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January 12, 1961

Arkansas Baptist State Convention

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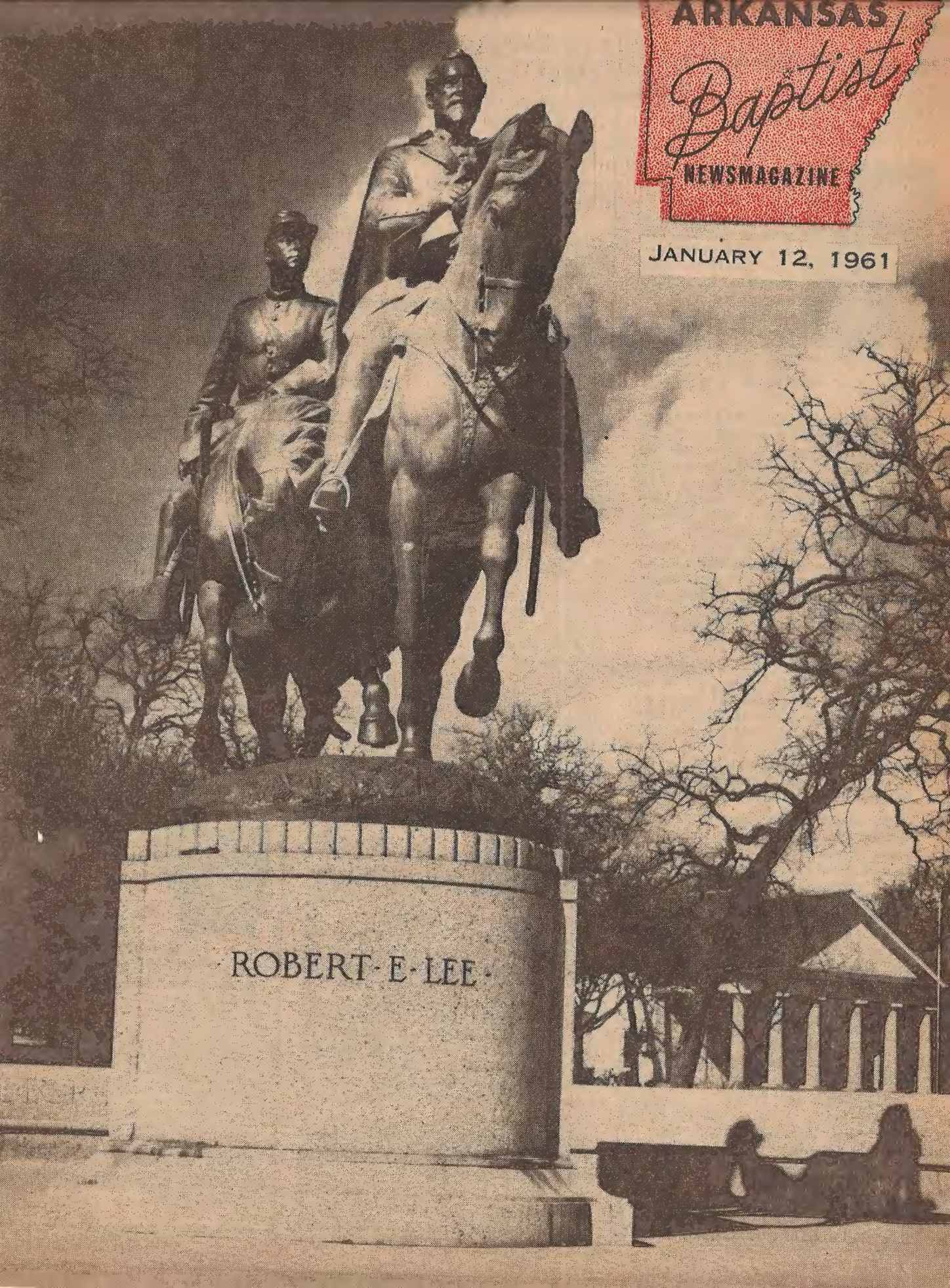
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ARKANSAS  
*Baptist*  
NEWSMAGAZINE

JANUARY 12, 1961



ROBERT E. LEE

## 'Catalog of Horrors'

DURING AN evening of the closing week of 1960 I sat before our TV as the reporters of one of the major broadcasting companies gave their annual report.

These men, from various areas of the world, perhaps are as well informed on world conditions as most any group that could be assembled. Near the close of the program the moderator called upon the other reporters to summarize all that had been reported.



DR. WHITLOW

One of the men described their reports as "a catalog of horrors."

As I reviewed quickly the things these men had reported it seemed to me this reporter had made an accurate summary—"a catalog of horrors." There was hardly a bright spot upon the horizon of the world picture. Every spot seemed to be a troubled spot. There were uprisings here and there, and the threat of uprisings in a multitude of places. There seemed to be a deepening fear that the uprisings could easily get out of control and turn into a world conflagration. There was evidence of wickedness in high places, and deceit all along the line of life.

One does not have to be a pessimist to see that great evil is rampant in our world. What should be the Christian's attitude in the face of all this? Are we to recoil from world conditions and throw in the white flag? Are we to dig in and try to maintain what ground we may have gained? Are we to play it safe and conserve what resources we may have?

The reaction of a great Christian in another day may strongly suggest our course ahead. Paul and the other Christians of his day were facing a dark world. There seemed to be little hope and small promise on the horizon of their day. Paul wrote the Ephesians, "See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil." The very evil itself served as an impetus to a greater dedication. We are not to retract, but to press forward. We are not to conserve, but to spend ourselves with a greater abandon. There is great darkness, but we need to realize as never before that Christ is the Light of the world.

The call is not primarily to greater activity, but to a Christ-centered action. He alone is the Light of the world. In view of the great darkness, we need to re-examine our personal loyalties; our church and denominational programs to see if we are at our best in making Christ known to the world. For He alone can bring light out of darkness, and peace to

## New Arkansas Baptist Subscribers

New Budgets:

Church	Association	Pastor
East Main, El Dorado*	Liberty	Rhine McMurry
First, Conway	Faulkner County	J. H. Street
Mt. Carmel, Cabot	Caroline	Charles Atkinson
Oak Cliff, Ft. Smith	Concord	Murl Walker
Pleasant Valley, Cabot	Caroline	E. S. Ridgeway
Sardis, Montrose	Ashley County	L. J. Tucker
Southside, El Dorado	Liberty	W. O. Miller
Widener	Tri-County	James Gilbreath

\*formerly received paper as mission of First, El Dorado

One month free trial offer:

Fellowship, Huntington	Buckner	Zeke Lancaster
Meridian	Ashley County	Dewitt Kelley

our troubled world. When the world is at its worst, Christians need to be at their best. That time is now, and Christ is the answer.—S. A. Whitlow, Executive Secretary ■

## Budget Making Time

THIS QUESTION has been asked of us many times; "When is the best time to use the Forward Program?" The answer is—whenever the church adopts and promotes the budget.

Many churches have been adopting, promoting and subscribing budgets for many years. The Forward Program of Church Finance is a tool to help those churches do better jobs than they have ever done before.



DR. DOUGLAS


Until now, there has been no over-all suggested plan to help in this phase of Baptist work. Every church, under the leadership of the pastor, minister of education, etc., did the best it could with its own stewardship plan. Sometimes, the leaders would borrow ideas from other leaders who had used certain methods and plans successfully and adopt them. Consequently, Baptists went through a long period of "trial and error" in church finance. Through these efforts Baptists learned many things that have helped make us strong in many phases of Kingdom work.

Under pressure from the "grass roots" for suggested help in this field, denominational leaders tackled the problem of selecting the best methods and the best plans to adopt, promote and subscribe a church budget. For the lack of a better name, these methods and plans have

been called The Forward Program of Church Finance.

Now, back to the question "When is the best time to use the Forward Program of Church Finance?" Some churches are using it now. The answer is simple, the best time to use the Forward Program of Church Finance is when the church decides to adopt, promote and subscribe its budget.

Some churches have used January and February to promote and subscribe their budgets and a few churches are doing that this year. We do not know of any specific time that would be ideal to talk about church finance but Stewardship is a fundamental Bible doctrine. We are still Baptist enough and old-fashioned enough to believe that the Bible is God's Word to man and every phase of it ought to be preached and practiced.—Ralph Douglas, Associate Executive Secretary ■



**ARKANSAS**  
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NEWSMAGAZINE

**"ARKANSAS"**  
**LARGEST**  
**RELIGIOUS**  
**WEEKLY**

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

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Arkansas Baptist State Convention

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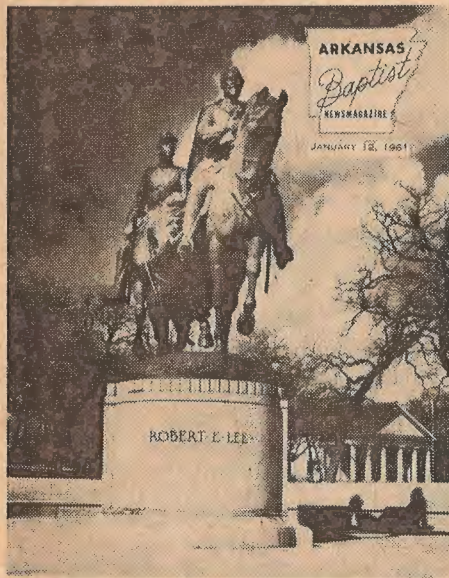
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January 12, 1960
Volume 60, No. 2

*Robert E. Lee*



THIS statue of Robert E. Lee and saddle boy, in Robert E. Lee Park, Dallas, Tex., will have added interest for untold thousands of tourists as Americans observe the centennial of the observance was chosen by President Eisenhower because of an event which foreshadowed the approaching conflict. It was on Jan. 8, 1861, that Southern forces fired warning rounds from their artillery across the path of the vessel, "Star of the West," as it was in the Charleston harbor headed for Fort Sumter with supplies. The vessel heeded the warning, changing its course and returning to its home port.

Although the war actually started on April 12, 1861, with the firing on Fort Sumter, in Charleston, S.C., harbor, the earlier date for the beginning of the observance was chosen by President Eisenhower because of an event which foreshadowed the approaching conflict. It was on Jan. 8, 1861, that Southern forces fired warning rounds from their artillery across the path of the vessel, "Star of the West," as it was in the Charleston harbor headed for Fort Sumter with supplies. The vessel heeded the warning, changing its course and returning to its home port.

Lee, regarded by both friends and foes as one of the world's greatest military geniuses, was above all a great Christian. Now, having been dead these many years, he still speaks for Christ and for the peace that only the Prince of Peace can give the people of the world.

**New OBC Program**

OUACHITA College has extended its graduate program to include a master of music education starting next fall, according to Dr. Ralph E. Kirkman, director of graduate studies.

"The program will be of major interest to public school music teachers of both band and choir," Dr. Kirkman said. He added that some classes will be held at night and on Saturday so that in-service teachers might attend. The program will also be conducted in the summer, beginning in 1962.

Teaching fellowships will be granted

# BULLETINS

## Cooperative Giving Up Slightly; Designations Show Bigger Gain

BAPTISTS of Arkansas gave more through the Cooperative Program for world missions in 1960 than for any other year in their history—but only slightly more. The total of \$1,608,649.58 of the Cooperative Program funds for the year just closed was just a little more than half a percent above the total for the preceding year, Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, reports. This was short by \$41,350.42 of the year's budget—\$1,650,000. As a result, the capital needs section of the budget is the loser to this extent.

Designated giving by Arkansans amounted to more than \$400,000 for 1960, an increase of 9.2 per cent over designations for 1959, Dr. Whitlow reports. The most of the increase was in the area of the three offerings taken annually for missions by the Woman's Missionary Union, for state, home and foreign missions.

The picture for the Southern Baptist Convention was a little brighter. An all-time high of \$1,907,826 for the month of December brought the Cooperative Program total to \$17,479,428 for 1960, showing an increase of only 2.2 per cent over the total for the previous year, Dr. Porter Routh, executive secretary of the SBC, reports.

Total designated gifts for SBC for the year was \$11,489,938, an increase of 10.76 per cent over designations for the previous year, Dr. Routh reports.

\* \* \*

FIRST Church, Dumas, celebrated being free of debt, Sunday, with Dr. S. A. Whitlow, executive secretary, Arkansas State Convention, as guest speaker. According to a report from the church, a 10-year program of debt retirement included the clearing of an \$8,000 item on the pastor's home and \$111,000 on an educational building, air conditioning and other improvements.

\* \* \*

L. M. GOZA, 71, principal and superintendent in the Arkadelphia public schools for 39 years, and a deacon of First Church, Arkadelphia, died Jan. 7. A native of Brown Springs, in Hot Spring County, he received his education at Arkansas State Teachers College, at Ouachita College, and at the University of Arkansas. He was a Rotarian and was prominent in Boy Scout work. Funeral services were held Monday by Dr. Sam Reeves, pastor of First Church.

DR. PEARL Campbell Tippit, 62, who taught in the Social Science Department of Southern College, Walnut Ridge, for 11 years, died Jan. 1, following a heart attack. Her husband, Dr. J. T. Tippit, is pastor of Grubbs Church. At the time of her death she was a teacher in Knobel High School. Funeral services were held Jan. 3 at First Church, Walnut Ridge, with the pastor, Rev. W. H. Heard, in charge.

\* \* \*

JOAN WILLIS has resigned as managing editor of the ARKANSAS BAPTIST NEWSMAGAZINE to return to her home in Owensboro, Ky., where she will engage in free-lance newspaper writing. Miss Willis, a graduate of Georgetown College, Georgetown, Ky., had been with the BAPTIST since July.

\* \* \*

THE ARKANSAS BAPTIST NEWSMAGAZINE is receiving hundreds of new subscribers through the response of pastors to a letter that went out to them recently. Mailed to pastors of churches which have the state paper in their budgets, the letter suggested that a careful check be made to make sure that all families of the budget churches are on the paper's mailing list. Response from individual churches has ranged from a few to several hundred additions. The total mailing for the first issue of the new year, Jan. 5 was 53,982, a new record.

to qualified candidates, according to Dr. Kirkman. Applications must be submitted to him not later than Feb. 15. Ouachita was promoted in November, 1959, to full membership in the National Association of Schools of Music. Already in operation at Ouachita is a graduate program leading to master's degrees in religion and in American civilization. ■

FROM time to time we are summoned as citizens to unite in common causes for our protection against mutual threats to our security and general wellbeing. We are familiar with calls for mobilization against disease, destitution, famine, natural catastrophes, disasters, crime, war, etc. But the greatest threat to a people is not any of these as such. Rather, it is something deep within the heart of man—disbelief in or rebellion against God, the maker of heaven and earth. For no home nor community is safe from the ravages of man's inhumanity to man so long as there is one person living without regard for the laws of God and man. To such a one nothing is really sacred.

That this is true on an international scale is shown forcefully by David Lawrence, editor of *U. S. News and World Report*, in an editorial entitled, "They Don't Believe in God," first published in *U. S. N. and W. R.*, Dec. 27, 1957, and reprinted in its issue of Jan. 2, 1961. Reprinted from *U. S. News and World Report*, published at Washington:

"The whole world is kept in a state of incessant fear because the rulers in Moscow have no morals—no sense of right and wrong.

"For the fact is that the leaders of the Communist regime do not believe in God. One of their main tenets is an antagonism toward all churches and all religions.

"Those who do not believe in God make their own rules. They avow that the end justifies the means.

"Those of us who do believe in God avow a faith in the rightness of moral teachings as derived from the Bible itself. Man thereby feels an obligation toward man—as brother to brother. There is no desire to kill, no desire to destroy savings and the fruits of toil, no desire to threaten the unity of millions of homes throughout the world. There is only a desire to live and let live.

"The Moscow rulers, of course, argue that this is exactly what their proposals of 'peaceful co-existence' mean. Unhappily such professions are not persuasive because they are built upon an atheistic doctrine which is quite ready to promise anything and then treacherously to violate the most solemn of promises.

"There is expressed by some gullible persons in the free world today the wishful thought that the Soviets seek an 'armistice' with the West and that the time has come to 'negotiate a deal.' From many well-meaning persons in our midst here and abroad comes the renewed suggestion there be another 'summit Conference' . . . It is being said again . . . that the conference plan is worth trying because, even if the effort fails, we shall know where we stand.

"But by this time don't we know where we stand? Don't we know that such conferences are merely vehicles for more propaganda and flagrant defiance of the ideals of free men? . . .

"If we were dealing with men of conscience, all of Europe could be disarmed. There would be no need of missile bases or stockpiles of nuclear weapons.

"But we are dealing with men who boast of their contempt for religion—they do not believe in God.

"In the Western world, theism is the basis of every constitutional right, every principle of free government. We are confronted in Moscow not with theoretical or philosophical atheists, but with practicing atheists.

"For atheism is unmorality. It has no regard for human life. It worships instead at the shrine of a materialistic and godless ideology.

"This is not just a question of tolerating a belief contrary to our own. It involves realistically a stern threat to survival itself.

"The world is not going to be safe for any of us as long as atheistic Communism is enthroned in Eastern Europe. There is nothing else to do but to shore up our defenses. At the same time we can fervently speak what is in our hearts to the peoples behind the Iron Curtain and pray with them for deliverance. For in the millions of them who still believe in God rests the hope of mankind. They must inevitably find a way to set up a government of freedom. Their faith and our faith together can alone save the world from another war."—Copyright 1960, United States News Publishing Corporation.

### Blessed Book

*THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.*

It has been several years since I first came across this. Who is its author



ELM

I do not know. But for a long time it has been on a flyleaf of one of my favorite personal possessions—the Scofield Reference Bible which I st Church, Russellville, presented to me upon the occasion of my ordination to the ministry, on May 18, 1938.

Also on a flyleaf of this Bible is something else I prize very highly—an official transcription signed by the late George F. Breedlove, as chairman of deacons, and Fritz E. Goodbar, as pastor, of 1st Church, Russellville, the latter of whom served as moderator of the council which ordained me. Pastor Goodbar, incidentally, was the interrogator who examined me, in the presence of the whole church, before it was decided to proceed with the ordination. And never, in college or seminary, did I experience a more grueling 45 minutes!

But back to the book. Scattered here and there through this Bible out of which I have preached across many years and in several states are many more notes—sermon outlines and personal commentaries—written in the margins.

One Sunday I left this Bible with the desk clerk—a woman—at a South Arkansas hotel while I had lunch in the hotel dining room. Upon returning to pick it up, I was surprised to find the woman diligently turning through it to see what all I had written in it.

I thus witnessed to a person who, as far as I know, I have not yet had the privilege of having in any congregation to which I have preached. It has occurred to me, as it has to you, that it would have been far more profitable for the dear lady to have spent her time centering on what God had written in that blessed book.

In keeping with the statement with which we started this column is this from God himself: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

*Edwin L. McDonald*

## THE PEOPLE SPEAK

### Arkie Out West

GETTING the *Arkansas Baptist News-magazine* each week is refreshing indeed. Personally speaking I enjoy your "Personally Speaking" column.

I am pastor of the younger and smaller of the two Southern Baptist Churches in this City that the Atom built. A huge sign outside the city reads like this, "Where The Atom Is Split and Where the Churches United." There are six United Protestant Churches in this city of 25,000 people. Amid all of this we have not been idle.

The Richland Heights Baptist ranked third in the Oregon-Washington Convention in Sunday School training and received the attendance award at the "M" Night Service of Columbia Basin Association this year. Thirty-seven people have been received into the membership of the church during the year.

I am serving as Sunday School superintendent and chairman of the Missions Committee of the Columbia Basin Association, land area of which is about one-fifth size of Arkansas.

If any Arkansas Baptist church desires to aid missions in this area through one of our churches they can contact me or B. E. Pitts, area missionary, Box 447, Grandview, Washington.—E. C. Cloud, Richland Heights Baptist Church, Richland Wash.

[Editor's Note: Pastor Cloud formerly served in Arkansas as pastor and associational missionary.—ELM]

### Evangelist Available

AFTER fourteen years as Associate Director of the Division of Evangelism of the Texas Baptist Convention, I will retire from this position on January 1, 1962. But because the Lord continues to give strength and vigor, I will continue to do independent evangelistic work as the Holy Spirit directs.

I am not primarily interested in revival engagements just to stay busy. But I am greatly concerned in seeing a spiritual awakening come to the churches.

If it is not against the policy of your paper and your heart approves, I'll appreciate any word you may be led to place in your good paper. I am now booking engagements, as the Holy Spirit leads, for 1962. My home address is 4043 Hawthorne, Dallas 19, Texas.—C. B. Jackson, Evangelism Division, Baptist General Convention of Texas, Dallas 1, Tex.

### Retaliation by Taxation

IN September Mr. Charles P. Taft, Chairman of the Fair Campaign Practices Committee strongly urged that churches and other religious groups who

opposed a Roman Catholic for president be deprived of their tax exemption status.

Such an attempt on the part of Mr. Taft to use a threat of loss of tax exemption as a club of retaliation against churches and other religious groups who opposed a man of divided allegiance for president is little short of outright blackmail.

If Mr. Taft and his clerical friends are so touchy about the misuse of tax exemption they should raise a cry against the Roman Catholic church which is waging a relentless campaign to pressure Congress, state legislatures, tax boards and courts for public tax subsidies and other forms of favoritism.

As long as the Roman Catholic church continues its semi-political campaign to make the Catholic view on birth control and divorce the law of the land and to get tax support for its segregated schools, hospitals and other institutions other churches should be free to oppose the schemes and plots of the Roman Catholic Church to align American policy with that of the Vatican.

The time is fast approaching when Protestantism will have to cease apologizing for being Protestant. Our tolerance towards the Roman Catholic Church is considered by it to be an indication of weakness on our part.

If we stand idle while the Roman Catholic church uses Mr. Taft and his committee as a tool to put this blackmail scheme into practice we deserve all that could happen to us.—Jack Odom, Box 833, Ft. Bragg, Calif.

### Book Sales Good

I THANK you for the copies of the *Arkansas Baptist Newsmagazine* which contained your review of my book, *A New Heaven and a New Earth*. I appreciate very much what you say about the book. I am using your statement in an advertisement coming out in February or March of the *Baptist Program*.

My book is having a wonderful sale in Atlanta. While my pastor was in the Orient speaking for the Chaplains' Commission, I conducted the prayer meetings for him and at his request taught the book. The congregation almost from the very beginning filled the lower section of the auditorium, twice or three times as many people as we have at the Sunday evening service, and that continued through the six weeks that I taught the book.

The book store can hardly keep it in stock they are picked up so fast by the people. Our church members bought over a hundred copies.—J. B. Lawrence, 1695 N. Rock Springs Rd., N. E., Atlanta 9, Ga. ■

## THE BOOKSHELF

**The Spiritual Legacy of John Foster Dulles**, edited by Henry P. VanDusen, Westminster, 1960, \$3.95

The greatness of the late Mr. Dulles, who died in 1959 after a brilliant career as secretary of state, is illustrative of what God can do with a man yielded to His will. His addresses and papers, from which the material was chosen for this book, reveal a great and abiding faith in Christ as his Lord and Savior. Mr. Dulles says of Jesus:

"... He did not attempt to give ready-made solutions of the problems of world order and of social welfare. What he did was to tell men what were the qualities they needed to solve those problems for themselves.

"He told men to give their spiritual allegiance only to God and to look upon human beings, rather than some personified state, as the highest earthly unit of value.

"He inveighed against hypocrisy and taught men to concern themselves first with the evil in themselves.

"He wanted men to see—to see far and to see truly. Blind men, following blind leaders, he pointed out, will always end up together in the pit.

"He taught men to avoid the evil emotions of hatred and blind vengefulness which so drive them to wreak destruction that they cannot plan intelligently for construction.

"He showed men a great vision and sought to implant in them a sense of great purpose in life. He taught not a purely contemplative religion but a dynamic faith which would make men strong and powerful in action."

Whoever reads this book will surely have his own faith kindled anew in Christ as the hope of the world.

**You Can Win Souls**, by C. E. Autrey, Broadman, 1960, \$2.75

Regardless of what one's attitude is toward soul winning, this is a book with a message for every Christian about the one thing all Christians have in common—the call to take the good news of the gospel to the lost. Dr. Autrey, director of the Division of Evangelism for the Home Mission Board of the Southern Baptist Convention, is well qualified by training and experience to write on this subject. One of the most helpful chapters is entitled "How to Win the Indifferent."

**Europe, an Intimate View**, by Colin Simpson, A. S. Barnes & Company, 1960, \$7.95

Mr. Simpson's gift at spotting the unusual and his interesting reappraisal of the obvious combine to make this a most attractive and appealing book for any who have travelled abroad and particularly for those looking forward to such trips. It is beautifully illustrated, containing 30 plates in full color and more than 80 photographs. In this his latest of several volumes, Mr. Simpson lives up to his wide reputation as a perceptive, witty and sophisticated traveler. ■

## The Home Night Program

WONDERFUL evenings were spent in the days when we did not have the movies, the auto and the many other attractions. Some one would read aloud; at other times there would be singing and games.

With these shifting scenes are we not in danger of losing the home circle fellowship? Great inspirations grow and increase when we share them with people of like tastes. Literary treasures are as interesting as ever. We suggest "The Home Night Program."

An artesian well brings life and beauty into everything it can touch. Good books contain truth so rich and full that if channels are opened they will do wonders in life building.

One night a week should be set apart as "Home Night." All engagements should be left open so that each member of the family can be present. One of these lessons will furnish a wonderful program for an evening. Let each member who can read have a part.

*Come read to me some poem,  
Some simple heartfelt lay,  
That shall soothe this restless  
feeling  
And vanish the thoughts of day.*

*Then read from the treasured  
volume  
The poem of your choice,  
And lend to the rhyme of the poet  
The beauty of thy voice.*

Frequently friends hunger for the pleasant associations of comradeship and for the want of some cultural plan fall into worldly and frivolous entertainment. Why not call in your friends for the "home night program" and while enjoying their fellowship give them something big and worthwhile?

Life is worth building. Do it together in the home and in friendly circles.—Adapted from *Quests and Conquests*

## Courtesy Pays

MUCH has been written on the subject of needed leadership qualities and helpful personality traits. Yet, too little emphasis has been placed on the extremely important asset of courtesy—sincere, heartfelt, courtesy. Courtesy shows friendliness, it is really amazing how courteous friendliness can favorably affect others. This is the foundation of effective leadership as well as friendship.

Thackeray said a competent leader needs "to be honest, to be gentle, to be sincere, to be brave, to be courteous." Courtesy is a much needed lubricant in human relationships that makes everything run more smoothly.

A courteous leader tries to see the other person's point of view. He knows that praise always pays, that patience is a virtue, that tact makes friends and discourtesies are folly—and that a forced kindness receives no thanks.

Courtesy and kindness are virtues to be used at home as well as in public. Wise is the man who resolves to be courteous at all times and who diligently works to achieve this admirable trait.

Courtesy, like grace and beauty charms at first sight. You never lose anything by being courteous. Yet we daily come in contact with people who act as tho they would be taking a grave risk to act courteously.

Courtesy is one of the most helpful, most profitable and most useful personality traits that you can acquire. It doesn't cost—it pays!

—*The Right Hand*

Whatever is done for men or classes, to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.—*Samuel Smiles*

## Be Yourself

SELF-consciousness is one of the greatest hindrances to the best manner. Do not try to be some one else, but be simply and naturally yourself; second, do not be in a hurry. "Whoever," says Lord Chesterfield, "is in a hurry shows that the thing that he is about is too big for him." To be courteous does not take much time, but it takes a little. He who would be courteous must not be in such haste that he can not be sympathetic, nor so absorbed that he can not be considerate of others.—*Lyman Abbott*

\* \* \*

THERE is but one easy place in this world, and that is the grave.—*Beecher*

\* \* \*

THE blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken in their perilous mission.—*Beecher*

\* \* \*

FALSEHOOD may have its hour, but it has no future.—*Pressense*

## Church Chuckles by CARTWRIGHT



"Afraid I don't quite get what you mean, General, by 'brotherly love with teeth in it!'"

So profoundly have the foundations of moral values been shaken that we find ourselves in the odd role of having to preserve peace through the instruments of war. At best it is an uneasy peace resting on the assumption that war has become too terrible to contemplate. Perhaps our ability to unleash such terror is our only immediate hope of survival, but let us also remember that a truly enduring peace can only be won by nations—and men—of moral goodwill working together.



*"CHRIST in the Concrete City," a play depicting the crucifixion of Christ and modern man's reaction to it, was presented by the University of Arkansas Baptist Student Union at the Dec. 26 meeting of the Greater Little Rock Ministerial Association. Shown here in one of the play's dramatic scenes are the cast,*

*left to right: John Paul Cook, Mary Margaret Neely, Jeff Webb, Parker David Rushing, Peggy Peterson, and Ralph Brickey. The play will be presented Jan. 13 at Arkansas State College and Feb. 8 at Southern State College as a part of Southern State's Religious Emphasis Week.*

## **Smith to New Post**

REV. Bill J. Smith will leave the pastorate of Walnut Street Church, Jonesboro, Jan. 29, to accept a call from Kingshighway Church, St. Louis, Mo.

During his ministry the church has had more than 100 additions and has attained a Standard Sunday School. Plans for building expansion and mission work in southeast Jonesboro are under way.

A farewell service honoring Mr. and Mrs. Smith will be held by the church following the evening worship hour Jan. 22. All their friends are invited to attend.

Mr. Smith came to Walnut Street Church from First Church, Grand Junction, Tenn. A Tennessee native, he is a graduate of Southern Seminary, Louisville, Ky. ■

## **Alliance President**

REV. Harold White, pastor of First Church, England, has been elected president of the newly organized England Ministerial Alliance. The group will meet weekly with the England Kiwanis Club and monthly in a business session.

## **Seeks Pastorate**

REV. Harold A. Wilson, Carlisle, has resigned the pastorate of First Church, Canfield, and is available for a pastorate or as a supply or interim pastor. He attended Central and Ouachita colleges and has served as pastor at Antioch Church, Colt; First Church, Beirne, and Southside Church, Heber Springs. Mr. Wilson can be contacted by telephone at Carlisle, LU 2-4278 or LU 2-4150, or by writing to Box 405, Carlisle. ■

## **Leaves School Post**

J. E. HARRIS, a deacon of First Church, Marvell, and prominent Baptist layman, has resigned as superintendent of the Marvell public schools, effective June 30. He said he would take a position with a Little Rock firm.

Harris came to Marvell in 1953, after serving as Brookland (Craighead County) school superintendent for three years. At Marvell 10 new school buildings were constructed during his tenure, several outlying schools were consolidated and the Negro schools received their first rating. Marvell School Board President Weldon Jackson, expressing regret at Harris' departure, said he "has done an outstanding job."

Harris is an active Rotarian and is currently governor of District 615 of Rotary International. ■



## Karam Talks Scheduled

JIMMY KARAM, Little Rock Baptist layman and business executive, will be speaking at the following places in January:

Jan. 12, Second Baptist Church, El Dorado, 7:30 p.m.

Jan. 16, Calvary Baptist Church, Benton, 7:30 p.m.

Jan. 22, Lakewood Heights Baptist Church, Atlanta, Georgia, 11:00 a.m.

Jan. 22, Second Avenue Baptist Church, Rome, Georgia, 7:30 p.m.

Jan. 23, First Baptist Church, Breman, Georgia, 7:30 p.m.

Jan. 24, Georgia State Evangelistic Conference, Macon, Georgia, 8:00 p.m.

Jan. 29, First Baptist Church, Asheville, North Carolina, 11:00 a.m.

Jan. 29, Ardmore Baptist Church, Winston-Salem, North Carolina, 7:30 p.m.

Jan. 31, North Carolina State Evangelistic Conference, Winston-Salem, North Carolina. ■

A BAPTIST City-Wide Census will be taken in Ft. Smith Jan. 29. Rev. Newman R. McLarry, pastor of First Church, Ft. Smith, has issued a call for more than 100 workers from that church to help with the canvass.

MEMBERS of First Church, Paris, remembered the patients at the State Sanatorium, Booneville, on Christmas with a whole carload of gifts, Sanatorium Chaplain Boyd Baker reports. Rev. Tommie Hinson is pastor at First Church.

## Revivals Planned

A "PRE-SPRING" revival February 26 - March 5 and a week-end revival in early summer have been planned by First Church, Nashville. Rev. Mike Carozza announced that Rev. Bill Sewell, pastor of First Church, Searcy, will be the evangelist for the first revival. Dr. Park Tucker, chaplain at the Atlanta, Ga., federal prison will lead the summer revival. Dr. Tucker's life story has been dramatized on the TV program "This is Your Life," which told of his conversion to Christ after a mine explosion injured him so severely he was hospitalized for more than three years. ■



FIRST Baptist Church, Fort Smith, recently held its all-church leadership banquet projecting the program of work for the new year. One thousand leaders, members and visitors attended this meaningful and challenging service. After the fellowship meal in the church dining room, the program was presented in the church auditorium and was climaxed by a challenging message by Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, Tex. Leaders in the picture above include:

(Standing, left to right) Roy Gean Jr., Sunday School superintendent; Mrs. Lowell Perry, Training Union director; Jesse Keahey, Brotherhood president, and Mrs. Ralph Rogers, Woman's Missionary Union president.

(Seated, left to right) Delmar Sagely, Finance Committee chairman; Rev. Norman Ferguson, associate pastor; George R. Bailey, minister of education; Rev. Newman R. McLarry, pastor; A. C. Jaggars, chairman of deacons, and Dr. W. A. Criswell, guest speaker.

# DeQueen Native To Warren Church

TWO native Arkansans returned home when Rev. Dean E. Newberry, Jr., accepted the pastorate at Immanuel Church, Warren, this past summer. Mr. Newberry, born in DeQueen, and Mrs. Newberry, from Mena, came to Warren from Wichita Falls, Tex., where he was pastor of Highland Heights Church from Oct. 16, 1955, to June 26, 1960.

During his pastorate there, the church received 521 new members, the Sunday School average attendance climbed from 329 to 386 and church property increased in value from \$83,674 to \$205,242. A new \$120,000 education-auditorium building and extensive remodeling of the nursery and other buildings were completed and a cabin was built at the District Eleven Baptist Youth Encampment at Vernon, Tex. The church budget increased from \$32,000 to \$51,480. A mission which attained 32 members and Sunday School attendance of 50 was begun.

Mr. Newberry served as moderator of the Wichita-Archer Association for two years and on the Association's Student Union Committee for three years, two of these as chairman. He was chairman of the Building Committee which led in the construction of the Baptist Student Center at Mid-



MR. NEWBERRY

western University. He also served on a Church Finance Advisory Committee under the Church Finance Department of the General Convention of Texas, as treasurer for the Wichita Falls Ministerial Alliance and on the Wichita Falls Family Clinic.

Both Mr. Newberry and his wife, Jeanne, are graduates of Ouachita College, Arkadelphia, and he is a graduate of Southwestern Seminary. They have three sons, Gary, Richard and Phillip. ■

## Revivals

J. HAROLD Smith, Dallas, Tex., was the evangelist in a revival Dec. 7-11 at Temple Church, Camden. There were five additions, four by baptism and one by letter. Darrell Watkins led the singing. Rev. Lonnie Lasater is pastor.

REV. A. B. Pierce, pastor of First Church, Tallulah, La., led a special Stewardship Emphasis Dec. 11-14 at First Church, Hot Springs. Pledge Day was observed Sunday, Dec. 18, and 92 per cent of those who signed pledge cards agreed to tithe. Rev. James H. Fairchild is pastor. ■

## Burke Anniversary

REV. W. D. Burke recently completed his first year as pastor of Second Church, West Memphis, and the anniversary was the occasion of a "letter of appreciation" from his congregation pointing out some of the accomplishments achieved under his ministry. The church became debt-free during the period, there were 52 additions, 21 by baptism and 31 by letter, three per cent of the Sunday School offering was dedicated to the Co-operative Program and three per cent to Association Missions. Many building improvements were made. The church won the attendance banner "M" Night. ■

## Deaths

REV. Charley Herman Dunaway, 57, Baptist minister and owner of the Dunaway Barber Shop in Little Rock, died Dec. 30 at a Little Rock hospital.

He is survived by his wife, Mrs. Frances Brown Dunaway; a son, Charley Herman Dunaway, Jr., Little Rock; a brother, Archie Dunaway, Nettleton, and a sister, Mrs. I. O. Henson, Jonesboro.

Funeral services were conducted Dec. 31 at Baptist Tabernacle, Little Rock, by Rev. Don Hook.

JAMES M. Larkin, 74, president of the Men's Bible Class of McGehee Church, died Dec. 30 at a Little Rock hospital. A retired chief clerk for the Missouri Pacific Lines, and a former Little Rock resident, he had lived at McGehee for 18 years. He was a member of the McGehee Masonic Lodge.

Survivors include his wife; two sons, James M. Larkin, Jr., Monroe, La., and Robert E. Larkin, Houston, Tex.; a daughter, Mrs. O. C. Pyle, North Little Rock; two sisters, Mrs. R. C. Clark, North Little Rock, and Miss Margaret Roche, Bald Knob, and six grandchildren.

Funeral services were conducted Jan. 1 by Rev. Mason Craig and Rev. Theo T. James.

REV. TOM Poole, about 50, of Fordyce, missionary of Carey Association, died Sunday (Jan. 8) following an extended illness. No further details were available at press time. ■

## Gifts for Children

TOYS for hospitalized children were collected when business office employees at Arkansas Baptist Hospital exchanged gifts at their departmental Christmas party Dec. 20. The 36 employees drew names and, instead of buying gifts for each other, bought toys to be donated for the children on pediatrics and the first floor of the Hospital. Mrs. Lynette Reidhimer, chairman of the party, was assisted by Mrs. Jean Harlow, Artis Shackelford and Mrs. Marie Reed. ■

# SBC News & Notes

BY THE BAPTIST PRESS

APPROXIMATELY 99 per cent of Southern Baptist churches have Sunday School programs, according to Dr. W. L. Howse, director of the Education Division of the Sunday School Board of the Southern Baptist Convention. More than 77 per cent of the churches have Training Union organizations, and 45 per cent have Church Music ministries, he reports. Since the Sunday School is the main channel of communication, it is "logical that the Sunday School should introduce many of our churches to Training Union and organized Church Music ministries," he declared recently.

NEWLY appointed business manager of Howard Payne College, Brownwood, Tex., is B. J. McQuade, of Ft. Worth, until recently vice president of International Service Insurance Co. He succeeds Robert Henkel, who resigned recently to accept a position with another Baptist college, Hardin-Simmons University, Abilene.

THE Church Architecture Department of the Sunday School Board of SBC helps with their building plans an average of 100 Baptist churches a month it has never aided before, reports W. A. Harrell, Nashville, Tenn., secretary of the department.

GUEST speaker for the 1961 H. I. Hester Lectureship on Preaching, at Midwestern Seminary, Kansas City, Mo., March 21-25, will be Dr. J. B. Weatherspoon, who retired a few months ago from the faculty of Southern Seminary, Louisville, Ky.

ADDITION of a new trailer park with space for 24 trailers increases to 297 units the student housing capacity at New Orleans Seminary. Twelve new homes were recently added to the Seminary property and more than 2,500 people now reside on the campus, Dr. H. Leo Eddleman, president, reports.

CHURCH personnel and directions are pretty well confused in Arlington, Tex., as Columnist Paul Crume of the *Dallas Morning News* reported recently in his column, "Big-D":

"It seems that the Rev. H. E. East's First Baptist Church is west of the Rev. Beryl West's church (Highland Baptist). Not only is East west of West, but he (East) is often visited by a ministerial student named Dan North. And the Rev. Ralph West is moving to town as pastor of the Church of the Nazarene.

"It will work out this way: North lives south of East. West (Beryl) lives northeast of North, while West (Ralph) lives northwest of East. West (Beryl) lives east of West (Ralph)."

THE recent Presidential election had a hold-over effect on the election of a new chairman of the Executive Board of the Texas Baptist State Convention. One of the board members cast his ballot for Richard M. Nixon. But K. Owen White, pastor of First Baptist Church of Houston (formerly pastor of First Church, Little Rock), won this election by a landslide and will preside over the 191-member board for the coming year.

HOUSTON, Tex., businessmen must close their stores on Sundays or face arrest and prosecution. Mayor Lewis Cutrer, governmental head in this largest city of the South, has announced. Mayor Cutrer said the order was prompted by increasing violations of Texas statutes and Houston ordinances banning Sunday operation of non-essential businesses, and by a flood of protests from religious and business groups.

AN outstanding Southern Baptist woman of Boiling Springs, N. C., Mrs. Etta Carringe R. Elliott, wife of President Philip L. Elliott of Gardner-Webb College, is included in the latest volume of *Who's Who of American Women*. Gardner-Webb College is operated by North Carolina Baptists.

THE MOTION picture producer who produced the films "A Man Called Peter" and "The Story of Ruth" — Sam Engel — has indicated he would like to produce a film on the lives of Adoniram and Ann Judson, pioneer Baptist missionaries to Burma. Greatly impressed by a book he read recently about the Judsons, Mr. Engel told a group of church women in Hollywood: "It's a great book; a great story. It can make a good motion picture and I would like to make it."

A NATIONAL authority on youth fitness has endorsed Southern Baptists' enlarged Royal Ambassador program. G. Ott Romney, deputy executive director of the President's Council on Youth Fitness, Washington, D. C., recently wrote a congratulatory note on the new program (which begins next October) to Edward Hurt, Jr., of the Brotherhood Commission of SBC, who directed the building of the Ambassador program. The enlarged program will provide for boys 9 through 17. Those 9 to 11 years of age will be known as Crusaders; those 12 through 14, as Pioneers, and 15 through 17, as Ambassadors.

TEXAS Baptists are getting ready for a four-year \$28 million fund drive to meet a critical shortage of building funds at the nine Baptist educational institutions of the state. A six-member committee named by the Christian Education Commission of the state and the administrators of the schools and approved by the Executive Board of the Baptist State Convention is making plans for the campaign.

DRYS recently won an overwhelming victory in Oak Cliff, a Dallas, Tex., suburb, voting 22,497 to 13,468 in a local-option election to prohibit the sale of alcoholic beverages in the community. Only six of 45 ballot boxes went wet. It was the third time in four years the people of Oak Cliff had vetoed liquor and beer sales.

A FORMER Catholic school now operated as a public school has violated constitutional guarantees of church-state separation in its present plan of operation, Texas Commissioner of Education J. W. Edgar has ruled. He declined, however, to pass judgment on charges that Catholic nuns teaching in the robes of their order constitute religious instruction.

The school in question is Bremond Independent School District. Edgar's ruling is the latest in a long series of legal and administrative decisions in a case first brought into the public spotlight with a suit filed in 1959 by a taxpayer-citizen group who charged that public tax funds were being used illegally to support a Catholic parochial school.

Edgar cited the violation as coming in the period up to last October and said that the school board "has made valiant efforts to clear up" the illegal practices. He added: "I strongly urge the board to maintain the rules and regulations it has set up."

WHAT are believed to be the first Jewish evangelism confer-

ences in Southern Baptist history are scheduled in Texas. One-day clinics will be held in Dallas, Fort Worth, Waco, San Antonio, and Houston; A. Jase Jones, director of Jewish evangelism for the Baptist General Convention of Texas, has reported. Each clinic will have separate conferences for pastors, evangelistic workers, music-education directors, Brotherhood, Woman's Missionary Union, Sunday School, and Training Union workers.

A \$100,000 contribution from the widow and a daughter of William Victor Bowles to Memorial Hospital, Houston, will be used to construct a chapel, John Dudley, administrator of the hospital, has announced. The chapel will be known as William Victor Bowles Memorial Chapel and will have a seating capacity of 100. Mrs. Bowles and the daughter, Mrs. Mrs. Fred T. Couper, Jr., both live in Houston.

THE CITY of Nashville, Tenn., still wants to tax certain Baptist properties, as indicated by its appeal to chancery court asking that the court's ruling that the properties are exempt from taxes, be

set aside. The city feels it should receive taxes on the operation of a cafeteria, a snack bar and six parking lots for employees of the Sunday School Board of SBC; student and faculty parking lots at Baptist-owned Belmont College and three parking lots for employees and visitors at Mid-State Baptist Hospital. Belmont and Mid-State are institutions of the Tennessee Baptist Convention.

This is the newest move in a series of efforts of the city to tax the lands. The state board of equalization ruled some time ago that the properties are not taxable. This ruling is being appealed to the courts.

RECENT schools of missions held in the Mobile (Ala.) Baptist Association reached a total of 41,151 people, with 80 of the 84 Baptist churches of the association participating. Speaker for a special world missions rally at Dauphin Way Church, in Mobile, to begin the week's activities, was Baker James Cauthen, secretary of the Foreign Mission Board of SBC. Eight conversions and 311 decisions were recorded in the week's services. ■

## Talks Studying Baptist Convention Merger Urged

BY THE BAPTIST PRESS

THE editor of the *Biblical Recorder*, state Baptist newspaper of North Carolina, has called editorially for exploratory talks to re-appraise relations between the Southern Baptist Convention and the American Baptist Convention.

Editor J. Marse Grant of Raleigh, N. C., indicated that the talks might possibly result in "a strong, united Baptist witness in America."

"There is nothing to lose," he said, "and much to gain, even if no formal merger of the two bodies is achieved."

In New York, meanwhile, the general secretary of the American Baptist Convention endorsed Grant's suggestion, saying that such meetings are "certainly in order."

Edwin H. Tuller, in a statement issued from American Baptist Convention headquarters, agreed

that the consultations should be considered "with the accent on the exploratory."

Grant's editorial stated: "No harm would be done even if the discussions were not fruitful in the beginning. If they did show promise, they could be followed up in a more concrete manner."

He questioned the best possible way to achieve an effective Baptist witness in America. Should we "continue to remain separate—even competitive in some areas, or sit down for friendly talks?"

Grant's suggestion was triggered by a proposal just prior to the National Council of Churches' General Assembly in San Francisco calling for the union of four major protestant denominations.

The plan would unite more than 20 million members of the Methodist, Protestant Episcopal, United Church of Christ, and United

Presbyterian denominations. Eugene Carlson Blake, top-ranking Presbyterian leader, made the suggestion.

Grant referred to the merger as "big news in the world of religion . . . it would be foolish," he said, "to ignore this significant move on the part of four large denominations."

"On the other hand, it does not mean that Baptists — as independent as they are — are going to start a union stampede," he said. "As Baptists the two bodies share common beliefs and this gives a good starting point. The two groups may not do all things the same way, but the fact remains we do have much in common."

More than 9,950,000 Baptists belong to the Southern Baptist Convention, while 1,550,000 comprise the American Baptist Convention. ■

# What Hope for Peace?

By GAINER E. BRYAN, JR.

Editor, *The Maryland Baptist*

UNITED NATIONS — In the Eighth Century B.C. the prophet Isaiah wrote, "They shall beat their swords into plowshares, and their spears into pruning hooks . . ." (Isaiah 2:4).

Is this prophecy any nearer fulfillment 28 centuries later? What is the possibility of universal and total disarmament and the channeling of economic resources into projects for the betterment of mankind?

At the United Nations in early December there was just the faintest glimmer of hope for these eventual developments amid the pessimism of those who know the realities of today's world.

At a UN briefing session the briefing officer reviewed certain resolutions on disarmament and aid to under-developed nations that have been before the General Assembly this session.

When he had finished, a questioner asked, "The day we have disarmament, how is the money saved to be used?"

The briefing officer replied that many representatives of under-developed nations had mistakenly gotten the impression that the money saved from disarmament was to be channeled immediately to them. He said that since most of the money came from Uncle Sam he would be in favor of spending some of it at home, to pay our debts, etc.

"But didn't President Eisenhower say that in his speech?" the questioner insisted, referring to the assumption of the under-developed nations.

Another delegate to the briefing session answered this question. What Mr. Eisenhower had promised the General Assembly in September was that he would ask Congress that a "proportion" of the amount saved be used for under-developed countries.

This prompted the briefing officer to comment that disarmament, after all, is a very "Utopian" idea.



An immediate rejoinder came from a representative of a national religious organization. "Do you consider these things to be Utopian?" she asked. "Have we not got to get these things down out of Utopia and into something concrete?"

The briefing officer replied, "Don't we have to begin to say *no* to some of these things?" (requests for foreign aid).

Came the answer from the floor, "I think we've got to begin to say *yes* to some of these things."

The briefing officer gave a meditative reply. "If the world disarms," he said, "it is the greatest thing we can hope for. I do think it is an awful long way off. We may have to get into a world situation in which we give up sovereignty. Eventually, there might be an international body that we give all our goods to. I think it's going to be some time."

Thus, the prophetic hope of turning the weapons of war into implements of peace and plenty seems faint indeed.

What then is the relevance of the song of the angels on that night long ago, "Peace on earth, good will toward men?" Is it also Utopian and visionary, without any real application to the hard facts of life?

The American Standard Version translates Luke 2:14: "Peace among men in whom he is well pleased." The rendering of the Berkeley Version is: "Peace among men of His favor."

The Scripture message is clear to the Christian, and it is relevant to our problem. Ultimate reality



*THE HOPE of peace on earth is in such congregations as this and the millions in Russia who despite their government still believe in and worship Christ.*

is spiritual. Peace comes to men who are right with God. God sent his Son into the world to make men right with himself. When men gain peace with God they can work out peace with one another. Apart from peace with God there is no peace on earth.

Spend money on foreign aid we must. Both our own security and a concern for the needs of others demand it. Maintain a strong military establishment we must so long as there are men who can be deterred only by force.

Yet, true and lasting peace will ultimately come only as men bow down before the Babe of Bethlehem and learn the way of the Man of Galilee.

This is the timeless message, and men do not make true progress in human relationships until they take it to heart.

[Mr. Bryan is alternate observer to the United Nations for the Southern Baptist Convention under auspices of the Christian Life Commission.] ■

## Rural Church Study Scheduled at SMU

"What is the role of the church in town and country areas in present-day transition?" will be the major theme for discussion June 26 to July 14, 1961, at Perkins School of Theology, Southern Methodist University, Dallas, Tex. Approximately fifty leaders in the town and country church will assemble for the Institute on the Church in Town and Country dealing with church and community in areas of less than 10,000 population, a program sponsored by the Council of Southwestern Theological Schools, and supported with a grant from the Lilly Endowment, Inc. of Indianapolis, Ind.

Discussion leaders and their topics are: Dr. R. L. Skrabanek, Texas A&M College, "Theories of Rural Sociology"; Dr. Franklin E. Rector, Christian Theological Seminary, Indianapolis, Ind., "Church Planning in Town and Country Areas"; and Professor

## GLOBE-TROTTING With Ginny . . .

# King Chooses World Grandeur Over Christ

By VIRGINIA HARRIS HENDRICKS

CHIEMSEE, Germany — (BP) On an island in this Bavarian lake an unfinished palace stands. It was built by the strange Bavarian ruler, King Ludwig II.



MRS. HENDRICKS

As a young king, Ludwig called composer Richard Wagner to his court, but they soon disagreed and separated. He also became engaged but the engagement was broken and he never married. Finally, Germany defeated Bavaria and he was no longer a sovereign ruler.

Rather than turning to a faith in Christ that would give him victory over such disappointments, Ludwig chose as his model and ideal the French ruler, Louis XIV who had lived nearly two centuries before him. So obsessed was he by the worldly grandeur of the dead king that the palace Ludwig built in Chiemsee is a small replica of Louis' palace at Versailles near Paris.

In the Chiemsee palace, there are no pictures of Ludwig . . . only of King Louis XIV. The whole palace reflects the ideals for which the French King had lived . . . power, wealth, and self-glory.

The richness of this small masterpiece dazzled us as we were

led from one glittering room to another, each one more splendid than the one before. But suddenly the grandeur ended and we found ourselves in a bare, unfinished stairwell, hastily closed in when the king was forced to give up his grandiose plans by lack of money and a tragic death.

Ludwig was neither the first nor the last to choose the wrong goals. Many simpler men follow the same selfish path to failure. ■



INTERIOR, the Hall of Mirrors, Chiemsee Palace.

Marvin T. Judy, Perkins School of Theology, "Sociological and Theological Motivations for Church and Ministry in Town and Country Areas."

Cost of the Institute will be \$84 for room and board (housing will be in air-conditioned dormitories) and an enrollment fee of \$25. Partial and full scholarships will be available for a number of persons. Anyone interested in attending should apply to the director, Marvin T. Judy, Perkins School of Theology, Southern Methodist University, Dallas 22, Tex. ■

## New Orleans Alumni

ARKANSAS Chapter of New Orleans Seminary Alumni Association elected new officers during the state convention at Fayetteville. They are: Rev. Ray S. Nelson, pastor, First Church, Heber Springs, president; Rev. Harold O'Bryan, pastor, First Church, Dermott, vice-president, and Mrs. Ray S. Nelson, Heber Springs, secretary-treasurer. Approximately 40 attended the meeting at which the Seminary was represented by Dr. H. Clayton Waddell, professor of Social Ethics. ■

# God's Redemptive Grace In The Book of Romans

By DENNIS M. DODSON  
Pastor, Coy Church

IN reading the writings of Paul one finds that he is a proclaimer of the grace of God as the redemptive force in the salvation of man. He put forth this doctrine in Ephesians 2:8 when he said, "For by grace are you saved." Not only was Paul a preacher of this doctrine he was a believer in it too. He had experienced the grace of God for he said in 1 Cor. 15:10, "By the grace of God I am what I am."



THY WORD IS LIGHT IN  
A TIME OF DARKNESS

[This message by Pastor Dodson was given at the annual meeting of Caroline Association at First Church, England, and was provided for the editor by vote of the Association.—ELM]

## MEANING OF GRACE

TO understand the application of grace in redemption one should first understand the meaning of redemption, the terms pertinent to it, and from what man is being redeemed. The word Paul uses for redemption means "a loosing away." It is a releasing effected by the payment of a ransom. When one is redeemed he is released from something by the payment of a ransom.

To say that a man is redeemed indicates that he was held captive by something or someone. Paul's teachings say that Adam's yielding to sin brought death and the reign of sin upon all mankind. When one is redeemed he is delivered from this state he has been in since the fall of Adam and is placed in his right relationship to God.

This need for redemption is a universal need among all mankind. Paul says in 3:23 that everyone has sinned and lacks the glory of God. Each one of us needs to be redeemed from sin and death. We all stand in a state of departure from God and need to be restored to a right relationship with him. C. K. Barrett says, "Only by divine action can humanity cease to be what it is and become new humanity in Christ." Redemption is a common need among all men and one which only God can supply.

Having this understanding of redemption, one can then attempt to see the relationship of the grace of God to it. The word Paul uses for grace means "undeserved kindness" or "unmerited favor." He uses it in such a way in 3:24 to indicate it as the means of God's act of redemption. This grace says that there is no price that man has to pay for redemption. He simply accepts the free gift of it that God has offered through Jesus. The words "grace" and "freely" in 3:24 carry much the same meaning and tend to emphasize that it is a divine act, opposed to all human cooperation.

In 6:23 Paul says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." When one compares the wages of sin and the gift of God he finds that the words for wages and gift are both military terms. Wages was a soldier's pay. He earned it by the risk of his life and the sweat of his brow. It was due to him. The gift was a totally free and unearned reward. On special occasions, such as his birthday, the emperor would hand out a gift of money to the army. It was a gift of kindness and grace. It

was unearned. God's gift of grace was like this. It was a totally free and unearned gift.

When grace becomes involved in redemption it means that there is a deliverance bought by ransom for someone that does not deserve it. This is what God has done in his act of grace. He has redeemed undeserving man through a payment of ransom.

## MEANS OF GRACE

PAUL maintains that this ransom was through an act of Jesus Christ. He says in 3:24 that we have been justified through the redemption that is in Christ Jesus. This is his idea of the means of application throughout the entire book. If one had to choose one word to express Paul's meaning for the grace of God at work in redemption it would be the word "Jesus." He says that Jesus was God's way of delivering man by his grace.

## Faith in Jesus

MAN accepts this grace of God by believing in Jesus. In 5:1, 2 and 3:22 he says that man participates in this grace of God by his faith in Jesus. We have access into a state of grace by our faith. Grace demands faith as the means of securing this redemption. Verse 4:16 shows faith as the only means whereby grace can be applied. There has to be something which has no work involved in it to be the means of bestowing grace. Faith is the only thing which man can do in acceptance of God's grace. Grace denies the meritoriousness not only of works but also of faith. Grace has to be all of God and none of man.

## Separation from Works

PAUL explains in 4:4 that works cannot possibly be a part of grace. If one were to perform a work in the matter of redemption he could claim it as a debt owed unto him by God and not as a gift of unmerited favor from God. In 11:6 he says that grace is entirely separated from works.

When works become involved in the bestowal of God's grace upon man for redemption it changes the character of grace and makes it inoperative. It acts the same way when grace becomes involved in a matter of work. Grace changes the character of work and makes it inoperative. The two cannot possibly work together since the presence of one automatically rules out the presence of the other.

Therefore, when one says that something is an act of grace it is an indication that there is no work involved. It is strictly a means of unmerited favor. Faith, because it is without work, is the means of accepting God's favor and deliverance. C. K. Barrett says that the Law (works) is the upward striving of human religion and morality. It is man's attempt to scale God's throne. When one is under grace he waits for God's descending love.

## Example of Abraham

THERE are many who think that this doctrine of grace is a New Testament conception. Yet Paul gives Abraham as an example of grace at work in redemption. Verse 4:3 reads, "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Since Abraham's righteousness was counted to him through his faith it must have been an act of grace and not of works. Paul brings out God's grace at work in the life of Abraham by the use of the word for promise in 4:13. There are two Greek words for promise. One is made with conditions and the other is made out of the goodness of one's heart without conditions. The promise God made to Abraham was made unconditionally and out of his goodness.

Thus, to Paul redemption is strictly a gift of God to man that can only be claimed by faith in Jesus. It has no human work involved in it whereby man can claim it as a debt owed unto him. It is all of God and nothing of man.

## RESULTS OF GRACE

THE movement of this grace of God in the world has brought about certain distinct results. Paul maintains that this bestowal of God's grace upon man to redeem him has made an unmeasurable amount of blessing available to man.

## Restoration of Man

IN 5:14, 15 Paul compares the effect of the free gift of redemption in Jesus to the fall of Adam. Logically, he says, this bestowal of God's grace should have greater consequences than Adam's fall. Adam's fall deprived man of certain things such as immortality and right standing with God but grace has abounded and has restored more than the fall took away. Grace has provided for the forgiveness of sin, the righteousness of God, and eternal life. Man by God's grace now has more than Adam had. Adam could fall from his relationship with God but man has the assurance that he will persevere. He will not fall away because of the effect of God's grace. God's grace did not do just what Adam failed to do but it went beyond. There is an excess of grace which more than undoes the effects of sin.

## Reign of Righteousness

UPON the fall of Adam sin began to reign through the power of death. Paul claims in 5:21 that sin has reigned through death. In 5:17 he indicated that this reign of sin through death came by Adam's offense. Now it is possible for man not to fear death and not to remain under the reign of sin because the grace of God has brought in the reign of righteousness through eternal life in Jesus Christ. Now because of the excess of grace man can be free from sin, and death will no longer reign in his body because he has claimed the gift of eternal life through Jesus Christ. As sin once reigned through death, grace now reigns through eternal life in Christ Jesus.

## GRACE NOT A LICENSE

SOME think that this reign of grace gives man license to sin. This thought causes two questions to be asked in verses one and fifteen of the sixth chapter. The first is, "Shall we sin in order to obtain grace?" and the second is, "Shall we sin because we are in grace?" Paul's answer to both of these is, "God forbid" or "let it not be." He quickly destroys this attitude in the sixth chapter. He says that grace is not an excuse to sin. When one comes under grace he becomes the servant of righteousness and sin does not have dominion over him again.

Paul puts this very plainly in 6:14. When one is under a system of works for redemption it centers around perfect obedience to divine commandments which offers either reward for fulfillment or punishment for failure. When one is under grace it implies that the divine will and attitude are gracious and bestowments of inward power to obey. Thus, being under grace cannot be a license to sin. Paul understands that freedom from sin will bring a life of holiness. He says this in 6:22.

GRACE is the bestowal of God's unmerited favor upon man to restore him to the position that he had before the fall of Adam. Paul says that there is an excess of grace which gives man even more than he had before Adam's disobedience. This grace is bestowed upon man by faith in Jesus Christ. Paul further states that this reign of grace is not a license to sin but rather a stimulation to a holy life.

God sets man free from sin and death and puts him under the reign of righteousness through eternal life in Jesus Christ. Paul believes that redemption is strictly an act of the grace of God in Jesus. Man receives this grace only through his faith in Jesus. ■

## Smackover Church Has Year of Progress

REV. Bill McCrary has completed his first year with First Church, Smackover, during which the budget has been increased through the Forward Program from \$45,000 to more than \$65,000 and there have been 93 additions, 42 by baptism.

New offices with new equipment have been completed, a public address system has been installed, six houses and lots have been purchased for parking space and the parsonage and education director's home have been refinished. The church has voted to install nursery equipment, and completed remodeling for additional department space.

Brotherhood and Royal Ambassador programs and graded youth organizations were begun. The church completed the Training Union Honor Church Program and held a standard Vacation Bible School.

A report by the Planning and Survey Committee recommending further investigation of plans for construction of an Activities Building has been approved by the church. ■



## What Do You Think?

NO normal person likes to be despised, although such plight is sometimes inescapable. Under most circumstances it costs to escape the scorn of others.

Paul said, "Let no man despise thee" (Titus 2:15). Translated according to etymology, what he said was: "Don't let anybody think circles around you." For the inevitable result of such intellectual defeat is that the vanquished becomes the object of scorn.

We who are Christians rightly say that a man must first of all be a man of faith. But we ought also be men of truth who develop and employ our intellectual fac-

ulties to the fullest. Sometimes, I think, we lose the battle for truth and light by default. We retreat into a faith without thought.

John A. Hutchinson once said, "An unthinking faith is a curious offering to be made to the Creator of the human mind." And John Baillie soberly observed: "If religion does not use the machinery of thought to cultivate its own fields, then others will use that same machinery to turn its fields into a wilderness."

May God forbid! But let us remember that it was Jesus our Lord who popularized the question: "What do you think?" ■



## Approaching Events

AT THIS time of year men who are Brotherhood-conscious await news concerning the annual District Brotherhood Conventions. The Brotherhood Department is now working to reduce the old Brotherhood Regions (15 of them) to eight Districts. Each District Convention will be a time of starting over, of adopting a new constitution, of electing new officers, and of setting up a program of work which will comprehend a larger geographical area.



MR. TULL

The first District Brotherhood Convention will be the Northeast District (District Number 3), which includes all of the old Northeast Region, and

all of the old Cottonland Region, plus all of Black River Association. The associations involved are Current River, Gainesville, Greene County, Mt. Zion, Mississippi County, Trinity, and Black River.

The Northeast District Brotherhood Convention is scheduled for Friday, Jan. 27, at Central Church, Jonesboro, beginning at 7:30. We hope that every association in the new District will be well represented with men from all of the churches. Posters publicizing the event have been sent to every church.

The remaining seven District Brotherhood Conventions are all scheduled as to time; some of them, as to place. The schedule is: Thursday, Feb. 2, the Southwest District, probably at Nashville; Friday, Feb. 3, East Central District, First Church, Forrest City; Monday, Feb. 6, Central District, probably at Hot Springs; Tuesday, Feb. 7, Southeast District, First Church, Hamburg; Thursday, Feb. 16, West Central District, First Church, Paris; Friday, Feb. 17, Northwest District, First Church, Huntsville; Monday, Feb. 27, North Central District.

Every pastor and Brotherhood president in every District is being notified personally of the meeting and asked to publicize his District Convention thoroughly. Posters are also being mailed out from the Brotherhood office to every church.

Work to get a good representation of your men to your District Convention.—Nelson Tull, Brotherhood Secretary ■

## Ouachita's Radio Station KOCC

OUACHITA College students now may receive training in radio announcing through the campus radio station KOCC. The station is in its third year of broadcasting under the direction of Don Pennington, speech instructor.

Operating on a closed circuit, the station nightly beams broadcasts throughout the campus through a unique hookup with the wire system which also controls the bell by which the daily schedule of classes is run.

The transmitter which radios the music and campus news is a home-made unit, assembled by a

former Ouachita student. In the past three years, the station has added several hundred dollars in equipment to the hookup.

Most of the programs now carried on the station are music programs, with other features interjected such as devotionals presented by campus ministerial students. A professor emcees a mystery music program.

Purpose of the station, according to Pennington, is to provide experience to students who feel they might be interested in entering the radio-television field. The station, one of three or four cam-



LARRY MORRIS, freshman speech major from West Helena, adjusts the controls of the transmitter for the Ouachita College campus radio station, KOCC.

pus stations in the state, is operated by a two-man staff but any student is welcomed to participate in the broadcasting, the instructor noted.

Broadcasting from 6 p.m. to midnight on weekdays, the station serves as practical experiments for Pennington's radio and television class students. There are no commercials.

A standard control room is the originating point of the direct broadcasts. The transmitter serves the same purpose as a radio tower, and the bell wires pick up the six-watt beams. The wires are scattered throughout the buildings so that no radio on the campus is further than 40 feet from a wire receptive to the station.

Don Lybrand, from Sheridan, and Larry Morris, from West Helena, direct the programs. Both are freshman speech majors. The OCC on the call letters stands for Ouachita College Circuit. All procedures utilized in professional broadcasting are learned and observed by the students, including the keeping of a log of programs.

Pennington noted that the listening audience of the station is now at the highest level it has ever been. He now is working on expanding the programming to include participation from all sections of the college.

The instructor notes, for example, that the station can be utilized by the religion department to broadcast devotional programs, by the music department for talented singers and musicians on the campus, by speech trainees, by business students in gaining practical experience in the business administration phase of communications, and by students who are interested in studying the electronics of radio. All this is directed toward aiding the college's public relations as well as giving students experience. Only broadcasting cost is that of the electricity, which is nominal.

Later in the year, Pennington hopes to broadcast a live talent show from the campus theater, as well as speeches by student office candidates, and other events of significance. ■

## Central Association

BY HUGH OWEN

GILEAD Church ordained Quinnie Gilchrist as a deacon Dec. 11. Robert Feazel, pastor, acted as moderator, Roy Burk, clerk, and Douglass Cheatham presented the candidate. Hugh Owen led the questioning, Mark Jackson led the ordaining prayer, and Dexter Blevins delivered the sermon. The benediction was led by Graham Fowler.

REV. Robert G. Tucker has resigned as pastor of the Mountain Pine Church to accept the pastorate of a mission in Dennison, Texas. Mr. Tucker has done an excellent work at Mountain Pine having pastored the church for about nine years. The building and parsonage were constructed under his ministry. Mrs. Tucker is president of the Associational W. M. U. We will miss both of them, and wish God's blessings upon them as they go to Texas.

IN spite of the downpour of rain both nights our "M" Night programs were a success. All of our conference leaders were present both nights and did an excellent job leading the conferences. There were 265 at Benton, and 231 at Hot Springs making a total of 496. Faith Church won the Contenders Banner with 201 per cent of their goal present and also had the highest grade for the past quarter, which was 70 per cent. First Church, Hot Springs had the largest number present with 41. There were 31 churches with members present, out of 40.

PARK Place Church ordained 10 deacons Sunday night, Nov. 27. They were as follows: W. E. Jordan, Robert Bryant, Clayton Downs, E. L. Boone, J. B. Humpheries, A. W. Knupps, Jerry Newman, Cecil Phillips, Everette Smith Jr., and Robert Whisenant. The charge to the candidates was given by Harley Freeman, and the charge to the church was given by Ralph Huddleston. The ordaining prayer was led by H. H. Dean, and Rev. Dexter Blevins preached the sermon. Park Place Church uses the rotating system of deacons, using 21 active, seven of whom are elected each year. This year seven were elected for a three-year term and three to fill vacancies.

## Evangelistic Church?

THE THEME for the Evangelistic Conference is "Building An Evangelistic Church." This, no doubt, is the desire of every pastor and should be the desire of every Baptist. The program of inspiration, testimonies and techniques will be of inestimable value to all who attend.



DR. CALDWELL

Dr. C. DeWitt Matthews, professor of preaching in Midwestern Seminary, will be the first speaker in each session. Dr. W. D. Wyatt, pastor of First Church, Albuquerque, N. M., will preach the closing sermon of each session.

Each pastor in Arkansas will want to hear Dr. Mack R. Douglas, pastor of Tower Grove, St. Louis, Mo., as he tells how his church won 228 people to the Lord in one revival. He will tell of the plans, prayers, personal witnesses and confessions carried out under the impact of the Holy Spirit's leadership.

Jack Stanton, former secretary of evangelism in Kansas and Colorado, and now associated in the Division of Evangelism, will thrill all with his message, "The Blessedness of Togetherness."

Leroy McClard will have a group of ministers of music to render special numbers as well as help in the congregational singing. The "specials" by these "music men" will be wonderful features on the program.

Of course Arkansas has outstanding pastor evangelists and from among them the following have been placed on the program: James F. Brewer, Cline Ellis, D. B. Bledsoe, Dale Cowling, W. H. Heard, Newman McLarry and E. Clay Polk. From the Baptist Building will be Lawson Hatfield and from the laymen will be Joe Angel of Hot Springs.—C. W. Caldwell, Superintendent ■

BORN to Rev. and Mrs. James Heard a daughter, Deborah Kay, Dec. 14. Mr. Heard is pastor of Leonard Street Church, Hot Springs.

HIGHLAND Heights Church bought a three bedroom brick parsonage, located at 1321 Alcoa Road, Benton. ■

# Baptist Crosscurrents

## Motives for Service

PEOPLE work for many different reasons; some because they like to eat, others to pay bills, a few so they can get ahead of the "Joneses," and still others just to have something to occupy their time.

The Christian who understands the teachings of the Bible serves the Lord for one reason: because of love for Him. It is natural for the person who loves God to want to do the things he believes will please Him the most, and love is the highest motive for service.

There are those, however, who serve with less worthy motives. They fear that unless they do certain things they will lose their salvation . . . or that they won't get it in the first place. Such positions are not in harmony with the teachings of the Bible which show that Christ died for sinners, and that if sinners are willing to turn in faith, trusting Christ, their sins will be forgiven. To fear that salvation may be lost unless one does certain good works is the position reached logically by the person who believes that salvation came in the first place as the result of his good deeds . . .

There are those, also, who serve just to be seen of men. It would be interesting if we could know just how much people do, supposedly for the Lord, just so that those about them can see what they are doing. Christ wants us to let our light to shine before men, that they may see our good works and glorify the Father. But there is a vast difference between following that command of Christ, and doing good that our deeds may be seen of men. Yet to the people of this world it is difficult to distinguish between the two. Only God can do it, but He looks upon the heart.

Many serve the Lord because they love Him and are not content to leave anything undone that they can do to please Him, or that will bring blessing to others. For that reason there are many people who find their highest joy in seeing the Lord's work make progress. They enjoy spending time at the house of God in worship, Bible study, prayer, and other activities which are designed to advance the cause of Christ. These same people find great satisfaction, too, in doing some things for Christ which cannot be done at the church. They visit, and serve in many ways in the community where they live. . . .

There are many accomplishments which bring satisfaction to the follower of Christ. Some of the more common ones are: to win someone to Christ, to have a part in the establishment of a new mission or church, to make a special contribution to the church or some mission cause or causes, to teach a class, or assume some special responsibility in the work of the church and do it well.

It has been discovered long ago by Christians that not only is spiritual growth stimulated as a result of exercise we get while serving the Lord, but our faith is strengthened as a result of answered prayers and evidences we see of the blessings of God.

—Editor Horace F. Burns, in *Baptist New Mexican*

## COUNSELORS CORNER

By DR. LOFTON HUDSON

(Author of the new book, "Sir, I Have A Problem," at your Baptist Book Store.)

### "Puppy Love Serious"

QUESTION: I am fifteen years old and am in love with a boy about my age. Everyone seems to think that it is stupid and is puppy love, but it isn't. I love him with all my heart and I would do anything for him.



DR. HUDSON

My problem is that he floats back and forth between me and my best girl friend. When he leaves me for her I cry for a solid day and everytime I see him I start bawling. Then they break up and he comes back and I am all smiles again.

Please tell me what to do. I love him so much I could die. I could give up all my friends if I knew that he really loved me.

ANSWER: Please, let's not be quite so dramatic. When people love that much, it is not love but an obsession. Believe me, marriages based on such love do not last.

I am sorry that your friends (and/or parents) try to make you ashamed of your feelings. So-called "puppy love" is not to be laughed at.

Why don't you try being a little more self-contained. Don't fall quite so hard for this boy. Try to maintain yourself as an individual, instead of an emotional parasite who is utterly dependent on the favor of this boy.

"Love is not love that alters when it alteration finds." Quote this to your boy friend.

(Address all questions to Dr. Hudson, 116 West 7th St., Kansas City 12, Mo.)

## Beacon Lights of Baptist History

By BERNES K. SELPH, Th.D.  
Pastor, 1st Baptist Church, Benton

### Concord Association

## From Fort Smith To Camden Pastorate

BY JAY W. C. MOORE

ROBERT A. PARKER, who has served the Calvary Church in Ft. Smith since June, 1957, has resigned to accept the pastorate of the 1,151-member Cullendale Church in Camden, effective Jan. 15.

The 31-year old minister is a native of Morrilton, and is the son of Mr. and Mrs. Eugene Parker, 518 West 4th Street, North Little Rock. He holds a B. A. degree from Ouachita College and B. D. and Th. M. degrees from Southern Seminary in Louisville, Ky. Before coming to Ft. Smith, Mr. Parker was the associate pastor of the Baring Cross Church in North Little Rock.

Under his ministry at the Calvary Church, a half-million dollar church plant was constructed, and there were 454 additions, 206 of these by baptism.

Mr. Parker is the only Baptist pastor in Concord who is serving on some board or committee of the Southern Convention. He is a member of the Annuity Board in Dallas, Tex. He is a member of the Board of Trustees of Ouachita College. He is also a reserve lieutenant chaplain in the naval reserve. He served one year as president of the Ft. Smith Ministerial Association and was chairman for two years of both the Missions Committee and the Office Committee in the association.

Mrs. Parker is the former Thelma Miller of Fayetteville. The Parkers have three children; Bobby, age 10, David, 8, and Katheryn, 1.

THE HAGARVILLE Church, near Clarksville, in Clear Creek Association, has called Billy Whitley, second year student in Concord Seminary Center. Whitley was formerly pastor of the Roseville Church in Concord.

FIRST, GREENWOOD had the services the first week in January of Charles Lowery and Mrs. Lowery from Shreveport, La., in the study of First Corinthians.

Mr. Lowery taught the adults and young people and then

preached each night following the study period. Mrs. Lowery taught the intermediates. Ralph Dodd is the pastor of the Greenwood church.

J. HAROLD SMITH, formerly of First Church, Fort Smith, recently observed his twenty-fifth anniversary as a radio preacher.

During the twenty-five years, Smith preached 14,285 sermons. There were 108,221 songs sung on the different radio and television programs. During this period, Smith traveled over two-million miles preaching in revivals, conferences and other engagements.

TWO CLASSES will be taught in the Concord Extension Center, beginning Monday night, January 23.

Charles Graves, First Church, Van Buren, will continue to teach "Church History, 134" and Mason Bondurant, pastor of Trinity Church, Ft. Smith, will teach "Christian Missions." Kenneth Kern, pastor of East Side Church, Ft. Smith, will serve as substitute teacher.

The second semester will begin in new quarters, in the building where the associational offices are located, 408 North 14th Street, Ft. Smith. ■

## Miss Seefeldt Dies

MISS MAE EMMA Seefeldt, 70, formerly dietitian at the Botoms Baptist Orphanage, died Monday afternoon (Jan. 9) at the home of her brother, Rev. H. C. Seefeldt, superintendent of the orphanage. She was a graduate nurse, having received her training at the Baptist Hospital, Houston, Tex., and served as a nurse in Texas prior to coming to the orphanage about 5½ years ago. She was a member of First church, Monticello. Other survivors include two brothers, Oscar, of Houston, Tex., and Carl, of Davenport, Ia. Funeral services were held Wednesday afternoon at First church, Monticello, with the pastor, Thomas Welch, in charge, assisted by the Rev. C. D. Wood. ■

A MAN is first startled by sin; then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then man is impenitent, then obstinate, and then he is damned.—Jeremy Taylor

## Baptists' Rallying Ground

MANY leaders among Baptists, in the 18th century, felt the need of denominational unification.

Church autonomy was enjoyed to the extent of nullification of association with sister churches in many areas. As early as 1770, attempts were made for a broader



DR. SELPH

affiliation of churches. In that year, Morgan Edwards proposed a plan for a national union of Baptists. He advocated one body politic by incorporating the Philadelphia Association by charter and permitting one delegate from each association in the corporation.

New England Baptists opposed such a "General Church view" but took advantage of the proposal of the Warren association which called for a "continental association" to meet in Virginia, Oct. 17, 1776. The purpose of such a meeting was to find means which would prevent encroachment of liberty. The New England Baptists saw an opportunity in the Revolution to press for religious freedom and sought cooperation and unification of all Baptists.

In 1794, the Bethel Association of South Carolina invited the associations of the southern states to form a general committee for the whole South. This association was such distance from Philadelphia that it felt the need of strengthening ties closer home.

This sense of need for some kind of denominational connectionism continued to grow. It found its realization on a national scale in the Triennial Convention of 1814 which was prompted by the missionary movement and especially the work of Luther Rice. Missions became the rallying point around which the churches were molded into a denomination. ■

# Baptist World Alliance Reports

By CYRIL ERIC BRYANT

Director of Baptist World Alliance News Service

## **Drop Pagan Worship**

SYDNEY, Australia — Natives of three districts in the Tiom area have burned their fetishes in recent weeks to indicate their determination to break with pagan beliefs and follow the new way of life they have heard from Australian Baptist missionaries.

Tiom is one of several areas in New Guinea where Australian Baptist mission stations have brought the people to faith in Christ and an entirely new way of life.

## **Hong Kong Revival**

HONG KONG — "Saved by His power divine" rejoiced 4,000 persons in song at the closing rally of the recent evangelistic crusade conducted by the Hong Kong Baptist Association, Pastor H. C. Au-Yeung, general secretary. A total of 2,185 persons professed faith in Christ during the two weeks.

The crusade opened and closed with mass rallies, each drawing more than 4,000 persons. For the two intervening weeks churches sponsored services in selected locations within the ten districts into which Hong Kong was divided and in neighboring Macao. Special meetings were also held in the two Baptist high schools and Hong Kong Baptist College. Aggregate attendance reached more than 30,000.

## **Baptists Enter Brasilia**

BRASILIA, Brazil — The South Brazil Mission of the Southern Baptist Foreign Mission Board has voted to create a new field which would embrace Brasilia, the "made-to-order" capital in the interior of Brazil, and the territory surrounding it in the newly constituted Federal District. Rev. and Mrs. James E. Musgrave Jr. will be in charge.

A large building, for which half the funds have already been made available, is under construction for the First Baptist Church of

Brasilia; and the Mission Board, in its September meeting, appropriated money for strategic properties and a missionary residence in the city. Already the five Baptist churches of the Federal District have organized into a convention.

## **Burma Baptist Meet**

MYITKYINA, Burma — The 92nd annual meeting of the Burma Baptist Convention — drawing more than 12,000 people from 14 communal groups throughout the nation — has been judged the largest Protestant assembly ever held in Burma. Of the total 6,000 were registered delegates.

In a resolution opposing the government's announced plan to make Buddhism the state religion, the convention expressed fear that such a step would deprive non-Buddhists of basic human rights guaranteed by the present Constitution. The statement emphasized that religions and religious matters are purely matters of conscience and should not be mixed up with politics.

In another action, Burma Baptists drew up plans for a five-year evangelism campaign that will highlight in 1963 the 150th anniversary of the arrival of the first Baptist missionary to Burma, Adoniram Judson.

## **Carey College Safe**

COLOMBO, Ceylon — Carey College, a Baptist school at Colombo, was not affected by a new education bill of the Ceylonese government which placed many schools under the control and management of the state on Dec. 1.

Carey, an institution founded by the Baptist Missionary Society (London), has operated as a private and unaided school, in contrast to institutions which accepted state aid. Schools which were receiving aid from the state were placed under state control.

Willie Wickramasinghe, president of Carey College and presi-

dent of the Baptist Union of Ceylon, said, "We are grateful for the courageous vision and faith of my predecessor who dared ten years ago to run this school without state aid."

## **Inaugural Invocation**

BOSTON (EP)—Richard Cardinal Cushing, Archbishop of Boston, has confirmed that he will give the inaugural invocation for President-elect John F. Kennedy Jan. 20.

Following the cardinal's prayer, Sen. Kennedy will take his oath on an old family Bible once owned by his grandfather, the late Mayor John F. Fitzgerald of Boston. (This will be the first Douay version ever used in a Presidential inauguration.)

## **Pleads for Congo**

WASHINGTON, D. C. — Only 225 doctors are serving a population of 14 million people in the Congo.

Economic breakdown in the country has made it impossible for Congo nationals to pay for medical treatment.

A minimum of 250,000 refugees in Kasai province are homeless and hungry, with an estimated 200 dying every day of starvation.

This picture of human suffering in the West African country which dropped into chaos after gaining independence from Belgium last June 30, was told to Baptist World Alliance officers here by Roland G. Metzger, an American Baptist missionary now serving as executive secretary in America of the Congo Protestant Relief Agency.

Josef Nordenhaug, general secretary of the Baptist World Alliance, later stated that human suffering is acute in the Congo area and expressed his appreciation of the effective work of the Congo Protestant Relief Agency in seeking to meet the need for relief and refugee aid.

Metzger said that the agency is seeking the services of 100 doctors and dentists and a sum of \$550,000 for financing the first year activities. ■

# Busy Day

By GRAYCE KROGH BOLLER

JOHNNY and Dee looked sadly at all the snow. It was so pretty and white that they should have been happy to have it, but they weren't. It was Saturday. There wasn't any school. Why weren't they happy?

"If only we had a sled!" sighed Johnny.

"Couldn't we have fun!" Dee looked sad. "But we haven't one. What can we do, Johnny? All this wonderful snow and no sled!"

"We can't have a snowball fight," Johnny shook his head. "Somebody might get hurt."

"And windows could get broken," Dee put in wisely. "Oh, Johnny, I know something we can do! But it's work, not play."

"What?" Johnny looked as if he were not much interested.

"Why don't we clean off the snow for Mrs. Green?" said Dee. "She is so old, and she can't do it herself. She has only a pension to live on. She can't pay anyone to do it for her."

"But we can do it," Johnny smiled as he nodded. "I'll get our shovel."

"Bring the broom, too," Dee called after her brother.

While Johnny was inside, Dee kept on thinking. She thought of all the people they knew who couldn't shovel snow. There was lame Mr. Keeler. There was Mr. Blue, who had been sick. There was Miss Bell, who had rheumatism.

When Johnny came out with the shovel and the broom, Dee told him her plan.

"We can clean two pavements this morning. We can do two more this afternoon. We can make four people happy," Dee smiled.

"We'll do it," Johnny nodded, as he set to work.

As Johnny shoveled the snow, Dee swept. It took a long time to clean the pavement and the walk at Mrs. Green's, but at last it was finished. Mrs. Green waved thank you to them from her window. Johnny and Dee smiled and waved back.

Then they went on to lame Mr. Keeler's house. No one had cleaned his pavement yet. Johnny started on it.

"It won't take us so long here because there is no walk," Dee cried happily.

"Hi, Mr. Keeler!" Johnny stopped long enough to wave when their friend came outside for a moment.

"Hi, and thank you!" Mr. Keeler waved back. "You are a big help!"

When they had finished that pavement, it was time for lunch.

"I'm starved," Dee cried as they hur-



ried home. "Working so hard makes me hungry!"

"Me, too," Johnny nodded.

Mother had lunch all ready. Johnny and Dee ate and ate. How good it tasted!

"Daddy has a cold. He is lying down. He doesn't want any lunch," Mother explained. "I'm glad you have played outdoors. The house is quiet, and he can rest."

"We will be outdoors all afternoon, too," Johnny told her. "I hope Daddy feels better."

When lunch was over, Johnny and Dee started out again. They went to Miss Bell's house. She had rheumatism and couldn't go out when it was cold. The boy and girl often ran errands for her.

Now they cleaned her pavement well. Before they left, they saw her smiling at them from her window. Dee blew a kiss to her.

Next was Mr. Blue's house. He had been sick and was not strong yet. He had a big doctor bill, and he would be glad not to have to pay someone to clean his pavement.

"This isn't really work; it's fun!" Johnny declared, as they finished.

"Snow is always fun, no matter how you enjoy it," Dee laughed, as they reached home again. "Johnny, we've been cleaning pavements for other people. Our own isn't done. Remember, Daddy is sick, too?"

"We'll do ours for Daddy then," Johnny grinned. "That will make him feel better."

So Dee and Johnny cleaned their own pavement, too. Now they were really tired, and they were hungry again. Mother had hot chocolate and fresh gingerbread waiting.

"This has been a happy day," Dee sighed, dropping into a chair. "Busy days are happy days."

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## GHOST SHIPS

By THELMA C. CARTER

SEAFARING men tell of the wonderful parade of glistening icebergs which follow the strong ocean current of the Arctic Ocean. They move southward along the east coast of North America.

"Ghost ships" is what navigators have called these giant floating masses of ice. Because the icebergs follow such an even course, seamen have charted their voyages for some two hundred miles by the line of icebergs drifting with the current.

Icebergs are icy mountains which have broken off from glaciers or huge ice sheets. Icebergs are found where snow falls almost continuously and packs, along with dust and debris, into a solid mass.

The biggest icebergs come from the largest glaciers, that are found in the polar regions. Glaciers, found the year around in the arctic and antarctic regions, cover millions of square miles in area.

Icebergs which come from these giant glaciers move through the oceans. Thus, we have the crystalline mountains of ice, floating in certain areas at certain times of the year, which are frightening hazards to seamen.

Only the great oceans are big enough and deep enough to hold icebergs. Strangely, the part of an iceberg which shows above the sea surface forms about one ninth of the entire bulk. Sometimes the part above the water is two hundred feet high. Then the part of the ice mountain under the sea is about eighteen hundred feet high. No wonder ships at sea are ever alert for icebergs.

Icebergs are a part of God's wondrous world. The psalmist says, "He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them" (Psalm 147:17-18). ■

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# Why Christ Came

By REV. LARRY O'KELLEY

Pastor, First Church, Rogers

January 15, 1961

Bible Material: John 3

## I. Nicodemus and the New Birth, 1-21

THE cleansing of the Temple and the accompanying miracles had made a deep and lasting impression on the city of Jerusalem. This ministry at Jerusalem, though disappointing, was not fruitless. These miracles and His teaching had made an impression, not only on a man by the name of Nicodemus, but as Nicodemus himself says (v. 2, cp. 12:42) on other members of the Sanhedrin. Nicodemus, a Pharisee and one of the Sanhedrin influential, cautiously seeks an interview with Jesus. This interview took place by night, probably because of the timidity of Nicodemus (7:50), and probably in John's house at Jerusalem, the evangelist himself probably being present.



MR. O'KELLEY

Nicodemus had asked no question, but Jesus knew what he wished to ask, viz: "If Thou art the Messiah, as some of us are inclined to believe, tell us how we must enter that Kingdom of God, which Thou hast come to establish, and of which Thou hast said so much." Our Lord answers that a new birth, i.e. a new heart and a new nature, are necessary, according to the testimony of the Old Testament prophets: "I will put my Law in their inward parts and write it in their hearts" (Jer. 31:31, Ezk. 37:26). As evidence of the "new birth," our Lord would require humility, humble trust in God for salvation through Christ, not a boasting in descent from Abraham, or in the punctilious fulfillment of legal ceremonies; also repentance, i.e. sincere abhorrence of sin, and not merely of ceremonial defilement; and, lastly, love, and that not only of one's friends, but also of one's enemies; not only of the righteous, but of publicans and sinners; not only of the Jew, but of the Samaritan and the Gentile — a love, moreover, manifesting itself not in word only, but in works of mercy.

Nicodemus is unwilling to believe that he, an orthodox and pious Jew, and withal a ruler and a Pharisee, must undergo so radical a change, before he can enter Christ's Kingdom. He therefore affects to misunderstand Christ's words.

Our Lord insists that the new birth is necessary. The new birth Jesus was talking about is an actual reality, resulting from the impregnation of the human heart by the Spirit of God (Rom. 8:1-11).

Our Lord again insists that the new birth is necessary and explains that it must be an inward and spiritual one. Mark the continuity. You have been attending the ministry of one who baptized you in water, and who told you another would baptize you in the Spirit. Except you are born of all that the water baptism signifies, repentance; and that which the Spirit baptism accomplishes, regeneration, you cannot enter the Kingdom of God.

This portion of John 3 has brought much comfort to baptismal regenerationists. They often teach that to be "born of water" is Christian baptism. John the Baptist commended baptism, an immersion in water, to demonstrate the fact of repentance on the part of the individual. Christian baptism at Pentecost was a demonstration of faith in the death, burial, and resurrection of our Lord. Surely, when our Lord spoke of being "born of water" He had no reference to Christian baptism.

Some believe that the expression "born of water" refers to the cleansing power of the Word of God. Verses like Ephesians 5:26 support this. However, here our Lord speaks of the power of the Word to cause us to abide in Him so that we may have ironed out every "spot" and "wrinkle" and thus become a glorious church.

Nicodemus, there must be repentance toward God and regeneration, wrought by the Spirit through your faith. The new birth is possible. The "how" of the New Birth: "God so loved the world, that He gave His only begotten Son."

How? said Nicodemus.

Jesus said, Life through My death; love from the heart of God through His gift; light through My mission in the world. That is how. Because God so loved, He gave; and life comes through that gift; and now the light is shining. Repent and be born again, through faith in this Light. "I am the Light of the world."

## II. The Last Testimony of John the Baptist, 22-30

John the Baptist had moved further up the Jordan, about 40 miles, to a

place called Aenon. Both were preaching the same thing: the foretold Kingdom of Heaven is at hand. This Judean ministry of our Lord, although similar to John's, proved to be more attractive than his. Soon Jesus had a greater following than John.

The jealousy of those disciples of John who had not followed Jesus was due probably to a taunt from the Jewish disputants (v. 25). John himself rose above any such feeling. John reminds his followers again of the preparatory nature of his mission and of his own subordinate relation to Jesus (v. 28). He illustrates this relationship by a simile which springs from the Old Testament conception of the relationship between God and His bride, Israel. John is but the friend of the bridegroom, and his duty is to procure the bride for the bridegroom and to make all the necessary preparations for the wedding, to arrange the contract of marriage, and to stand before the bridal chamber until he hears the bridegroom's voice.

It was a matter of joy to John that the people were gathering to Jesus, for it was the seal to his own ministry (v. 29). The joy of the forerunner is, in the picture of the Gospel, not weakened by the fact that the work of Jesus is to culminate in an act of sacrifice (1:29). As the morning star is dimmed by the glory of the rising sun, so John the herald must give way to Christ.

## III. The Evangelist's Comments, 31-36

In verses 31-36 there is a continuation of John's testimony. He places Christ (He that cometh from above) at an infinite elevation above himself (he that is of the earth) (v. 31). He declares that Christ came down from heaven, and so can testify as to what He has seen there (v. 32). He alone can give the Spirit without measure (v. 34). He is God's Son; to Him all power is committed; and through faith in Him eternal life is given. To disobey Him is to incur God's wrath (v. 35-36).

After eight months John the Baptist was imprisoned (Matt. 4:12). The rulers at Jerusalem were taking notice, and it began to look as if it might be dangerous for Jesus to continue in that region; and, lest He be cut off prematurely, before His work was completed, He withdrew to Galilee.

In the period immediately after John's imprisonment, Jesus seems to have contributed more than any other known individual to the perpetuation of John's influence. The very fact that, having Himself been baptized by John, He made John's imprisonment the occasion for the beginning of a ministry in Galilee (Mark 1:14, John 4). ■

January 1

Church	Sunday School	Training Union	Additions
Berryville, First	199	78	2
Camden, First	511	213	2
El Dorado, East Main	203	119	4
Ft. Smith, Trinity	279	106	
Hot Springs, Park Pl.	370	142	2
Jacksonville, First	382	160	6
Gravel Ridge	103	67	2
Levy	439	211	3
Little Rock			
Baptist Tabernacle	396	106	5
Gaines Street	293	158	
Green Memorial	86	55	
Life Line	173	93	2
Nalls Memorial	105	53	
South Highland	388	198	1
Woodlawn	80	37	
North Little Rock			
Baring Cross	545		2
Calvary	319	120	3
Grace	79	41	
Highway	197	94	2
Sherwood	69	39	4
Springdale, First	489	171	
Sweet Home, Pine Grove	89	54	1
Van Buren, First	377	123	1

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[Abbreviations used in the Index: (CC) Counselor's Corner; (E), editorials; (NG), Nuggets of Gold; (PS), 'Personally Speaking'; (SS), Sunday School lesson]

## Christmas Music

CHRISTMAS MUSIC in our Arkansas Baptist churches is all over and yet the music lingers on. Never in our history has there been a year when so many beautiful carols, anthems, cantatas and oratorios were sung honoring our Savior's birth in the Baptist churches of our state.



MR. McCLARD

Thus far, we have received programs from 22 churches where over 10,000 persons participated in Christmas music programs.

Most of the churches reporting Christmas music, used two full evening services presenting the church choir in a major choral composition and the combined choirs in a Christmas carol and anthem service.

Most popular of all the choral works presented by the church choirs was the new cantata published by Broadman Press, "Dawn of Redeeming Grace," written by Robert Graham. We know that at least five churches presented this lovely cantata. They were: Immanuel, Little Rock, under the direction of Amon Baker; First, Forrest City, under the direction of Robert Glenn; Park Hill, North Little Rock, under the direction of Max Alexander; Tyler Street, Little Rock, under the direction of Robert Fletcher; and First, Paris, under the direction of Warren Haley.

"Peace Among Men" was the most commonly used theme of Christmas carol and anthem services. Churches following this theme were: First, Norphlet, Lawrence Harrison, director; First, Helena, Phil Sims, director; Bellaire in Delta association, Don Jones, pastor and music director; Gaines Street, Little Rock, John Ferris, director; Grand Avenue, Fort Smith, Don Sears, director; Wingfield, Waldron, Mrs. J. S. Adams, director.

Visual presentations of the Christmas story ranged all the way from tableaux to the dramatization of the cantata, "Bethlehem," by Maunder. Nearly 3,000 persons witnessed the dramatization of "Bethlehem," under the direction of Dr. Jack Jones, minister of music at First Church, Little Rock. Over 100 superbly arrayed participants presented "Bethlehem" as spectacularly, and yet as worshipfully, as I have ever seen.

We wish that we had space to report on the Christmas programs of each of our churches. It is our belief that the music this Christmas has been a precious and potent influence in the presentation of a living, personal Saviour to each of our hearts. So, in closing, let me observe as did Tiny Tim, "God Bless us, every one."—LeRoy McClard, Secretary ■

## Strong Silent Type

AFTER being completely silent for six years, Little Junior finally blurted at breakfast: "Mom, the toast is burnt."

His amazed mother shrieked joyfully, kissed him and said: "Junior, why haven't you spoken to us before this?"

"Well," he replied, "up to now, everything's been o.k."

## Her Late Husband

"MY wife has the bad habit of staying up until 1 a.m. and I can't break her of it."

"What is she doing all that time?"

"Waiting for me to come home!"

## Clock That Didn't Strike

"JOHN, dear," said Mrs. Brown, "such an odd thing happened today. The clock fell off the wall, and if it had fallen a moment sooner, it would have hit Mother."

"I always said that clock was slow."

## Good Value

"HOW long have you been married, Bill?"

"Let's see, I got this suit in 1948."

## Old Before His Time

BARBER: "Your hair is getting very gray, sir."

CUSTOMER: "Im not surprised. Hurry up!"

## Status Quo

FATHER (reprovingly): "Do you know what happens to liars when they die?"

JOHNNY: "Yes, sir. They lie still."

## Steady Job

"HOW'S your daughter getting on in Hollywood?"

"Fine, got a steady job as bridesmaid to a film star."

## Mismatched

MISTRESS—"So your married life was very unhappy? What was the trouble? December wedded to May?"

MAID—"Lan' sake, no, mum! It was Labor Day wedded to de Day of Rest."

## Be Kind to "Animals"

"WHAT is the best method to prevent the diseases caused by biting insects?"

"Don't bite the insects."

## New Angle

MRS. JONES: "We need a new roof."

JONES: "What's the matter with the old one? It doesn't leak."

MRS. JONES: "No, but I don't want to be ashamed every time an airplane flies over the house."

## Perfect French

"HOW are you getting on at school, Freddie?" asked father.

"Fine," said Freddie. "I have learned to say 'thank you' and 'if you please' in French."

"Good," said father, "that's more than you ever learned to say in English."



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## Saying Grace Declining Custom

MIAMI BEACH, Fla. (EP) — A leading food industry executive charged here that Americans who fail to express specific thanks to God at the beginning of a meal represent a "blotch" on the country's manners and a mark of ingratitude.

Addressing the 27th annual convention of the National Association of Food Chains, G. H. Achenbach, president of Piggly Wiggly Sims Stores, Inc., said that "something should be done about" the declining practice of saying grace at the table.

"We Americans are the best-fed nation in the history of the world," he observed. "Knowing that millions of people around the earth go to bed hungry every night, who could possibly have more reason to give thanks for their daily bread than we?"

The tradition of saying grace before meals, he said, was a human practice "even before man began to record his history."

Urging the delegates to remember that "man does not live by bread alone," Mr. Achenbach suggested: "Perhaps along with our food we need to merchandise some spiritual values, too." ■

## Minister Imprisoned

CHALKIS, Greece — Spiros Zodhiates, an ordained Baptist minister, has been sentenced to 45 days in prison for using the title "Reverend" in front of his name in evangelistic messages published in a Greek newspaper.

Zodhiates, general secretary of the American mission to Greeks in New York, has been running the evangelistic messages as paid advertisements in some 100 Greek publications. The Chalkis criminal court found Zodiates' use of the term "Reverend" in violation of a Greek Orthodox canon law which provides that only Greek Orthodox or Roman Catholic ordained priests have the right to use the title. ■

BIBLES REBOUND—Sizes up to 6"x9"—Genuine Morocco \$9; Cowhide—\$8; Imitation Leather—\$7. Prices on large Bibles on request. All work guaranteed. The Bible Bindery, Dept. 2-B, 818 N. Third Street, Abilene, Texas.

## Love the Key

MOSCOW, U.S.S.R. — When Van Cliburn, the young American pianist, visited Moscow Baptist Church, he made the following notation in the visitors' book: "I appreciate so very much your great enthusiasm for God. Your church and my visit to it this day will always remain an inspiration for me throughout my life. Christian love is, of course, the solution of our problems. May our Lord bless you continuously and in all ways. I especially enjoyed your beautiful choir and choral music." ■

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