that God can speak only through a trained man, and it is not true that God speaks only to trained men. It is true that a trained man has a better chance of leading the people of God. If one expects to continue to work for God, he must have sufficient training to meet the demands. In the next place, one without an education can get an education. Actually, the value of an education does not consist so much of the accumulated data which one acquires as acquaintance with important information. If one would be a well-trained preacher, he must begin where he is. God called him at the level of education he now has, but God

does not expect him to remain at this level. Beginning with whatever liberal education he has, the preacher should do three things: (1) He should initiate a well-disciplined type of study in academic subjects. (2) He should set up a study of the Bible in all of its contextual relationships that will lead him to become an authority to his congregation. (3) He should initiate a program of evaluation that will help him to determine what he needs to study next and seek to do it.

Seminary Extension

For just such a project and program as this, the Seminary Extension Department was set up. Realizing that we will never be able to come to the day in which all preachers have college and seminary education and not desirous necessarily that such a condition be attained, Southern Baptists set up this Department to help men who have been called of God late in life.

The extension center program is projected by colleges separately, by the Seminary Extension Department separately, and by college and the Seminary Extension Department jointly. Our programs have been designed with the preacher and Christian worker in mind who need the kind of help that this article suggests. Of course, we cannot guarantee an individual that he will get all the training he needs through our departments. But we can guarantee that a preacher who initiates our program of study and diligently follows it will be a growing preacher and will be able to develop to an increasing usefulness.

We have in our files letters from men who were "inactive" four or five years, that is to say that no church had called them. Now they are wanted. They have fresh information and new insights and have something of value to offer churches.

Another factor that should be taken into consideration is that the whole scope of adult life is now undergoing vast changes. Some changes are taking place within our society so quickly that adults have to study. People are no longer satisfied to be in ignorance. Thus those who are above fifty with their seventh grade education are attending night classes to learn, to understand, and grow. The preacher who would be a leader must not only keep up, but he must step ahead of his congregation in education and learning.

"If They Can See"

By J. HOWARD WILLIAMS

The Renaissance was an intellectual revolution. The Reformation was a religious revolution. From time to time there have been revolutions in one or another of human interests and activities. During the first one-half of the Twentieth Century we have not one but a multitude of revolutions going on simultaneously. Practically every field of human thought, condition, and endeavor has undergone adjustments. The searching eye of microscopic inspection has been focused on traditions, conditions, and claims of religion, science, and all other phases of human interests and experience.

Radical adjustments have been made in many fields due to the advances of science in medicine, agriculture, chemistry, and so forth.

Christianity and the church have not escaped searching examination. Much is done in the name of religion which is far from Christian. Time has a way of accumulating accretions, additions, and inconsistent by-products in any movement, and emergencies reveal those which are genuine and show up those which are false.

Some of our most conspicuous thinkers were optimistic fifty years ago about the capacities and favorable conduct of men. H. G. Wells of England, for instance, had high hopes and made spacious claims that man would grow out of his barbarity and as a cultured, considerate being would form a brotherhood capable of world-wide expansion. Before his death he was completely disillusioned, as others have been due to the degrading and devastating experiences of two world wars.

Christianity through the churches has not been able to overcome the fallacious philosophies that have gripped the minds of men and led to dead-end streets. Today there is an almost universal fear in the minds of men. There is, also, a heart-hunger which cannot be met and will not be satisfied with abstract theologies nor with the repeated mouthings of trite truisms and the repetition of religious shibboleths.

It is the responsibility of Christian leaders and, therefore, of religious institutions of higher learning to lead men to see the plain but simple fact that God is the friend of man. He is concerned about the basic problems of life, and He has revealed the way out. For instance, where New Testament religion is accepted and acted upon democracy, with all of its blessings, is inevitable. Christianity deals with the elemental things of human experience.

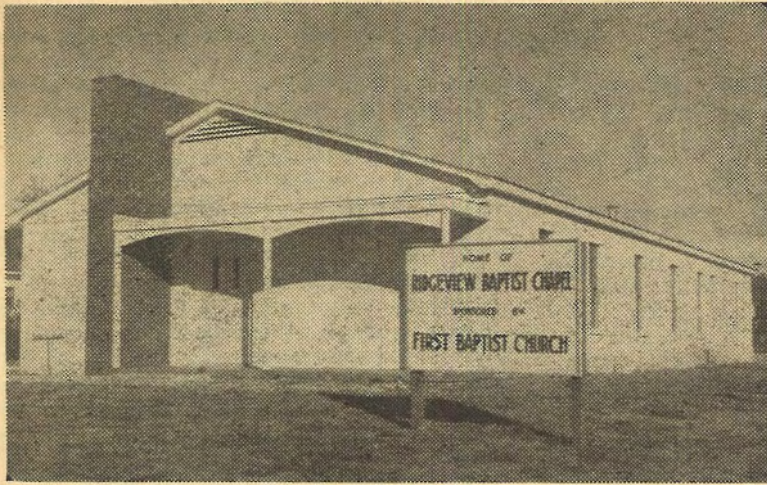
Through the ancient prophets and other inspired men, and preeminently through Jesus Christ our Lord, God unfolded the plan of life, which, if accepted and followed would bring peace to men and nations, a peace growing out of and resting upon personal righteousness. Right cannot long prevail without righteousness. There can never be group righteousness until, first, there is individual righteousness.

Jesus began his marvelous ministry with the exhortation, "Repent ye, for the kingdom of heaven is at hand." The kingdom of heaven is nothing more nor less than the nature of heaven abiding in the heart of men and the plan of heaven prevailing in the affairs of men. This blessed state and condition is available now for this earth if men individually will turn from sin to salvation, from wrong to righteousness, from selfishness to brotherhood.

To lead men to do these things is the chief function and responsibility of Christian men and institutions.



Ridgeview Chapel, Fayetteville



Approximately two years ago the pastor and members of the First Church, Fayetteville, discovered an area east of their city which appeared to be "ripe" for the establishment of a new work.

In view of a \$50,000 debt already incurred in the purchasing of new properties, there was a strong temptation to "put off" the matter for a more convenient season.

It was at this juncture that we sought counsel from Dr. L. B. Golden of the state missions board. He came immediately at our invitation and willingly offered to conduct a survey. We were right . . . there were 67 unsaved and nearly 100 unenlisted Baptists. The state missions board then helped us purchase the land, and First Church, after hearing a report from Dr. Golden, voted to proceed with a chapel.

How could we build a needed \$14,000 building for \$7,000 which the church voted to let us have to start construction? The thought occurred to the pastor one day

that within our membership were five or six well qualified, experienced retired men. Mr. W. F. Thomas was asked to supervise construction and four others were enlisted to serve on the committee. These men were past seventy!

The rest of the story is almost fabulous. One man in the church hauled and gave the blocks. Brotherhood members did some free labor. Two men "gave" the service on foundation and concrete. We were able to get a \$700 heating unit for \$100. A fellow gave the \$100. We needed \$150 worth of lights and found some at the University for 25 cents apiece and got the \$150 bargain for \$3.75.

God led us in the entire matter. 76 people were present opening day for the preaching service. Thank God for our State Missions Department!

—Andrew M. Hall
Pastor, First Church

Liberty — Or Not?

Government insistence on religious orthodoxy as a qualification for entry of Hungarian refugees into the United States was assailed on November 30 by POAU Executive Director Glenn L. Archer as a "monstrous departure from the American tradition of succor for all the oppressed."

"If the current policy of rejecting the unorthodox and the unfiliated continues," Archer commented, "then we ought to change the verse on the Statute of Liberty to read: 'Give me your tired, your poor, your huddled masses long as they are religious orthodox.'"

"Certainly, the Chicago Daily News Foreign Service dispatch from Paris on November 26 revealed a monstrous departure from the American tradition of succor for all the oppressed and our constitutional provisions for separation of church and state. 'It has paid,' the dispatch said, 'to be a member of a church in good standing during the rush of Hungarian refugees to find refuge in the United States. No matter how

decent or deserving they may be, people who don't profess any particular faith or who have gotten in trouble with their church authorities because of divorce or similar transgressions from church law, have been relegated to the back row in seeking admission to the United States. You must be sponsored religiously, they have been told.'

"Would Christ himself have relegated any oppressed person to the back row because he didn't have the 'right' affiliations or had displeased church authorities? Could our colonial ancestors have come here to found a new nation if such an exclusionary policy had prevailed then, at a time when many had been condemned as 'heretics' in the Old World lands from which they had fled?"

"Until this discrimination is ended, America's proud record in admitting many of these tragic Hungarian refugees will be besmirched by a shameful blot."

—P. O. A. U.

Regional Brotherhood Conventions

Fifteen Regional Brotherhood Conventions have been scheduled for January and February, 1957. These Regional Conventions will be followed by the State Brotherhood Convention on March 4-5.

Most of the dates for the above 15 meetings have been settled. They are as follows:

HARMONY REGION (Harmony, Centennial and Carey Associations, and Grant County), Immanuel Baptist Church, Pine Bluff, on Thursday Evening, January 3.

NORTHEAST REGION (Current River, Gainesville, and Greene County Associations, and Lawrence County in Black River Association), First Baptist Church, Corning, on Friday Evening, January 4.

COTTON LAND REGION (Mississippi County, Trinity, and Mt. Zion Associations), First Baptist Church, Lake City, on Monday Evening, January 14.

CROWLEY'S RIDGE REGION (Tri-County, Woodruff, and Arkansas Valley Associations), First Baptist Church, Marianna, on Tuesday Evening, January 15.

SOUTHEAST REGION (Bartholomew, Delta, and Ashley County Associations), First Baptist Church, McGehee, on Thursday Evening, January 17.

SPRING RIVER REGION (Big Creek and Rocky Bayou Associations), First Baptist Church, Salem, on Thursday evening, January 24.

OZARK REGION (Carroll County, Boone County, Newton County, Stone-Van Buren-Searcy, and White River Associations), Eagle Heights Baptist Church, Harrison, on Friday Evening, January 25.

WEST CENTRAL REGION (Clear Creek and Concord Associations), First Baptist Church, Ozark, on Thursday Evening, January 31.

ARKANSAS RIVER REGION (Dardanelle-Russellville and Conway-Perry Associations), First Baptist Church, Russellville, on Tuesday Evening, February 12.

LIMESTONE REGION (Independence, Little Red River, and White County Associations, and Jackson County in Black River Associations), First Baptist Church, Batesville, on Thursday Evening, February 14.

OIL LAND REGION (Liberty and Hope Associations), Central Baptist Church, Magnolia, on Friday Evening, February 15.

OUACHITA REGION (Central, Buckville, Red River, and Caddo River Associations), Park Place Baptist Church, Hot Springs, on Monday Evening, February 25.

PINE LAND REGION (Little

River, Ouachita, and Buckner Associations), First Baptist Church, DeQueen, on Tuesday Evening, February 26.

Dates for the Northeast Region (Washington-Madison and Benton County Associations), and for the Central Region (Pulaski County, Caroline, and Faulkner County Associations) have not yet been set.

AREA ROYAL

AMBASSADOR CONGRESSES

Four Area Royal Ambassador Congresses have been planned for the State in 1957.

The following dates are important ones for every Pastor, Counselor, and Royal Ambassador in the State. They are the dates for the Area Congresses.

January 18-19, **SOUTHEAST AREA CONGRESS**, First Baptist Church, Warren, for the following associations: Ashley, Bartholomew, Carey, Centennial, Delta, Harmony, and Liberty.

February 8-9, **SOUTHWEST AREA CONGRESS**, Beech Street Baptist Church, Texarkana, for the following associations: Buckner, Buckville, Caddo River, Central, Hope, Little River, Ouachita, and Red River.


March 1-2, **NORTHEAST AREA CONGRESS**, First Baptist Church, Forrest City, for the following associations: Arkansas Valley, Big Creek, Black River, Current River, Gainesville, Greene County, Independence, Mt. Zion, Mississippi County, Tri-County, Trinity, Rocky Bayous, and Woodruff County.

April 5-6, **NORTHWEST AREA CONGRESS**, Grand Avenue Baptist Church, Fort Smith, for the following associations: Benton County, Boone County, Carroll County, Concord, Clear Creek, Dardanelle-Russellville, Newton County, Stone-Van Buren-Searcy, Washington-Madison, and White River.

Mary 3-4, **STATE CONGRESS**, Immanuel Baptist Church, Little Rock.

Every pastor and counselor is urged to make plans for every boy in your Royal Ambassador Chapter to attend the Congress in your area, and to have a good representation at the State Congress in May. Interesting, informative, and inspirational programs are being prepared for each of these Congresses. Give the boys the extra privilege of meeting other Royal Ambassadors and fellowship with them. Each pastor and counselor will receive a packet of publicity material soon.

Brotherhood Department
Nelson Tull, Secretary
C. A. Seaton, Associate



Remember your Lottie Moon
Christmas Offering
for Foreign Missions

Mexican Missions Pay Rich Dividends

The reports given below in regard to the mission work with the Mexican cotton pickers should thrill the hearts of all Arkansas Baptists.

From Fred Sudduth, Tri-County Association: "Enclosed are 150 names of Mexicans who made professions of faith during our services. This was really the first experience that Rev. Aleman had in working with his own people from old Mexico. He did a wonderful job, and we have asked him to come back next year, the Lord willing. I saw and experienced some things which have meant so much to me, and I know Brother Aleman could say the same thing.

"We really had 185 professions, but 35 wouldn't give their names to us for fear of their people and church."

From Carl Bunch, Mt. Zion Association: "Rev. Paul Cuevas, pastor of a Mexican mission in Wichita Falls, Texas, spent two weeks in Mt. Zion Association. He conducted 20 services in which there were over one thousand Mexicans present. There were 299 professions of faith.

"It would be impossible for me to evaluate this work. In Caraway we met two who had been converted in a campaign in Texas last year in which Bro. Cuevas took part. They told him they had joined Baptist churches in Mexico.

"We had over 11,000 workers in Poinsett and Pointsett Counties this fall. Someone told me the authorities were finding that approximately ten percent of the workers returning to Mexico had become Protestants.

"Please put us down for a worker or two next year if they are available."

From John D. Gearing, Mississippi County Association: "The work among the Mexicans was a great success this year in Mississippi County. The Lord certainly blessed us in our endeavors. Below is a summary of the work accomplished in our county. It is not complete as many decisions are overlooked when dealing with such large numbers and of the language barrier.

"60 sermons preached — 5,300 estimated number of attendance at services—150 visits—1,650 contacts — 615 professions of faith — 15,000 tracts distributed — 25 Bibles or Testaments distributed — 350 Gospels of Luke and John distributed — 17 baptized. We had 2 workers for two weeks — 1 worker for 6½ weeks and 1 for 1½ weeks."

From E. C. Cloud, Trinity Association: "The ministry of the Mexican preacher, Servando Morales, was valuable. First of all because of the 312 who made professions of faith in Christ. Second, because in most cases it brought about a better understanding and relationship between the Mexican workers and the farmers for whom they worked."

From H. S. Coleman, Arkansas-Valley Association: "As you know I have been engaging in this Mexican work since the fall of 1940. It has been a pleasure for me to be engaged in this Foreign Mis-



sion Work in Arkansas. It has been a pleasure to have the Spanish speaking preachers (always Mexicans — American born) in our home. The experiences have far out-weighed the work and expense.

"This year has been our greatest year in this work. In the Spring and early summer, with the help of Rev. Gonzales and his church and three services Rev. Ruben Franks helped us conduct just before he returned to Chile, we had 136 decisions. This is the first time we have attempted this work in the cotton chopping time. It is just as rewarding.

"We had many very fine experiences this fall with Rev. Rivera from Plainview, Texas. He was with us for 24 days and we really worked all the time. We had 376 decisions with the Mexican cotton pickers. This totaled 512 for this year. We found one or two fellows who had been in our association before. One of them said, 'That fellow — pointing to me — wrote me a letter about two years ago after I returned to Mexico. I am now going to the big Baptist church in Monterey, and taking my children there to Sunday School.'

"One fellow, an aged man, just stood and cried with joy because we went by to see them and left tracts and gospels. He begged us to return to see them again. We did not get to return there. We are so sorry about this. It was always great to have the fellows line up about our car and help us load our equipment. They would hang on to the very last note of the songs and the last word as we said, 'Adios.'"

On the average, 4 lives per hour will be lost over the 102 hour Holiday because liquor was at the wheel.

—Clipsheet

Our Hymnists Pray

By H. H. SMITH, SR.

In their high moments of inspiration, some of our hymn writers have offered impressive prayers to Christ, in their hymns. These prayers of deep devotion should be a spiritual stimulus to us at this season, as we seek to offer ourselves more fully to the Lord of life, the Saviour of the world.

Charlotte Elliott, author of "Just as I am, without one plea," and several other hymns, has been called "one of the sweetest though saddest of Christian singers." She lived to the age of 83, but during the last fifty years of her life she was a "confirmed invalid and often a great sufferer." In one of her hymns beginning, "O Holy Saviour, Friend unseen," she expresses her faith and trust in Christ in these words:

"Though faith and hope are often tried,

I ask not, need not, aught beside,
So safe, so calm, so satisfied,
The soul that clings to Thee."

For lack of space, we can give only a few quotations here. In his hymn, "Jesus the calm that fills my breast," Dr. Frank Mason North prays: "O Christ, through changeless years my Guide; My Comforter in sorrow's night; My Friend when friendless — still abide; My Lord, my Counselor, my Light."

In another hymn, "Where cross the crowded ways of life," Dr. North offers this petition: "O

Master, from the mountain side, make haste to heal these hearts of pain; Among these restless throings abide, O tread the city's streets again."

The poet, Whittier, was the author of several fine hymns. In one of his most popular hymns he offers this prayer: "O Lord and Master of us all, whate'er our name or sign; We own Thy sway, we hear Thy call, we test our lives by Thine."

Who writes the hymns we sing? They come from every quarter of the globe — from those whose souls have communed with God. Bernard of Clairvaux, an eminent monk of the 12th century, and noted scholar, theologian, and poet was the author of the hymns, "Jesus, the very thought of Thee", and Jesus, Thou joy of loving hearts." In the latter hymn he prays: "O Jesus, ever with us stay; make all our hearts calm and bright; Chase the dark night of sin away; shed o'er the world Thy holy light."

One of the most popular of Christmas carols is Phillips Brooks' "O Little Town of Bethlehem." The prayer he offers here we may well make our own:

"O Holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.

We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel!"

The Minister's Personal Appearance

By H. H. MCGINTY

When the Apostle Paul admonished young Timothy to "Take heed to thyself," he opened up several avenues of thought.

Doubtless he had reference to Timothy's inner life — to his moral and spiritual development, which were incalculably important.

Probably he also had in mind Timothy's physical well-being. Paul had difficulties in this realm and these made him solicitous for the physical health of his young "son in the faith."

But it is reasonable to conclude that the aged apostle also had reference to the young minister's personal appearance. On another occasion he urged him to "Let no man despise thy youth." He was to allow no one to conclude that, because he was young, he was giddy or frivolous or kiddish.

How many a minister permits his usefulness to be impaired by his personal appearance? He may not be handsome, but he could make himself as presentable as possible. He may not be imposing, but he could be well groomed. His suit may be old, but it need not be dowdy.

A minister's suit, like his sermon, should cover the subject ade-

quately. Certainly there is no excuse for being uncouth or sloppy.

A frowsy head, a soiled shirt, or a baggy suit may nullify the effectiveness of a very good sermon. The preacher may give heed to his doctrine, but if he does not give heed to himself he may not achieve the full measure of usefulness.

During periods of recreation and relaxation a minister may be as casual in his dress as anyone else. But in the discharge of his ministerial functions an observance of the niceties and refinements of life should be considered. A minister's appearance should be in keeping with the dignity of the God whom he represents. He is an ambassador of the King!

—The Word and Way

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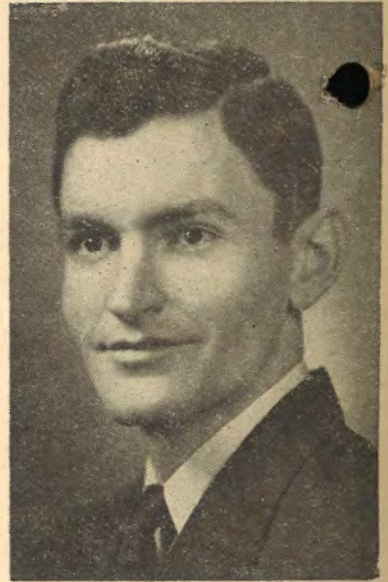
Mr. and Mrs. Van Gladen, missionary appointees to Mexico, are scheduled to leave on December 29 for Costa Rica, where they will enter language school. Their address will be Apartado 4035, San Jose, Costa Rica. Mrs. Gladen, formerly Alma Ruth Franks, is a native of Lepanto.

CHRISTMAS GREETINGS FROM YOUR BAPTIST STUDENT DEPARTMENT

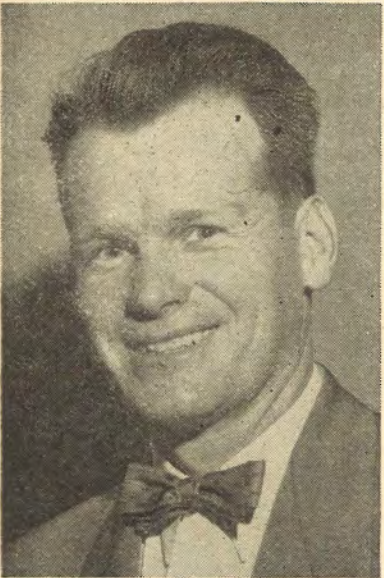


JUANITA STRAUBIE
Arkansas Baptist Hospital

At this sacred season of rejoicing because of our Saviour's birth, may we express our gratitude to each of you for giving us the privilege of ministering in His name on the college campuses of the state.



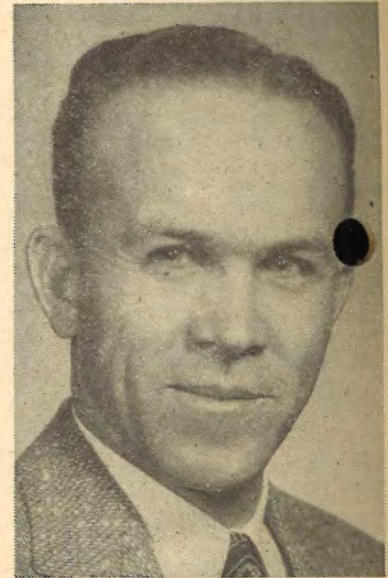
JAMES REED
Arkansas State College



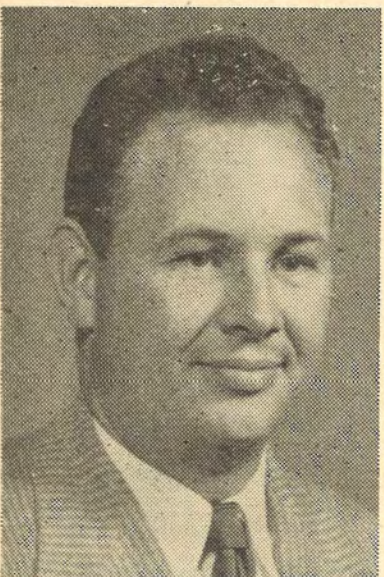
JOEL BRUNER
Southern State College



DR. TOM J. LOGUE
State Director



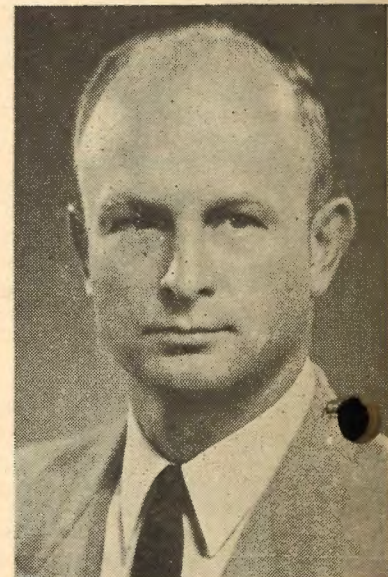
NEIL JACKSON
Arkansas Tech



JAMES SMALLEY
Arkansas State Teachers College



JANETTE GOLDEN
Office Secretary



JAMIE L. JONES, JR.
University of Arkansas

Children's Page

The Youngest Shepherd

By HELEN SEYMOUR



Simon turned over and tried to find a more comfortable position. He was finding it hard to go to sleep this night, even though he had piled extra brush and dry leaves on the ground to make his bed softer. The other shepherds were kind. Because he was the youngest of them all, only eleven years old, they never made him take his turn at watching the sheep by night.

But tonight he couldn't get to sleep. Even with his eyes closed, it seemed that the sky was unusually light. And he heard the other shepherds talking; not just the two who were supposed to guard the sheep during the first watch, but all of them. They sounded excited, and a little frightened. Simon wondered if some wild animal were near — a bear, or a lion, threatening the sheep? But no, in that case the men would be hurrying around, trying to find a way to kill it without hurting the sheep.

Finally, he just had to know what was going on, and he opened his eyes. The sky was almost as bright as day, and there was a huge star, brighter than any Simon had ever seen. He jumped up and hurried to the other shepherds to ask what they made of it when suddenly an angel appeared above them. He saw the men grasp each other's hands as if they were frightened. Simon was frightened. It was a beautiful angel. Surely he didn't mean them any harm.

When the angel spoke. "Fear not, for behold, I bring you good tidings of great joy . . . For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Soon there was a great choir of angels surrounding the first one, and they all sang with beautiful voices, "Glory to God in the High-

est, and on earth peace, good will toward men."

When the angels were gone again, Simon heard one of the shepherds say to the rest, "Let us now go even into Bethlehem, and see this thing which is come to pass."

"Please, please, May I go too?" Simon begged.

The men looked at one another. Simon's legs were short, and he would slow them down. Then one spoke up: "The angels said their news was to all people."

"Yes," the other shepherds joined in, "Of course you may go, Simon."

Simon looked back at the sheep, peacefully sleeping. He glanced for a long moment at the sky from which the angels had appeared. Then lifting his robes to keep them out of the way of his flying feet, he ran to catch up with the other shepherds.

THE BETHLEHEM STAR

By ELSIE SIMON

The years of time can never dim The star that shone on Bethlehem,

It's shining still in hearts today Of everyone who kneels to pray, Rejoice, its power is as bright As on that first great Christmas night!

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THEY ALL DARED

By MILDRED L. ACKERMAN

Who were the following people who dared to take a certain stand and stick to it?

1. He gave up his tax collector's profession to follow Jesus.
2. He showed his loyalty and obedience to God by his willingness to sacrifice his only son.
3. He dared to kneel and pray to God three times a day in spite of the king's decree against it.

Baptist Ecclesiology Guards Liberty

By W. BARRY GARRETT

Ecclesiology is the doctrine of the church and doctrines pertaining to the church. The Baptist doctrine of the church is the prime safeguard for freedom in the world. This is a big statement, but we believe it is true. True, not because of the word "Baptist" nor because Baptists believe it, but because of the eternal truths that are involved.

It has always been true and will continue to be true that when a group (any group) comes into long-continued and authoritative power it crystallizes into a domineering, dictatorial, autocratic power that seeks to enforce its own way and will on all the people.

The Baptist doctrine of the church and the fundamental principle from which our ecclesiology is derived, if believed and practiced, will prevent any group ever getting enough power to overthrow the freedom of the world. Baptists say that a New Testament church is a local congregation of believers who are independent and who govern themselves. This doctrine absolutely prevents the rise of a mighty ecclesiastical power. With this doctrine it is utterly impossible for the Baptists or any other religious group that holds to the same doctrine to become dictatorial.

For instance there are more than 30,000 Southern Baptist churches now, and it appears that within the next ten years or so there will be 30,000 more. This will be a mighty block of our citizenship, but it will be impossible for them ever to become a dictatorial power because each church runs its own business.

On the other hand a United

Church of America with centralized powers, either Catholic or protestant, quickly becomes a political, temporal and spiritual power that dominates society.

Baptist ecclesiology is based on the competency of every person to worship and serve God for himself. We exalt the worth of an individual above all other values. These principles cannot be preached and believed by the mass of our population and at the same time forfeit our precious liberties, or otherwise.

The more the New Testament doctrine of the church prevails the more freedom we will have in the world. The more the New Testament doctrine of the church is abandoned the less freedom we will have.

—Baptist Beacon

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ARKANSAN BECOMES AUTHOR

A new book of narratives and meditations based on the childhood and early ministry of an Oklahoma Baptist preacher has been published by the Messenger Press of the Baptist General Convention of Oklahoma.

Entitled *Along the Way*, it was written by S. U. "Cal" Butts, Miami, Okla., a former pastor who is now serving as chaplain for the state Baptist convention at Miami Baptist Hospital and Grand Valley Hospital, Pryor.

The book, containing nine chapters and 92 pages, is available in book stores at \$2 a copy.

A native of Conway, Ark., the 59-year-old writer has had a 40-year ministry, mostly in Oklahoma. He attended Arkansas State Teachers College, Oklahoma University and Southwestern Baptist Theological Seminary.

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AMONG THE MISSIONARIES

Dr. and Mrs. John A. Abernathy, missionaries to Korea, are scheduled to sail for their field of service after furlough in the States. Their address will be Baptist Mission Headquarters, 55-5 Ka Choong Moo Ro, Seoul, Korea. Mrs. Abernathy is a native of Huntington, where they make their permanent American home.

Mr. and Mrs. James E. Hampton, missionary appointees, have left for their field of service and may be addressed at Baptist Mission of East Africa, Box 20395, Dar es Salaam, Tanganyika, East Africa. Both Mr. and Mrs. Hampton are natives of Arkansas, he of New Blaine and she, formerly Gena Ledbetter, of Harrison. American home in Mena.

Mr. and Mrs. J. A. Harrington, missionaries to South Brazil, are scheduled to return to the States for furlough and may be addressed at 109 South Boston, Tulsa, Okla. Mrs. Harrington is a native of Cauthron, Ark.

4. She dared to risk her life to help her own people by approaching the king with a petition.
 5. He was willing to become a servant in the home where he had been a cherished son.
 6. She was willing to go to a strange land rather than desert her husband's people.
 7. He risked being beaten by robbers in order to help a stricken man.
 8. He dared to fight a soldier much bigger than himself.
 9. After being released from prison he dared to preach about Jesus although warned not to do so.
10. Ruth (Ruth 1:16-17)
11. Ruth (Ruth 1:16-17)
12. Ruth (Ruth 1:16-17)
13. Ruth (Ruth 1:16-17)
14. Ruth (Ruth 1:16-17)
15. The prodigal son (Luke 15:11-20)
16. Queen Esther (Esther 4:16-17)
17. Daniel (Daniel 6:1-23)
18. Abraham (Gen. 22:1-19)
19. Matthew (Luke 5:27-28)

ANSWERS:

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1. Washing dinner dishes electrically for a family of five



2. Cleaning a large living-room rug with an electric vacuum cleaner



3. Laundering about 8 pounds of clothes in an automatic electric washer

Can you match each of these jobs with the price of **ELECTRICITY** to do them?

$\frac{1}{3}$ ¢ $\frac{1}{6}$ ¢ $\frac{1}{2}$ ¢

No matter how you figure it, the cost of doing jobs electrically is *low*—the savings in time and work, high. Keeping electricity the biggest bargain in your family budget is our constant aim.

Answer: If you matched the dishwasher with $\frac{1}{2}$ ¢, the vacuum cleaner with $\frac{1}{6}$ ¢ and the clothes washer with $\frac{1}{3}$ ¢—you were correct. These are average prices for homes served by this company.

Arkansas

POWER & LIGHT

Company



HELPING BUILD ARKANSAS

Arkansas State Training Union Convention

Immanuel Baptist Church, Little Rock, March 15-16, 1957

Theme: "Serving the Lord Christ"

Dr. Nolan P. Howington, President

Friday Morning

- 10:00 Worship..... LeRoy McClard and Mr. and Mrs. Edwin Irely
- 10:20 "Dr. Lambdin, Arkansas Is Curious"
..... J. E. Lambdin, Ralph W. Davis and others
- 10:50 Song and Announcements
- 10:55 "What Do We Have Here?"
- 11:05 "What Happened at Hoxie?"
..... Dale Barnett and Robert A. Dowdy
- 11:20 Special Music
- 11:25 Message..... Dr. Donald Ackland
- 12:00 Adjourn for Lunch

Friday Afternoon

- 2:00 Worship..... LeRoy McClard and Mr. and Mrs. Edwin Irely
- 2:20 Message..... Donald Ackland
- 2:50 Sectional Meetings
General Officers' Section (Pastors, Directors, other General Officers)
Associational Section (Association Training Union Directors and Associational Missionaries)
Adult Section (Adult Union and Department Members)
Young People's Section "A" (17-18 years, Counselors, and Department Officers)
Young People's Section "B" (19-24 plus College Students, Counselors, and Department Officers)
Intermediate "A" Section (13-14 years and Leadership)
Intermediate "B" Section (15-16 years and Leadership)
Junior "A" Section (9-10 years and Leadership)
Junior "B" Section (11-12 years and Leadership)
Primary Leadership Section
Beginner Leadership Section
Nursery Leadership Section
Primary Children's Section
Beginner Children's Section
Nursery Children's Section
- 4:30 Adjourn for Afternoon

Friday Night

- 7:00 Worship..... LeRoy McClard and Mr. and Mrs. Edwin Irely
- 7:20 State Speakers' Tournament Finals (17-18 years)
(Two speakers selected from afternoon elimination tournament)
- 7:35 State Sword Drill..... Mrs. J. E. Lambdin
(Eight district sword drill winners)
- 7:55 State Speakers' Tournament (19-24 years plus college students)
- 8:10 Song
Report of Committees and Election of Officers
Offering — Special Music
Report of Judges
Presentation of Scholarships..... Dr. Ralph Phelps
- 8:35 Message..... Dr. Donald Ackland
- 9:05 Adjourn

Saturday Morning

- 9:00 Worship..... LeRoy McClard and Mr. and Mrs. Edwin Irely
- 9:20 Junior Memory Drill..... Lawson Hatfield
9-10 year Juniors..... Mrs. F. F. Hicks
11-12 year Juniors..... Mrs. Ralph W. Davis
- 10:00 Sectional Meetings
Same as Friday afternoon with the following changes:
Young People's Section "A" will be for all single young people (17-24)
Young People's Section "B" will be for all married young people (17-24)
Associational Section will meet with General Officers
- 11:30 Song
Special Music
- 11:40 Message..... Dr. Joe Burton
- 12:10 Adjourn

Training Union Department
Ralph W. Davis, Secretary
Robert A. Dowdy, Associate

The Word Became Flesh

By BURTON A. MILEY

Matthew and Luke introduced their Christmas stories with people and events immediately surrounding the birth of Jesus. They called names and pictured scenes in detail. They told of the songs of angels and the actions of men. John wrote his gospel after the others had been written. He did not restate events which had been pictured but started in a different way to tell his story. John chose to talk about Jesus long before the beginning of his flesh-life. He told in his gospel's prologue about Christ's connection with the Father, the value from His coming, and how He was received. John flung down before the people the truth of Christ's advent as a historical person. He told his gospel story "that ye might believe that Jesus is the Christ, the Son of God" 20:31.

BEFORE DAYS IN FLESH

Has God ever been alone? From the beginningless beginning God has existed. Always there has been another with Him who is also God. This One expressed the mind of God in creation. One's word expresses what is in His mind. It is not unusual to have the less familiar approach John makes to Christ's coming in the flesh. The "Word" of which he speaks is the medium of expression of the mind of God.

Three characteristics of the "Word" as a medium of expression are given in the first verse. He is eternal because he was "in the beginning." Nothing or no one is of equal age with God. Then He was in fellowship for the "Word was with God." He could communicate with God and bring messages of revelation from God. The third characteristic is in the realm of His nature. He was divine because the "Word was God."

Actually Christ is given under two symbols before he is introduced by name. The "Word" is used to denote Christ. "Light" is used in verse seven but it is not until verse seventeen that the name Jesus Christ is used. Christ's existence in the flesh was by no means His beginning. He is with God, as old as God, definitely as much God as God himself. Yet, He chose to become flesh in order to reveal God to those in the flesh. The Christmas story is built around how this "Word" became flesh and what He did. He expressed God in creative power previous to His flesh-existence. He had life in Him which was the light of men. Therefore, as this "Word" expressed the mind of God in creative activity before man was created in God's order, so He expresses God's mind to men in the time of their sin and darkness. The "Word" became flesh for this purpose.

THE HERALD, JOHN

A forerunner and preparer is

Sunday School Lesson

December 23, 1956

John 1:1-18

introduced in the sixth verse. He is John the Baptist. John's divine obligation was to witness to Christ's coming in the world. The purpose for his ministry was that men might believe. He was a road-maker for Christ. The writer was careful to indicate that John was not the "Light" himself but a roadmaker to the "Light" in order that others might travel the way indicated by him to come into the fullness of the "Light." Every great idea and person has some atmosphere built for its entrance. John the Baptist was the person to build atmosphere for Christ's coming by preparation for His public ministry. John did an admirable job though it cost him his life. He was able to point in the pre-dawn to the "Light" of the world before other men realized the import of Jesus as He appeared to light the world. John was divinely related to Christ in mission and purpose. Though his preparation was superb, not everyone accepted Christ when He came.

The eleventh verse indicated that Christ came to His own possessions, His own property, but His own people received Him not. The first "His" is neuter gender indicating property or possessions, while the second is masculine indicating people. Christ came to His created world but His own people, the Jews particularly, did not receive Him. But as many as did receive Christ were given the authority, the right, to become sons of God.

This is a remarkable summary of the blessings which Christ brought to earth. A son's place in the family of God is highest order. The method of sonship was by faith in the Lord Jesus. This faith produced a birth-relationship that was not of blood (human lineage), nor of the will of the flesh (sexual impulse), nor of the will of man (human paternity). It was brought about by God. Christ came to reveal and open the way. The mission of His life was devoted to this purpose. Churches continue to preach this message or they miss their way of divine service.

THE FLESH EXISTENCE OF CHRIST

Verse fourteen informs that the "Word was made flesh, and dwelt among us." This is in preparation for the actual naming of Christ in verse 17 and gives assurance that the "Word" is a historic person living in the flesh. It is ex-

ceptionally hard for one to grasp the fact that Christ Jesus was as much flesh as any man. His sinless life was woven out of the same experiences which thread the pattern of any life. He was God, but He became flesh. The hunger of His heart to help people compelled Him to enter flesh that He could reveal to people the fullness of grace and truth. This fullness of grace and truth is passed to the believing individual. He has the nature of God because He is born of God. Though one has not seen God at any time, He has seen God's representative in His incarnated Son and has had declaration by Him of what God is. Moses showed the law of God. Christ Jesus revealed the grace and truth. The advent of Jesus in flesh-form, that men may behold him, stands as one of the marvelous acts of God to man's spiritual understanding. He has given us the glory in Christ the same as He gave glory to the tabernacle of old through the cloud.

Failure is never as often as it seems. The eye of the undiscerning saw failure when God gave His Son in the flesh to suffer like a man for man. Surely God robbed Heaven of that which could never be replaced while men scorned this Revealer of God. How could God be profited through this act? Men have been moved toward God by the compelling force and magnetism of Christ's work for two thousand years. They will continue to come to Christ. The apparent failure is no reality. The victory stands out. God has been triumphant. In Christ men have found God precious to their souls in redemptive work. This is encouragement to all Christian workers who feel depressed because they think failure is their reward. God wants the seed sown. His word will not return unto Him void.

Understanding of God is through Christ. One may not know all of God that he would like to know, but what he knows is that which Christ has revealed. We would never have known had an angel or angels come. Christ's coming not only pictured the fullness of God but made that fullness accessible through faith-channel. One can move to God through Christ and share every advantage of being in the fullness of fellowship with God. When and if any individual wants

Jordan Missionaries Returning to Posts

Some of the Southern Baptist missionaries who left Jordan temporarily in November have returned to their stations, according to information which Dr. George W. Sadler, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, has received from Dr. L. August Lovegren, missionary in Taiybeh, Jordan. (It is not known at Foreign Mission Board headquarters if Dr. and Mrs. Lovegren ever left Jordan.)

Dr. Lorne E. Brown and Rev. William O. Hern have returned to Ajloun. Mrs. Brown and children and Mrs. Hern and children are staying in Beirut, Lebanon, for the present.

Miss Violet Popp, missionary nurse with the Baptist Hospital in Ajloun, and Miss Anna Cowan, educational missionary with the school in Ajloun, are still in Beirut. Miss Annie Hagstrom, also a nurse with the Ajloun hospital, is now serving at the Baptist hospital in the Gaza strip.

Dr. Lovegren wrote: "I am happy to report that things have gone very well in recent days for us here. The medical work has increased considerably in the last few days and the people have been friendly all the time. The evangelistic work is continuing although at times it seems to be quite slow."

to know God better he can do so by becoming more Christ-like in action and thought. The service given "in His name" rewards the laborer with fuller knowledge of His nature.

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The Incarnate Christ

One day Robert Browning, the poet, was walking along the street with Thomas Carlyle in Paris. As they passed an image of the crucifixion, Carlyle glanced up hurriedly and said, "Poor fellow, your part has played out." This commiserative statement expresses the feeling of certain groups of people today.

Some of the intelligentsia of our age have a more modern way of saying the same thing. A prosperous business man showed his disillusion by making the remark "Nobody who has anything else to do goes to church."

We imagine that long ago, after Satan had crucified Jesus and then heard about the resurrection, he said, "Jesus is gone, and I cannot stop him, but I always use my best weapon as the last resort. I will grow up some people, push them out into high society so they can ridicule Jesus Christ. Not only will I give them that power, but I will harden their hearts, so that they will look upon the institution, which Jesus called 'My Church,' as the least common denominator in any community."

Therefore, we have some "so-called" intelligent people, in our midst, who go on eluding Jesus Christ and ignoring the church which he established. Christmas, to these people, means not a new era, but a shot in the arm for business. They use the pierced hands of Jesus as objects to be painted so that they can buy and sell and get gain. To them the crucifixion is not for eternal salvation, but to give the world masterpieces of sculpture, to bargain away on the counter of ordinary business.

That idea of Jesus is not new. The Roman soldiers nailed Jesus fast to a cross, by driving the ragged, jagged steel into his flesh. After that gruesome task had been completed, they lifted the cross and dropped it with a "thud" into the ground. Then, while Jesus was dying, "the just for the unjust," they were busy doing something, which they thought was, more important. They gambled and bargained for the clothing which the Son of God had worn. There they were, the Son of God hanging above their heads, yet, they were too busy to look up, much less realize the spiritual significance of what was taking place in their very presence.

Yes, we have our modern versions of that scene. You can see it in every town, city and state. The crowds are going through whirling doors, jostling on crowded buses, speeding on dangerous highways and spending life's savings, all to the background of "Silent Night," and "O Little Town of Bethlehem," too bent on getting something for "me and mine" to even recognize that Christmas is a memorial to the birth of Jesus Christ, the Saviour of the world.

Christmas means more than business, more than buying and selling. Christmas means that the "Word" became flesh and lived awhile among us. John, in announcing that, to the intelligent Greeks, used their own word when he said, "The Logos was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

In every day language, John was saying — This Word, This Divine Reason, This Divine Mind, This Creator of the Universe, who has

been in the world ever since there was a world, has come to visit us. We have seen him and he has worn our robe of flesh and blood. To the New Testament Disciples, Christianity was more than a matter of academic interest in a vivid outstanding personality. He was God Incarnate in man. "God was in Christ reconciling the world unto himself."

Down through the ages sin weighed heavily on the hearts of people. Therefore, they had concocted many plans, tested every conceivable idea and tried every scheme of redemption. Generation after generation had changed from one idol to another, and turned from one religion to another hoping to find some remedy for guilt and sin.

Then, "In the fullness of time, God sent forth his Son" (Galatians 4:4). The Greek word Paul used, which is translated time, was **Chronos**, from which we get our word chronology. Literally the word means duration. In other words, Paul said, "In the ages of history, time completed circumstances and the appropriate moment arrived for God to visit us." God visited the earth as Jesus was born of the Virgin Mary, in Bethlehem of Judea.

Since that hour God's men have had opportunities as heralds of the Good News to preach to the intelligentsia and shout from the house tops, to the masses — "Wake Up and Live!" Paul preached this Good News "from Jerusalem and as far as Illyricum," saying, "in Adam all died, but in Christ all shall be made alive."

Literally, the average church member cannot go from Jerusalem to Illyricum preaching the Gospel. But in these days, (and we believe in the fullness of time) God has given us a plan. Even though a church member may not leave his home city or state, he can be a herald of "The Good News" around the world through the Cooperative Program. He can say every day of the year (not just at Christmas time), "God was in Christ reconciling the world unto himself — Wake up and live!"

No, the birth of Jesus Christ was not some far-off, almost forgotten, event of history. The incarnation of the Lord Christ can become a present and permanent affair with each living individual during Christmas, 1956. Paul prayed, "that Christ may make his home in your hearts through your faith." The permanent incarnation is a spiritual affair — "In your heart." Through the centuries he has been waiting — "Behold I stand at the door and knock." — R. D.

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Baptists Form Relief Committee For Hungary

A Baptist Relief Committee for Hungary, composed of denominational leaders from various parts of Europe, was set up in Vienna.

It will purchase food and medical supplies in Vienna and process parcels of clothing, shoes and non-perishable foods sent by Baptists from various parts of the world.

Committee members visited a refugee camp in Austria and contacted Baptists who had

Thanks and Merry Christmas, Arkansas Baptists

At this Christmas, while we are "remembering," we certainly don't want to forget to convey our sincere appreciation and thanks to you for the many kind expressions of good will toward us — for your splendid co-operation — for your friendship — for your loyalty to Christ — all of which we value very highly.

And while we are remembering to thank you, let us wish for you an old-fashioned joyous Christmas and a prosperous year ahead.

B. L. Bridges
Ralph Douglas

Ministers' Retirement

As of November 1, 1956, there were 9,093 ministers in the Retirement Plans of Southern Baptists. These servants of the Lord Christ are putting a part of their income into something that will give them a measure of financial security in disability or old age.

But approximately sixty-five per cent (65%) of the Southern Baptist preachers are not members of any plan. In Arkansas about fifty-six per cent (56%) of our preachers are not in any Retirement Plan.

Every preacher, not in a Retirement Plan, is a prospect for the relief rolls. No preacher looks forward, with eager anticipation, to being put on relief, but the relief rolls of the Relief and Annuity Board are growing larger and larger. In fact, so many of preachers and widows are coming to disability or old age without means to sustain them, that this phase of the work has become a terrific problem.

For years and centuries, Baptist preachers did not have a financial plan for retirement, so each individual had to make his own plan. But God's man could not always stay with his plans, because he could see current needs and tried to meet them. Consequently many, many of these great and good men were forgotten and suffered when they reached old age.

Now, under God's leadership, Baptists have a plan. If a pastor is disabled or must retire because of age, he can be financially independent through our Relief and Annuity Board. But, unless the preachers cooperate by entering the plan and keeping their dues paid, the relief roll of our Convention will continue to grow as the years go by. Cooperation on the part of the preachers can mean the difference between heartache and gladness; suffering and comfort; relief and security, and above all the sense of fulfilling ones duty. — R. D.

fled from Hungary. Most of these refugees were young people and children, a spokesman said.

It was announced that the Baptist church in Vienna has set up three emergency centers for Hungarian refugees pouring across the border. Two of them are in Vienna and third in Strasburg.

—Religious News Service

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