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Arkansas Baptist State Convention

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DECEMBER 17, 1959

ARKANSAS

Baptist



Lottie Moon Offering Real Christmas Gift

WHEN LOTTIE Moon urged that the women of the Southern Baptist Convention be enlisted in the matter



DR. WHITLOW

of mission education and support she struck a mighty blow for the cause of Christ beyond the borders of our own country. When she suggested that a special offering for Foreign Missions be taken at Christmas this was not by accident. She well knew that the hearts of our people

would be softened by the spirit of the season, and that Southern Baptists would be thinking in terms of giving. Why should not this worthy urge be captured for Christ? What greater gift could one make at Christmas than to Christ—in the interest of a needy world beyond our own land?

Perhaps few, if any, ever dreamed the Lottie Moon Christmas offering would reach such proportions. In all likelihood it will reach beyond the seven and one-half million dollar mark this year. What a glorious thing! I can hardly think of a Southern Baptist not having a part in this worthy movement. One of the fine things about this offering is that every cent goes for Foreign Missions. Not one cent is deducted for administrative costs.

The fact that no administrative expense is deducted from the Lottie Moon Christmas offering is due to one thing only. That is, the "workhorse" of our denomination — the Cooperative Program — bears this expense and makes possible every cent in the special Christmas offering for foreign missions. We are more than \$90,000 ahead of our mission giving of last year. However, in our own state it will be necessary for us to raise \$175,008 in Cooperative Program money during December if we are to reach our 1959 goal of \$1,600,000. Thus the extreme importance of us reaching our full goal is emphasized. The \$175,000 is approximately \$11,000 more than we have ever raised in one month in Arkansas for Cooperative Missions. This should not serve as a discouragement, but rather as a challenge to do our best. The total mission goal can be reached if we do two or three things. We need to make it a matter of soul-searching prayer. It would be well for each of us to ask ourselves what God would have us to do about this matter. It might be that he would urge us to give the whole tithe into the treasury of our church—and thus enable the church to contribute more. It might be that He would direct us to go beyond the tithe for Christ's sake.

In the next place he might direct our church to do the really noble thing and give liberally through the Cooper-



NICKEL AND dime offerings of boys and girls through the year added \$50 to the Lottie Moon Christmas Offering for Junior 2 Department of Gaines Street's Sunday School. Brenda Johnson presented the Christmas Club check to Pastor J. Richard Perkins. This is the second year the department has used the savings plan to aid the missions offering.

ative Program in December—even beyond that which we had planned.

Another thing we need to be aware of is that every contribution to world missions through the Cooperative Program that is to count on the 1959 budget goal must be received in the state office not later than Jan. 5, 1960.

Let's give to Foreign missions

through the Lottie Moon Christmas offering—let's be liberal and urge our churches to be liberal in giving to our state and worldwide mission causes through the Cooperative Program in December that we might share more effectively with others God's greatest gift—Christ as Saviour.—S. A. Whitlow, Executive Secretary.

New Forward Program Material Readied

THE STEWARDSHIP Services, Southern Baptist Convention, 127 Ninth Avenue, North, Nashville 3, Tenn., has notified us that the 1960 Forward Program materials will be available January 1.

A new edition of "Pointing the Way" is available now. We have ordered a good supply of this pamphlet and if any church wants some of them, we will be happy to mail a supply—free.

January is a good time to start thinking and planning for a stewardship emphasis, because it takes time to sell some church members on the doctrine of stewardship. For a long time, some Baptists have been willing to let the stewardship and financial matters "just work themselves out." Consequently, there was little planning and less effort along these lines. But, where plans have been made and Bible stewardship presented, in a Christ-like way, the

people have responded.

We have on our desk now, reports that substantiate the above statement. We are looking at two reports from 1st Church, Russellville, Emil Williams, pastor, and 1st Church, Searcy, William Sewell, pastor, which came to our office this morning.

They subscribed \$23,630 more this year than last year. They have 128 more tithers than last year, 222 more pledgers than last year. They have increased their Cooperative Program gifts \$5,569 or an increase which is approximately a 27 per cent increase. Then, after giving that much more through the Cooperative Program, these churches will have \$8,061 more to use at home, than they had last year.

Brethren, the Forward Program of Church Finance works miracles. If anyone doubts that statement, call those who have used it, and find out the facts.—Ralph Douglas

Million Dollar Expansion Program

Approved for Southern Seminary

By the Editor

LOUISVILLE, Ky.—The Board of Trustees of Southern Seminary, in a called meeting here Dec. 8:

Approved construction plans totaling upwards of a million dollars;

Voted to sell the Norton Estate where the president's home is now located;

Took the first step toward the transfer of the Seminary's School of Church Music to the Seminary campus proper;

Received the official report of the American Association of Theological Schools continuing the Seminary's accreditation;

Sang the Doxology, and went home.

[Editor McDonald, newly elected to the Southern Seminary Board, attended the called meeting of the trustees the actions of which he here reports.]

The building program includes the renovation and remodeling of the old library quarters in Norton Hall to convert it to other and varied uses, at a cost of approximately a quarter of a million dollars.

That part of the old library which was the Seminary chapel from the time the Seminary moved to its present location, in 1927, to the erection of its Alumni Memorial Chapel, will be made a new wing of faculty offices.

The main reading room of the old library will be a concert and drama hall. Another section will be made into a small auditorium to be named in honor of the late Dr. John A. Broadus, one of the four founders of the Seminary.

The proposed new Music School building, which will cost approximately half a million dollars, is to be located in the vicinity of Norton Hall and the new James P. Boyce Memorial Library recently completed. It is hoped this building, to be financed with capital funds provided from year to year by

the Southern Baptist Convention, can be constructed in the next two or three years.

The building would house classrooms, studios, and practice rooms, and would consolidate on the Seminary campus the Music School, which now has a separate campus of 13 acres across Lexington Road southeast of the Seminary.

This move came as the result of recent surveys in the interest of greater efficiency. The new Music building would be named Cooke Hall, honoring Mr. and Mrs. V. V. Cooke of Louisville who made the original contribution to establish the Music School and for whom the present administration building of the Music School is named.

It would be in close proximity to the Music School library, located now in the Seminary's new library building, and near the Seminary chapel and the new facilities to be made available in the former library building.

The Norton Estate, located in Cherokee Park and including the present home for the Seminary president and his family, is being sold to the Presbyterian Seminary of Louisville for a new campus. The Presbyterians have an option on additional land adjacent to the 21-acre Norton Estate, to provide a campus of 38 acres.

A factor in the decision of the trustees was the high cost of maintaining the Norton property, left to the Seminary in the will of the late Mrs. George W. Norton, for the Seminary president's home, and its isolation from the Seminary campus.

The removal of the Presbyterian Seminary from its present location in downtown Louisville to the new site will make Presbyterian and Southern Baptist theologians neighbors again, as they were for many years when Southern Seminary was downtown.

Officers of both seminaries have expressed the feeling that the seminaries will benefit mutually through fellowship, special lectureships and possible sharing of library facilities.

Funds secured from the sale of the Norton property will be designated a



Cover Story

God Is Love

THESE PRIMARIES of San Fernando Baptist Church in Baguio, in the Philippines, are able to learn of God's love and sing his praises because of Lottie Moon Christmas gifts of Southern Baptists. The annual offering makes possible many advances on the foreign mission fields.

memorial to the Norton family and part of it will be used to secure a new home for the Seminary president.

In other action the trustees authorized the expenditure of as much as \$75,000 for the completion of the large pipe organ in Alumni Memorial Chapel. The organ, which now has 40 ranks, when completed will have 110 ranks and will then be one of the most outstanding organs in this section, according to Seminary President Duke K. McCall.

Dr. Wayne E. Oates, professor of Psychology of Religion, was granted a sabbatical leave for the academic year of 1960-61.

The official report of the American Association of Theological Schools, previously reported by the press, was officially received and referred to various committees for implementation. ■

Reports, Reports

REMEMBER!! PLEASE send the Forward Program reports to our office, 401 West Capitol, Little Rock, as soon as you finish the campaign.

We want to use these reports in preparing our Forward Program promotional material for 1960.

Many victories have been won and some miracles performed with the Forward Program of Church Finance this year. You may think because you did not have phenomenal success or have a campaign extraordinary that it matters very little about reporting, but such is not the case. We want a true picture of what has happened in the use of the program in 1959. So, again, we urge — please help us — send the report to us today.—Ralph Douglas, Associate Executive Secretary.

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BP, Baptist Press; CB, church bulletin; DP,
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December 17, 1959 Volume 58, No. 50

SOUTHERN BAPTISTS all over the world will join hearts and purses again this Christmas to give between 7 and 8 millions of dollars for foreign missions through the annual Lottie Moon Christmas Offering.

Lottie Moon Offering Deserves Our Support

No doubt much of our Christmas spending and giving is to no constructive purpose. But we can be assured that nothing is any more vital to the needs of the world than our pooled gifts to the Lottie Moon Offering. Long after the tinsel and toys of this Christmas are passed away, the Lottie Moon Offering will be paying heavenly dividends through the spiritual ministry it makes possible in nearly half a hundred nations around the world.

No one need have any fear as to the wise use of the Lottie Moon funds, which now constitute nearly half of the total support for our Southern Baptist foreign mission work. A sizeable segment of the Lottie Moon gifts is now used each year to supplement operating expenses of the Foreign Mission Board, toward sending and maintaining missionaries on the mission fields. But more than half of this special offering goes for capital needs, to provide buildings and equipment for churches, schools, hospitals, publishing centers, and other things essential to the success of the program.

In previous editorials we have raised the question as to whether or not the time has come for the Lottie Moon Offering to be incorporated into the Cooperative Program. Whether this will or should be done is something to be determined yet in the future. But until some other plan is devised in the interest of more effective support for all our Baptist causes, we should back the Lottie Moon Offering with our sacrificial support.

We are taught by our Savior that "the field is the world," and that it starts where we are and goes out to the ends of the earth. As we have said before, everything we do as Baptists, beginning with the local church and including association, state and convention-wide departments, institutions and agencies, is missions. There is no real basis for a division of missions either geographically or otherwise, except for administrative purposes.

This is what makes the Cooperative Program such a marvelous plan of support, for it takes in every mission cause, far and near, and is divided or apportioned from year to year by all of us, through our convention sessions and according to the various needs. In the long run, as we have said, we believe we will do well to turn our efforts to a strengthening of the Cooperative Program through the discontinuance of all special offerings now taken on a regular basis. After all, what we do for our schools, colleges and seminaries, for example, is a contribution to the total mission program. And if we fail here in our support, we have failed all the way. Similar cases could be made for all the other phases of our work.

We agree with the sentiment of an editorial carried in our paper recently from the pen of Dr. E. S. James, editor of *Baptist Standard* (Texas), in which it was pointed out that designated giving is the inherent right of each and every one of us, but that undesignated giving through the local church treasury is far wiser. After all, if one of us has a right to designate his church contributions, every one else has the same right. What would become of our world mission program, and what would become of the local church which is the bedrock of the whole program, if all of us suddenly started designating our tithes and offerings to one thing or another? Surely we will go much farther and accomplish far more by giving in the spirit of cooperation out of which the Cooperative Program evolved than by designated giving, whether it be on an individual basis or through some great, annual appeal such as we have in the Lottie Moon Offering.

Let us stand by the Lottie Moon Offering until some better way for the support of foreign missions and all our causes is worked out. To turn a deaf ear to the Lottie Moon appeal at this time would be little short of tragic. But let us pray that the needs now being met by this offering can soon be supplied through the Cooperative Program on a regular basis.

Time to Wake Up

THE PHILOSOPHY of an old Missouri farmer is broad enough to cover many situations in life:



ELM

"I didn't make as much corn this year as I thought I would, but I didn't think I would! But with what corn I had left from last year, what I made this year, and what I can do without, I'll get by all right."

One of the grand things about human beings, is our almost limitless ability to adjust to changing environment. But, lest we get the big-head over this, the same can be said for cockroaches, which have been around from prehistoric times.

The problem of merely existing is not so great any more—

- aside from eating and drinking and smoking too much;
- or taking overdoses of sleeping or tranquilizing pills;
- or getting run over by a car, truck, bus, bicycle, or motorscooter;
- or getting caught in a revolving door;
- or happening to be alive when a nuclear war starts!

Just think what it must have been like back in the early days when there was likely to be a hostile Indian lurking behind any tree, stump or rock!

BUT HERE is something passing strange! As existence has become simpler for us Americans, we have become much simpler in our wants, and, so, more like the lowly cockroach. Evidences of purposeful living are hard to find. The teenager is wrapped up in his prospective "date"; the middle-ager is thrilled to death over his latest business deal; and Grandpa lives from day to day for the successful cycle of his good health habits.

We have fairly good attendance at our Sunday morning church services—both for Sunday School and for the worship service—but how many Sunday School attenders, of any age group, ever take time for a serious study of the lesson materials? How many who stay for church actually enter into the experience of worship?

Are we long on existing and short on living? After all, being able to adjust to the physical surroundings so as to live out the Biblical three score years and ten is not nearly so important for us or for our civilization as being ready and eager to use whatever days we have for the glory of God.

"... it is high time to awake out of sleep; for now is our salvation nearer than when we believed" (Rom. 13:11).

Erwin L. McDonnell

The Bible Speaks on "Being Merciful"



MATTHEW 5:7

Blessed are the merciful: for they shall obtain mercy.



But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds.
LUKE 10:33,34



PROVERBS 11:17

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.



Whosoever will be great among you, shall be your minister.
MARK 10:43

Letters to the Editor

THE PEOPLE SPEAK

Adoption Difficulties

IT IS the time of year again to call for money for the Bottoms orphanage and would like to express a few views of my own.

First my wife and I are childless after 18 years of marriage during which time we have tried in several states to adopt children so far without luck.

In Arkansas as all other states we have tried we get the same answer — that is, that there is little hope of obtaining a child for the simple reason that there is three couples wanting to adopt for every child available.

If this is so why the need for an orphanage? Seems to me like that if all children were adopted out there would be no cause to cry about the misfortunate tots and bleed the innocent, gullible public!

Daily, I get more and more the impression that this is a racket to create jobs for the personnel in the orphanages. Until I am convinced otherwise, I have no donations for this cause.

I don't feel as if I should donate money for somebody else to care for children when I, as many others are, am ready, willing and able to care for the children in our own home and give them a good clean Christian family life.

It is my belief a child will do better in a home of his own than in an orphanage, then, too, an individual can actually see what his time, money and efforts are doing.—Edward C. Gable, Rt. 1, Box 15-A, Hardy, Ark.

REPLY: Your frustration at not being able to adopt a child is understandable. But those who are giving their lives as administrators, at sacrificial salaries, in our children's homes, are not responsible. They do not make the laws that regulate adoption. And the children who are in the orphanages are not responsible and should not be made to suffer.

Perhaps something can and should be done to liberalize and simplify the rules and regulations governing adop-

tion. But this will have to be done primarily in legislative halls. Regardless of whether or not this comes about, we must not fail the children who are looking to us to provide for them through our orphanages.—ELM

Wants Pen Pal

WITH DUE respect, I humbly beg to write you this my letter with much faith in you that you will help me to publish it in your religious publications.

I am an African boy 18 years of age, 5 feet 5 inches tall and weight about 145 pounds.

I am seeking for pen pals in America and with whom I can know more about U.S.A.

I will appreciate letters from anyone regardless of age or sex.

I will be more than grateful if my obligation is favorably done.

May God Almighty bless you all and crown all your efforts—(Amen)—Lasi A. Anibaba, 20 Apatira St., Lagos, Nigeria, West Africa.

REPLY: May what you learn from pen pals in the USA not be disillusioning.—ELM

Bouquets

Tho' partiallyzed [sic] in both hands and feet, I can not restrain myself longer from writing to tell you in my judgment you are doing the most marvelous job of my many, many years of intense study and reading for both thorough study and for pleasure and profit. How I do enjoy Dr. Phelps' writings too! I know the writings of each of you fill God's heart with love and commendation for both of you. You are so courageous, true, and kind. How I wish our world were filled with such characters as you two and many of your writers! But thank God for such writers. During my afflictions I have learned to obey the command, "Be still, and know that I am God." In these ways, I am as happy as one can be and stay here.—Nora Smith Deal, Heber Springs, Ark.

REPLY: For one who is sorely afflicted as you are to be so thoughtful is a sharp rebuke to those of us less handicapped physically, but who, it may be, are far more crippled, spiritually, than you.—ELM

'This Old House'

IT APPEARS that you have struck a serious blow to the living standard of Southern Baptist preachers. [See "Personally Speaking," page 4, our issue of Dec. 3.—ELM] Surely you can hear an old brother, who only saw the picture but did not read the article, say, "Now just look at Prairie View's parsonage. Ours is better than it and some of our folks are wanting to tear it down and get us in debt to build a new one."

I would venture to say that for the next fifty years one of the most often seen pictures in the hands of Baptist deacons and professional grippers will be the one of Prairie View's parsonage. In fact it will become the standard and as long as "our parsonage is as good or better than Prairie View's," there will be no need to build a better one.

Of course, when I saw the picture, I wondered if the church that owned that lovely parsonage were pastorless and what would be the possibility of getting you to recommend me to it. But since that one is already dissolved, I don't guess they need my services.

—Signed but name withheld by the Editor, since the preacher who wrote this with tongue in cheek would be badly handicapped if he bit his tongue off.

REPLY: Answering your closing sentence, No, I don't believe they do.—ELM

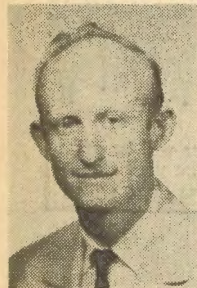
JUST A line to say I sure enjoyed Personally Speaking, "This Old House." My hobby is family history and I read and enjoy anything concerning early history.—Mrs. Frank Cline, 914 Summer Street, Hot Springs ■

M. E. WILES, state missionary, assisted W. P. Mears and Calvary Church, Texarkana, in a revival Thanksgiving Week which resulted in 13 professions of faith and one by letter. Pastor Mears states: "I would heartily recommend Brother Wiles to any church needing an evangelist."

Arkansas All Over

Ouachita Band Tribute to Director

WHEN the 58-piece Ouachita College Band presented its first stage performance of the year Dec. 9 the feat might not have seemed so remarkable until one looked back to the 1957-58 school year.



MR. MCBETH

That was the first year at Ouachita for William Francis McBeth, Tiger band director. McBeth started the rebuilding program at Ouachita his first year with only nine band members, seven of whom are still under his direction.

Many changes have already been evident in the band. Whereas the band presented pageantry drills the first two years of McBeth's direction, it presented precision drills for half-time entertainment at football games this year. The band was present at all pep rallies and home football games this year, and played at the Ouachita-Arkansas Tech game in Russellville. Plans are now being worked out for the band to take a spring tour.

In addition to the concert band, a stage band consisting of 18 members has been organized. This group plays at high schools, for special programs, and at Ouachita basketball games. It plays mostly jazz music.

McBeth has arranged some of the music for the band. He wrote the music for the Tiger fight song and composed a number for the choir and brass entitled "And Isaiah Said." He recently received the President's Award for creativeness from President Ralph A. Phelps Jr. for his original composition, "Gloria and Lamentations of David."

He has written three piano compositions for Eugene Taylor, a former member of the Ouachita music faculty who is now studying medicine at Little Rock, and a soprano solo composition for Mrs. David Scott, a new member of the music faculty. He has also composed band numbers played by Henderson State Teachers College and Arkansas Tech.

McBeth has written original compositions which have been performed by outstanding musical groups, including the "Concerto for Flute and Band" which was played by the 98th Army Band. His "Overture for Orchestra" was performed on the Southwestern Symposium of Contemporary Music by the San Antonio Symphony Orchestra, while "Suite on a Biblical Event" was performed by the University of Texas Symphony Orchestra in 1957.

McBeth received his bachelor of mu-

Attendance Report

December 6

Church	Sunday School	Training Union	Additions
Benton, First	686	141	
Camden, Cullendale, 1st	476	259	1
Crossett, 1st	645	237	
El Dorado, Immanuel Mission	738	353	
Fayetteville, 1st	815	280	4
Ft. Smith, Calvary	369	133	
Ft. Smith, Grand Ave.	763	331	
Ft. Smith, Trinity	352	169	1
Hot Springs, Park Pl.	452	190	3
Huntsville, 1st	145	68	3
Jacksonville, 1st	616	221	
Jonesboro, Walnut St.	386	151	
Magnolia, Central	793	358	3
McGehee, 1st Mission	461	221	
North Little Rock, Baring Cross	45	26	
Pine Bluff, Immanuel	881	297	9
Pine Bluff, South Side	615	214	
Springdale, 1st	615	257	1
West Memphis, Calvary	486	158	
	240	151	2

sic from Hardin Simmons University and his master of music from the University of Texas. He is presently working toward a doctoral degree. Last summer he attended the Eastman School of Music at Rochester, New York, where he studied composition, theory and woodwind.—Reporter

REV. AND Mrs. Marvin Gennings are the parents of twin daughters, Chris and Carol, born Dec. 2. Mr. Gennings is pastor of South Side Church, Ft. Smith. (CB)

PFEIFFER CHURCH, Independence Association, has called Audry Emberton as their pastor. He is a student at Southern Baptist College. (CB)

PRAIRIE GROVE Church, Bartholomew Association, had the services of Jesse S. Reed recently for a stewardship revival. Jack Ferguson led the singing. There were six for baptism. The church is pastorless.

RIVERVALE CHURCH, Trinity Association, is receiving the one-month free trial offer of the **Arkansas Baptist**. Raymond Anderson is pastor.

RALPH DODD, pastor of 1st Church, Greenwood, was the evangelist for the recent revival meeting of the church. Herbert Johnson, Mountain Home, led the singing and worked with the young people. There were 20 for baptism and 4 by letter.

DR. DANIEL GRANT spoke at 1st Church, Fayetteville, Dec. 6. Dr. Grant is a professor of political science at Vanderbilt University. He and his family have just returned from Bangkok, Thailand, where he was on special assignment for a joint project sponsored by Indiana University and the U. S. Government. While in Thailand he taught weekly in the Baptist Student Center. (CB)



NEWMAN R. McLARRY

New Pastor Arrives At 1st Church, Ft. Smith

REV. NEWMAN R. McLarry has assumed his duties as pastor of 1st Church, Ft. Smith.

A native of Texas, Mr. McLarry is a graduate of Southwestern Seminary. He comes to Ft. Smith from Curtis Church, Augusta, Ga., where he served for four years. He served a number of Texas churches.

He is married to the former Sue Freeman, daughter of Dr. and Mrs. C. Wade Freeman. Dr. Freeman is secretary of evangelism for the Texas Convention. She also attended Baylor and Southwestern. They have two children, Sharon Sue, 11, and Deena Rae, 7.

Civic Foundation Holds Six-County Workshop

PARENTS, TEACHERS, ministers and other interested persons from six counties, Drew, Lincoln, Desha, Chicot, Ashley and Bradley, met at the 1st Methodist Church, Monticello, Nov. 13, to participate in the Christian Civic Foundation Workshop under the direction of Dr. William E. Brown, executive director.

The purpose of the workshop is to train workers to be prepared to explain to young people in the public schools, the effects of alcohol and narcotics. The major source of data is the Yale Alcohol Studies.

Resource personnel for the workshop were Miss Emogene Dunlap, secretary of Youth work of the Methodist Board of Tennessee, Dr. J. B. Holder, Monticello, Rev. Woodrow Smith, pastor, Mabelvale Methodist Church and who has had extensive training in National Schools of Alcohol Studies, Rev. John Miles, pastor of Star City Methodist Church and who is author of the text to be used in the public schools, and Dr. Brown.

Concord News Notes

THURMAN S. SCOTT, 45, died recently in a Ft. Smith hospital after a long illness. He was pastor of Spradling Avenue Church until illness forced him to retire.

He was a graduate of Oklahoma Baptist University and Southern Seminary in Louisville, Kentucky.

He served as pastor of churches in Mt. Pleasant, Kentucky, Pekin, Illinois, and in Oklahoma at First, Heavener, Talihina, Pawhuska, and while in college he served the Pershing and Amber churches.

Survivors include his wife, Wilma, one son, Larry of the home; one daughter, Mrs. Nancy Floyd of Gibson City, Ill.

RICHARD KRESS has resigned the Mt. Zion Church to accept the Calvary Church near Van Buren. The year's pastorate at Mt. Zion saw the weekly offerings increase from \$9 to \$140 per week. There were 10 additions by baptism and 4 by letter. Young Kress is a freshman in Poteau Junior College. He plans to transfer to Ft. Smith Junior College in January.

PAUL COOK, who has served as associate pastor of 1st Church, Ft. Smith, for nearly six years, has resigned to accept the 1,195-member 1st Church of Broken Arrow, Okla.

The 31-year-old minister attended high school in Paterson, N. J., where he was born. He spent nearly four years in Moody Bible Institute in Chicago where he received a diploma in pastoral ministering.

As mission pastor of the Ft. Smith church he directed the activities in the Riverside, McNeil and Bethlehem Missions. The young minister conducted 22 revivals in the missions and organized churches in and outside of the association during his stay in Ft. Smith.

Mrs. Cook is the former Hazel Coyne, daughter of Mr. and Mrs. John Coyne of Chicago, Ill. The Cooks have four children, Kathleen, age 8; Karen Lynn, 5; Stephens, 4, and Donna Jean, 18 months.

THE BLOOMER CHURCH has a new pastor in Irving Crossland. He has been serving the Cass Church, Clear Creek Association. He succeeds R. P. Davis, who retired from the active ministry. Davis is now living in Pilot Point, Tex.

THE VESTA CHURCH has ordained Guy Jones, Ray Parker and Ernest Adkins as deacons. Missionary J. W. C. Moore led in the interrogation. Pastor Earl Storey preached the sermon, Deacon Luther Mantooh prayed the ordination prayer. This church has the Arkansas Baptist in the budget.

O. N. WEHUNT has accepted the Burnsville Church half time. He is serving the New Providence Church, Buck-



Ground breaking at Cushman Church.

ner Association, half time. Wehunt succeeds Don Durden who resigned to work in Texarkana.

RYE HILL CHURCH, William McIver, pastor, has closed a week's revival with Kelsey Gorman, pastor of the Balso Knolls Church, Salina, Cal., doing the preaching. Hershell Mackey directed the singing. There were four additions by letter.

HERBERT DEDMON has accepted the pastorate of the Pine Log Church. He succeeds Alvan E. Clark who was transferred to Houston, Texas, from Ft. Chaffee. Dedmon is a graduate of the Mansfield high school and is a first year student in the Concord Seminary Extension Center.—Jay W. C. Moore

Russell Hunt Resigns To Enter Seminary

REV. RUSSELL K. Hunt, pastor of Chickasaw Church, McGehee, for the past four and one-half years, has resigned and is moving to Kansas City to enter Mid-Western Seminary in January.

During the 4½ years he has been in McGehee he has served as the vice-president of the McGehee Ministerial Alliance, music director of Delta Baptist Association, camp pastor of the Delta Association's Girl's Camp in 1957, and director of the Girl's Camp in 1958.

While pastor at Chickasaw the Church has built a new 400 by 80 foot educational annex with 18 rooms providing for a fully departmental teaching and training program. New pews and pulpit furniture have been installed, other equipment added and remodeling done.

There have been a total of 129 additions, 62 by baptism. Over \$4,750 has been given to world missions.

Cushman Church Breaks Ground for Building

CUSHMAN CHURCH broke ground Sunday, Nov. 22, for a new church building. The old building is to be disposed of, and the same site used for a new tile brick structure.

Rev. Harrison Johns, associational superintendent of missions for Independence Baptist Association, preached the morning message for the ground-breaking ceremony.

Following the morning sermon at the ground breaking, Rev. Earl Ray Duncan, pastor, led in a prayer of thanksgiving and dedication and proceeded to turn the first shovel of dirt.

The building committee is composed of Julian Claxton, Mrs. Bessie Gilbert and Joice Vickery. On the finance committee are Mrs. Mavis Melson and Miss Vickery.

FIRST CHURCH, Crossett, held a youth revival Dec. 4-6. Dr. Clyde T. Francisco, professor of Old Testament at Southern Seminary, was evangelist and Darrell Coleman, BSU director at Arkansas A&M College, Monticello, song leader. B. G. Hickem is pastor.

MIXON CHURCH, Booneville, Concord Association, has put the Arkansas Baptist in the budget after receiving the one month free trial offer.

JOE C. POWERS has accepted the call of 1st Church, Lincoln. He comes to Lincoln from 1st Church, Webbers Falls, Okla. Mr. Powers is a graduate of New Orleans Seminary.

OSCAR HILL has resigned as pastor of Caudle Avenue Church, Springdale, to accept the pastorate of Prosperity Avenue Church, Dallas, Tex. He was at Caudle Avenue three years during which time there were 157 additions.



Passageways Clarify Biblical Facts

BETHLEHEM (EP)—How did spies sneak in and out of Bethel? (Judges 1:22-25) How did Jerusalem's men of war escape when the Babylonians broke into the city? (II Kings 25:4) Recent archaeological discoveries of secret underground passageways near Bethlehem give a clue to events in the Bible which have hitherto been difficult to understand. Archaeologists have found one such secret passage in the wall of a fort apparently built nearly 3,000 years ago. Until now, scholars could only guess about the architectural tricks involved to allow Biblical characters to by-pass fortified city gates and sneak out. The hill on which the discovery was made is said to be the same one the Virgin Mary rested on her way to Bethlehem.

Missionary Murdered in Japan

TOKYO (EP)—Dr. Charles E. Perry, an American history professor at St. Paul's school in Tokyo, was clubbed to death with fists by two drunken Japanese college students. Authorities held Setsuji Morita, 20, and Teruo Yokoyama, 19, under charges similar to U. S. manslaughter charges. Morita was held as the actual assailant — a man trained in the ancient form of hand fighting called karate whose practitioners toughen their hands to the point where they can shatter wooden planks. Missionary Perry, in his dying breath, said: "Forgive them. It is enough if only they repent."

Israeli Christians to Enter Old City

JERUSALEM (EP)—Israeli and Jordan officials have given permission to some 3,000 Israeli Christians (mostly Arabs) to cross the armistice lines to the Old City of Jerusalem for Christmas Eve celebrations. On Dec. 24, 1,400 Latin and Uniate Catholics and 200 Protestants will make the trip. Greek Orthodox believers, who observe Christmas according to the Julian calendar, will travel to Bethlehem on Jan. 7. Last of all, 300 Armenian Orthodox members will celebrate their traditional Christmas rites there Jan. 18. Approximately 10,000 persons reportedly applied for permission to make the Bethlehem pilgrimage, but the quota limited this number to 3,000.

Code Biased, Evangelicals Charge

ROME (EP)—Italy's revised penal code stipulates a maximum penalty of six years in prison for anyone attempting to prevent the practice of a religious faith in public or private, or for trying by force or threat to compel a person to perform acts which violate his religion. Italian Evangelicals, however, are protesting that the penalties "discriminate" against believers who are not Roman Catholics. The FCIEC has urged the government to alter the code so that it would re-establish equality of faiths from the judicial viewpoint."

Baptist Crosscurrents

Needed: Balance Between For and Against

A CAREFUL study of what transpired at the recent sessions of the state Baptist conventions is quite revealing.

Perhaps the strongest impression received in such a review is that Southern Baptists are *against* a lot of things. They are against fraternities in colleges (S.C.), Sunday drills for the National Guard (Virginia, S. C., and Alabama); President Eisenhower's visit to the Vatican (Alabama and Virginia), the prospect of a Roman Catholic as president (Texas, Okla., Alabama, and Arizona), liquor (Mississippi and other states) and gambling (Florida).

Even though the list is slightly top-heavy with negative actions, Southern Baptists did sound some positive notes, for which we are grateful. Without these to balance the scales, it's easy for non-Baptists to get the idea that negative notes are about all we sound.

In North Carolina, there was a ringing call for a stronger world witness. Tennessee Baptists heard a challenge for Christian maturity, a crying need among Southern Baptists. California expanded its Training Union, Sunday School and State Missions budget by \$100,000 in all-out effort to "mobilize our church members to make a Christian impact on our state."

There were also some bold statements on sensitive issues in a few states. Retiring President S. Lewis Morgan, Jr. of the District of Columbia convention (whose parents live at Wake Forest) declared that it was inconsistent "to send missionaries to Africa and ignore the spiritual needs of Negroes" in the nation's capital. "We cannot in good conscience live alongside 400,000 colored people and not reach out a helping hand to their overloaded churches," he said. Mr. Morgan asked for help from the Home Mission Board's Department of Negro Work, a request that should be heeded immediately as thousands of Negroes continue to pour in to Washington each month. Texas Baptists passed a strong resolution on race relations which said that the "un-Christian indignities imposed upon Negroes in this land are foreign to the spirit and teachings of our Lord Jesus Christ."

In conventions, as well as in pulpits, it will always be necessary to take firm stands against certain trends in our society, but we trust Southern Baptists will not become known as a body of people merely *against* something. When we point out weaknesses, we have an obligation to suggest a positive course of action to remedy the situation we abhor.—J. Marse Grant in *Charity and Children*.

A Placement Committee

NOT SO very long ago a person was talking to us and suggested that we have a committee to place preachers who want to move or who do not have a pastorate. Our response was that this would never be among Baptists since it would be a tendency toward undemocratic actions and would place too much influence in the hands of a few.

We feel definitely that any such move in this direction would be tantamount to electing a Bishop and many of our ministers would feel beholding to this committee and there would be a tendency toward centralization of influence.

We also feel that the leadership of the Lord would be somewhat overlooked and the Biblical principle of God calling a man to a certain field of labor would be vastly hindered. We hope Baptists never interfere with the principle of God calling a man to a local field.

One thing which has helped to dry up other denominations is the manner in which their preachers are placed by Bishops instead of their being called of the Lord into their particular field of service. Then, too, our present Biblical plan works so much better since most of the time a preacher is called on his reputation rather than by some recommendation of a committee. The very fact that all preachers know that our progress in the ministry will depend upon what we accomplish inspires everyone to do his best work. This is one of the secrets to the tremendous success of Southern Baptists and each individual is largely on his own in respect to the progress he makes. It is no secret that forward-looking churches always look for a man who has achieved on his local field. This is the best recommendation a man can have since it is based on his own personal abilities and achievements.

It is true that some are in positions to know about ministers more than others and therefore are able to help churches locate men who have achieved, but there are so many of these in our work that it never crystalizes into the hands of one group.—Leon Maccon, in the *Alabama Baptist*

What Is Separation of Church and State

By ANDREW M. HALL

Pastor, 1st Church, Fayetteville

A BAPTIST college in West Texas reconsiders its former position and refuses to accept a government loan declaring that it will seek its financial assistance elsewhere. The world renowned Union Theological Seminary in New York City accepts grants for students given by the government for their first time. Arkansas Baptists in 1958 without one dissenting vote, voted in their regular state convention to operate a hospital in North Little Rock, after the city had agreed to accept a huge sum of Hill-Burton money to erect the institution in the first place.

The same convention a year later warns against electing a Catholic president and looks with disfavor upon federal grants to religious institutions.

Meanwhile, Texas Baptist leaders in a pre-convention meeting decide to accept a situation similar to the North Little Rock case. To complicate matters further, a prominent Baptist layman in that city had given almost a million dollars along with the Hill-Burton grant to erect the hospital which bears his name. Texas Baptists, however, came to their convention with ideas dissimilar to their executive board and voted not to take the long term lease agreement in the hospital's operation.

Meanwhile, a prominent pastor and church theologian in North Carolina has stated that there is no such thing as absolute separation of church and state—that the term lacks accuracy of description. About the same time the Catholic editor of *Lone Star Catholic* in Austin, Tex., dares the Baptists of his state to take the Texarkana hospital for he (the editor of the Catholic publication) believes it is good sound thinking to take government help. He wryly dangles his Baptist neighbor's feet to the fire, however, by telling them to be consistent all the way.

Of course, the Catholics are consistent all the way . . . in taking all of the free millions made available by the government in any form for their work.

Several Baptist states have received government help in construction of hospitals and have done so with a rather surprising lack of opposition. Pensacola and Plant City, Fla., both have lovely Baptist hospitals partly financed by Hill-Burton money.

Where is the line to be drawn? Most certainly there is not a unanimity of agreement among Baptists or other non-Catholic groups. For years and years our ordained ministers have labored as chaplains and have received their pay from Uncle Sam. Seminaries, colleges and churches alike have been the recipients of property bequests and have taken the income without paying taxes upon their rather voluminous receipts. What did the original amendment mean? Is a church free from being taxed because it is totally sepa-

rate from the state? When does it cease to be separate? Or does it ever become so? Or by separation are we to assume that our place in society is so distinctly personal that the very exemption from taxation shows the exalted position it supposedly deserves in a Christian democratic society?

Is editor John W. Bradbury correct in the *Watchman-Examiner* when he says if federal grants to hospitals, etc., are wrong, the place to have challenged it was in the halls of Congress? Is he correct in suggesting that since the money is being given freely and since the Catholics are taking it by the millions that Baptists and other non-Catholic groups may be wise (as a matter of self-defense) to get their share?

I did not write this article to give the answer. That would be presumption. I do feel that we should have county, state, inter-state, and convention-wide, discussions, forums, and editorials until we can crystallize our thinking. Either that or we must admit the Texas Catholic editor is right to this degree—we are inconsistent. ■

Brotherhood

A Look In the Mirror

A VERY impressive article by Dr. Frank Pitts, pastor, 1st Church, Blytheville, appears in the Dec. 3 issue of the **Arkansas Baptist**.



MR. TULL

Not only does Dr. Pitts' article set forth some truths which we Baptists must face, (or else!), but it has provoked a line of thought which vitally concerns the effectiveness of every Christian's own work for the Lord. It seems that churches are somewhat lacking in integrity when they let God's people, in their service to Him, settle for less than the best. Very few churches seemingly have programs which present a real and continuing spiritual challenge to their members. Further, it seems that many churches are unwittingly practicing a measure of deceit when they set forth certain types of activities as representing the true demands of real Christianity—activities which have little or nothing to do with spiritual life and spiritual service.

For years the author of this article has noticed that when he goes to a church (for a revival or other spiritual emphasis), and endeavors to lay upon the minds and hearts of the people the very work that the Lord saved them to do, many of the (key?) members of the church take out completely; returning to their old routine (of going

"SILENT NIGHT"

*"Silent Night"—the stars are shining
As they did long years ago,
When to humble shepherds watching
Sleeping flocks beneath the glow
Of the heavens' brilliant beauty,
Angel throngs began to sing,
Honoring the holy birthday
Of the tiny, newborn King.*

*"Holy Night"—the lowly shepherds,
Never doubting, made their way
To the manger in the stable
Where the little Christ child lay;
There they knelt in adoration
While each of his own accord
Brought his heart's love as a tribute
To the little newborn Lord.*

*"Silent Night"—and night so holy,
As again you bring to earth
One more cherished anniversary
Of the blessed Savior's birth,
May we, even as the shepherds,
Our deep love and reverence bring—
And throw our hearts' doors wide open
For the entrance of The King.*

—BY ETHEL HOPE HODSON

through the motions), only after the revival or other emphasis is over. Is not a church deluding itself when it puts in places of spiritual leadership people who make a totally inadequate response to spiritual work? And allows them to stay there year after year?

Brotherhood work is a spiritual work. It must be kept on the spiritual level, or it produces nothing spiritual. (The same can be said of every phase of church organizational work.) But many Baptist men know little of spiritual values and nothing of spiritual work, because they have never really been faced with their spiritual obligations, their spiritual responsibilities, their privileges as Christians. They have never been given any real opportunities for spiritual service.

Probably the main problem in enlisting God's men is that most of them live on a level far below the level of spiritual work. Some live on the business level; others on the civic level; still others on the social level. Multitudes of them live on the recreational level. To enlist these men in God's work means first to get them to move up to the level where God's work is. Otherwise, they will endeavor to pull God's work down to their own level. And this results in spiritual failure.

These words are not designed to discourage, but rather to stimulate a new look at reality; and to pull upon the men of our churches to take the lead in building into the lives of our people those ideals of spiritual honesty and integrity which make possible real and effective and continuing participation in God's real work. —Nelson Tull, Brotherhood Secretary.

FIRST CHURCH, Strong, Arkansas, has ordained Hugh Nelson, to the gospel ministry. Stephen M. Williamson was moderator of the council. Clarence Allison served as clerk.

Leaders Tell Why They Say No

RECENTLY SOME out-standing nationally known people have expressed their philosophy concerning alcohol. Here is what they say:

Pat Boone, idol of teen-agers: "Some people attribute the fact that I won't take a drink to my religious background. That's just a part of the reason. I also know that what I do carries my stamp of approval with millions of youngsters who often pay me the supreme tribute of imitation. Among those who would drink because I did would be some who, without knowing, are emotionally and-or physically vulnerable to alcoholism. If, through an example set by me a single boy or girl became a drunkard, how do you suppose I would feel?"

Lee Meriweather, television star and Miss America, 1955: "I really can't see what good drinking does for any one. I find I can have as good a time without it and not have to suffer any after effects. This conviction hasn't brought me any embarrassment in my career. In fact, the television people with whom I am associated seem to like the idea that I don't drink. I simply don't like the taste of alcoholic beverages, and I do not like what they do to people. I see people getting intoxicated and making fools of themselves, and I say 'None of that for me.'"

Lawrence Welk, band leader and star of "Champagne Music": "In my more than 25 years as a band leader I have had numerous experiences and have developed certain convictions with regard to alcohol and music. In such work as mine, in which musicians must cooperate, I could not afford to have one drinker nullify the efforts of the other musicians. As we play it today, music requires the utmost cooperation, sensitivity and physical cooperation. With my various commitments such as the weekly television show, nightly network air shows, and record and radio transcription sessions, the possibility of any drinking problems arising would be of great concern to me. Let me say that the musician who drinks the liquid liquor 'blend' can ruin the musical 'blend.'"

Carl Erskine, Los Angeles Dodgers: "Although I'm proud to be a big-league player, there is one thing I don't like about being connected with big-league baseball — the fact that the games shown on television and broadcast by radio are usually sponsored by liquor or tobacco companies, as they figure they can reach the men that way. Unfortunately, they reach the kids, too. I'd hate to have the little fellows think, just because our games are sponsored by liquor dealers, that I drink the stuff. I don't."

There will be something missing at all official Canadian government en-

tertaining in the future — liquor. Prime Minister John Diefenbaker, a devout Baptist, set the pattern at a dinner in Montreal to celebrate the official opening of the St. Lawrence Seaway. He issued orders that no cocktails were to be served. The experiment turned out so successfully that the government decided to make it an official and regular practice. Too bad that the White House, our own State Department, and other branches of American Government haven't the convictions and courage to do likewise.—Dr. William E. Brown, executive director, Christian Civic Foundation.

Missions and Evangelism

Decrease Brings Encouragement

IN SPITE of all our emphasis on soul winning, revivals and evangelistic crusades there are a large number of churches each year with no baptisms. This is one realm in which we want a decrease.



DR. CALDWELL

The record this year does show a decrease. The number of churches with no baptisms stands at 161 against 217 for 1958. This is the smallest number during the past ten years except in 1952 when there were 155 churches reporting no baptisms.

Following are the number of churches for each of the past 10 years:

1950	173
1951	189
1952	155
1953	197
1954	169
1955	186
1956	212
1957	237
1958	217
1959	161

Our congratulations go to five associations which had 100 per cent record of churches showing baptisms. They

are: Caroline, Centennial, Pulaski, Trinity and White River.

The following associations lacked one church each: Carroll County, Central, Harmony, Mississippi County, Mt. Zion, Newton, Tri-County and Woodruff.

Each associational chairman of evangelism has been given a large chart on which he can keep a record of baptisms of all churches month by month. The record on the chart will reveal those churches which may need our prayers, our counsel, and our services in evangelism. Every missionary, associational officer, pastor and all laymen who have a concern for the lost may turn their attention to these churches which need help. Most likely they are pastorless.

Perhaps no revival is held. Some laymen may go there for services. A Brotherhood may sponsor a revival for a pastorless church. The pastors in the association should offer their services.

Let us reduce the number. How many associations will be 100 per cent in 1960?—C. W. Caldwell, secretary, Missions and Evangelism.

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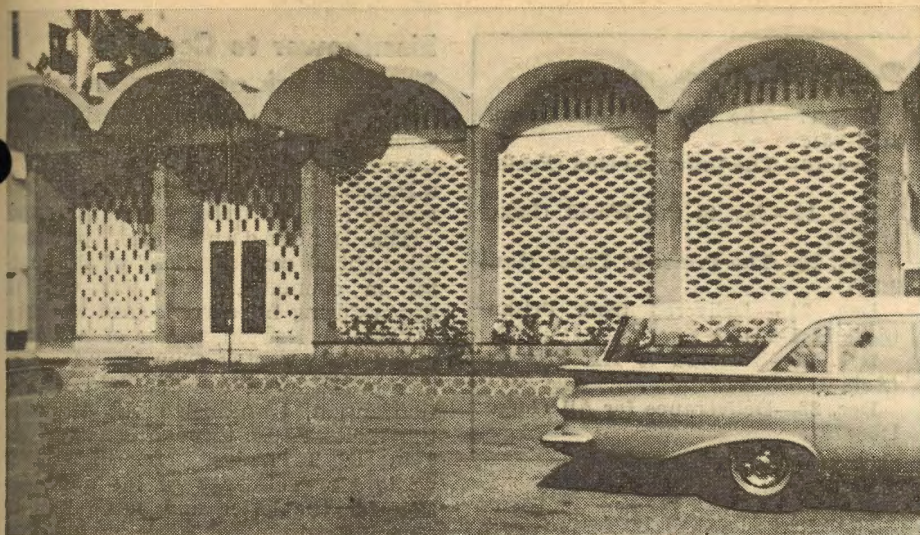
Season's Greetings

to the churches and friends of Arkansas with whom it was our privilege to work during the past year.

A. C. Rudloff, Walnut Ridge, Ark.

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This is the new Baptist publication building, Bandung, Indonesia.

Indonesia Publication Building Dedicated

"THIS BUILDING is the fulfillment of many dreams," Dr. Winston Crawley said as he began the dedicatory address at the new Baptist publication building in Bandung, Indonesia. Dr. Crawley, secretary for the Orient for the Foreign Mission Board, was visiting Baptist mission work in the Orient.

Among those who attended the dedication of the publication building were many who had long dreamed of its completion — those missionaries who arrived in Indonesia on Dec. 25, 1951, as the first Southern Baptist ambassadors to the young nation, those who began translating and mimeographing needed Sunday School and other materials in their own homes, those who had worked many months in crowded conditions, and those who had been led to the Lord and to an increasing understanding of his purposes through the literature produced by Baptists in Indonesia.

The service was held in the building's largest workroom, but the crowd overflowed into a patio. The eight Baptist churches, scattered all across the island of Java, were represented. Missionary Ross B. Fryer, Jr., who helped design the building, and Missionary Ross C. Coggins, director of publication work, were in the States on furlough. Miss Oemi Abdurrachman, of the publications staff, read from the Bible the story of Moses receiving the tablets of commandments from the Lord and Missionary Grace Wells, acting director, traced the history of the development of publication

JAMES COON and Olen Price were ordained as deacons in the Spradling Church, Ft. Smith, during the evening worship service Nov. 29. All on the program were deacons. Jim Simpkins presented the special music. Deacon Rozell led in the ordination prayer. The new deacons were given Bibles by Bob Brisco. The pastor, Rev. Paul Graham, delivered the charge.

work in Indonesia.

In his address Dr. Crawley pointed out that the new building is a tool for the spread of the gospel. He stressed the need for Christian literature in a land where many are learning to read for the first time. ■

Central Association News

THE PEARCY Church has bought new furniture for their sanctuary. This includes pulpit, table, pews and carpets for the floor. The church had a founders day service commemorating the 8th anniversary of their organization on Nov. 29. Hugh Owen brought the anniversary message.

MOUNTAIN PINE Sunday School has reached the Standard. Rev. Robert Tucker is pastor.

THE MEN of the Leonard Street Church met Nov. 30 to organize a Brotherhood. H. H. Corder was elected chairman and Verl Cooley was elected as secretary of the temporary organization. A nominating committee was appointed.

OWENSVILLE CHURCH is in the process of constructing an additional educational building. The addition will have a nursery, beginner, and primary departments and rest rooms. Rev. Clarence Shell Jr. is pastor.

REV. CURTIS Pennington has resigned as pastor of the Highland Chapel Mission of the 1st Church, Benton, to accept a call to the 1st Church, Hampton. Brother Pennington has been with the Highland Chapel for about three years.

PARK PLACE Church has called Bill Folks as educational director. Folks comes from the 1st Church, DeWitt.

FIRST CHURCH, Malvern, has installed new draperies in the sanctuary. —Hugh Owen.

C. E. Autrey Elected Evangelism Director

ATLANTA, Ga. (BP) — C. E. Autrey, Ft. Worth, Tex., has been elected director of the Division of Evangelism of the Home Mission Board to succeed Leonard Sanderson, who resigned to take a Louisiana pastorate.

Autrey, professor of evangelism at Southwestern Seminary, was elected at the annual meeting of the Board in Atlanta.

Mr. Autrey was secretary of evangelism for Louisiana Baptists for three years, and was a staff member of the Home Mission Board's Evangelism Division for four years. He accepted the seminary position in 1955.

"I believe with all my heart that God has been getting this man ready for this task," Courts Redford of Atlanta, executive secretary of the Board, said in presenting him for election. "He will begin this task effective January 16, and Sanderson has agreed to continue with the division until then."

Autrey was born in Columbia, Miss. By the time he was eight years of age he had heard his Christian father read all of the Old Testament and New Testament stories.

The family attended a quarter-time Baptist church where he was converted at 14. In high school he was on the debate team, and planned to be a lawyer.

Following graduation he worked in a sawmill in Selma, La. During this time he felt the call to preach, and since there was no Baptist church in the community, he preached his first sermon in the Methodist church at the age of 19.

In Louisiana College he was known as a young man with genuine evangelistic concern. He received the doctor of theology degree from New Orleans Seminary. Pastorates have included Temple Church, Ruskin, La.; 1st Church, Union City, Tenn., and 1st Church, West Monroe, La.

Final Planning Pushed For Ouachita Dorms

FINAL PLANNING is expected to begin immediately for construction of two new dormitories at Ouachita College, according to Dr. Ralph A. Phelps Jr., president.

The Federal Housing and Home Finance Agency has approved a \$625,000 loan to Ouachita for construction of the two dormitories—one to house 125 men, the other 100 women students. Actual construction is expected to begin in two or three months, Dr. Phelps said, with the dormitories expected to be completed in January, 1961.

Work on both dormitories will proceed at the same time.

SHURLER CHURCH, in Liberty Association, about 20 miles west of El Dorado, burned Wednesday, Dec. 2.

THE BOOKSHELF

Talks to Young People, by C. B. Eavey, Baker Book House, 1958, \$1.75

Another in Baker's "Minister's Handbook" series, this book is designed to meet the needs of those who are called upon to talk to young people. The materials reflect and appeal to the spirit of youth and deal with many of the common problems facing young people.

Points for Emphasis, 1960, by Clifton J. Allen, Broadman Press.

Dr. Allen and his concise treatment of the Sunday School lessons in this convenient pocket book are well known and highly regarded by Southern Baptists. Teachers and class members alike will find this book valuable, regardless of what other lesson commentaries they may have.

The Pressure of Our Common Calling, by W. A. Visser 't Hooft, Doubleday & Company, Inc., 1959, \$2.50

The author is the Dutch theologian who is general secretary of the World Council of Churches. He served as general secretary of the World's Student Christian Federation and for many years has attended ecumenical conferences over the world. Most Southern Baptists will differ with Dr. Visser 't Hooft on much that he says on the theme of ecumenism, but will find this a stimulating book on the subject.

Introduction to the Bible, Vol. 1 of The Layman's Bible Commentary, Balmer H. Kelley, Editor, John Knox Press, \$2 per volume or \$1.75 each for four or more

This volume contains the following chapters: "What Is the Bible?" by Dr. Kenneth J. Foreman, professor of Doctrinal Theology at Louisville Presbyterian Seminary; "The History of the People of God," by Dr. Balmer H. Kelly, professor of biblical theology at Union Seminary, Richmond; "The Message of the Bible," by Dr. Arnold B. Rhodes, professor of Old Testament at Louisville Presbyterian Seminary; "How We Got the Bible," by Dr. Bruce M. Metzger, professor of New Testament language and literature at Princeton Seminary; and "How to Study the Bible," by Dr. Donald G. Miller, professor of New Testament at Union Seminary, Richmond.

Volume 18 of the 25-volume commentary deals with the Gospel of Luke.

A Vision of Victory, by Robert L. McCan, Broadman Press, 1959, \$3

Dr. McCan, pastor of 1st Baptist Church, Clarksville, Tenn., first thought of writing about the book of Revelation while studying in Edinburgh. Later he prepared and preached most of the sermons contained in this new book. We are at the crossroads of history, he declares, "where we must build a Christian world or face the end of this world in history. . ."

Correction

IN LAST week's double page spread for the Training Union Department, June 23-29, was listed as Arkansas' week at Glorieta. This should be June 16-22.

Daily Bible Readings

Dec. 17—The World's Hope (Rom. 8:16-25).

Dec. 18—The Universal God (Psalm 96).

Dec. 19—Joy to the World (Luke 2:8-14).

Dec. 20—The Prince of Peace (Isa. 9:2-7).

Dec. 21—Delivered from Prison (Acts 12:1-11).

Dec. 22—Restored to His Friends (Acts 12:12-19).

Dec. 23—Deliverance for All (Luke 1:68-79).

Ouachita Music Dept. Wins 'Full Membership'

"WE ARE now on a level academically with any music school in the country," declared Dr. James T. Luck, chairman of the Division of Fine Arts, about the news that Ouachita College had been promoted to full membership in the National Association of Schools of Music.

Ouachita was approved for full membership Friday, November 27, at the first session of the 35th meeting of the association, attended by Dr. Luck, at the Statler-Hilton Hotel in Detroit.

The curricula which has been approved lead to the degrees of Bachelor of Music (applied) and Bachelor of Music Education. The NASM is designated by the National Commission on Accreditation as the official accrediting body for music training on the college level.

"It is not to be presumed that schools with more extended facilities cannot offer more extended courses in music," Dr. Luck amplified. "The program now offered by Ouachita, however, is equal to any program offered on the same level by any school elsewhere."

Ouachita was admitted to associate membership in 1956, with a period of time to see whether the school could meet the standards of the association for full membership. The association offered help to the school in raising its standards of teaching technique, physical equipment, and expanded curricula.

Ouachita's music department was examined in May by an examining committee from NASM to see whether the requirements had been met. As a result of this examination, Ouachita was approved for full membership by the association at the Detroit meeting attended by some 258 member schools representing colleges and universities from throughout the nation.

One of the members of the commission on curricula commented to Dr. Luck, "In my opinion, the music department at Ouachita has one of the most brilliant futures of any music school in the country."

Eisenhower to Consider Spain's Lack of Freedom

ATLANTA, Ga. (BP) — President Eisenhower described as "significant and informative" a letter he received from a Baptist leader in Spain protesting the lack of religious freedom in that nation.

The president also promised "thoughtful consideration" of the matter in connection with his visit to Spain during his current good will trip.

Louie D. Newton, pastor of Atlanta's Druid Hills Baptist Church and a former president of the Southern Baptist Convention, transmitted the letter to the White House through Senator Herman E. Talmadge. Mr. Eisenhower wrote Mr. Talmadge of his appreciation for the letter and asked him to advise Newton that "this matter has come personally to my attention and that I will not fail to give it thoughtful consideration in connection with my forthcoming trip." The letter was signed on December 3 and the President left Washington that night.

Newton did not identify the Baptist leader in Spain who wrote the letter. The letter called attention to Baptist churches in Spain which are denied permits for opening and said "while the Spanish people do not enjoy many privileges of the free world, their lack of religious freedom is most apparent."

New OBC Choral Group On Little Rock TV

THE CHORALETTES, a newly-organized 24-member girls choral group at Ouachita College, will sing a medley of Christmas songs on "Little Rock Today" on KARK-TV during the noon hour Dec. 17.

Directed by Miss Helen Lyon, associate professor of music, the group will sing "Night Before Christmas" by Lutkin, a Ukrainian folk song entitled "Carol of the Bells," and a novelty arrangement of "Jingle Bells."

An ensemble group of nine members will sing "No Candle Was There and No Fire" by Lehmann, "Lo, How a Rose E'er Blooming" by Praetorius, and "Merry Christmas Greetings."

Rebecca Robertson, freshman from Jonesboro, will be piano accompanist. Featured soprano soloists in "The Night Before Christmas" will be Becky Kersh, freshman from McGehee; Jo Ann Fielding, freshman from North Little Rock; and Joy Ann Taylor, sophomore from Fort Smith.

BIGELOW CHURCH ordained their pastor, Garland A. Morrison, Morrilton, on Nov. 15. Associational Missionary Pat Mehaffey presided and brought the sermon. V. L. Matthews served as clerk and Dr. Amos M. Bennett, pastor of 1st Church, Morrilton, questioned the candidate. (DP)

PLEASANT RIDGE Church had the services of Leon Westbury as evangelist and Jesse Sivals as song leader for a revival which closed Nov. 13. There were eight by baptism. Olie Garner is pastor.

Everywhere, Everywhere Christmas Tonight!

" . . . let every heart keep its Christmas within,
 Christ's pity for sorrow, Christ's hatred for sin,
 Christ's care for the weakest, Christ's courage for right,
 Christ's dread of the darkness, Christ's love for the light,
 Everywhere, everywhere, Christmas tonight"

—Phillips Brooks

With gratitude for the blessings in service that have been ours, we pray that peace and the true spirit of Christ may abide in your hearts during the Christmas season and through the year ahead —

WMU OFFICE STAFF

Nancy Cooper

Mary Hutson Mrs. Frances Murphree
 Mrs. R. E. Hagood Mrs. Roy Hilton

THESE ATTAINED!

THE HIGHEST recognition that can be earned by a single WMU organization is that of being **Honor**. When within the local WMU "family" there is one each of the four organizations that is Honor and all others are either

Approved or Advanced, the Union is recognized as an **Honor WMU**. This is a coveted recognition and one attained by only 26 organizations in the Southern Baptist Convention during 1957-58.

During 1958-59 there were five **Honor WMUs** in Arkansas! They were For-
 dyce, 1st; Ozark, 1st; Blytheville, 1st; Carlisle, 1st; and Siloam Springs, 1st.

Other recognitions in the state included: 14 Honor Woman's Missionary Societies, 112 Advanced and 14 Approved; 18 Honor Young Woman's Auxiliaries, 12 Advanced; 82 Honor Girls' Auxiliaries, 65 Advanced, 4 Approved; 22 Honor Sunbeam Bands and 39 Approved. —Nancy Cooper, State WMU Secretary.

Music

A Song at Christmas

*Oh, sing unto the Lord a new song,
 for He hath done marvelous things.
 His right hand and His holy arm
 hath gotten Him the victory.*

Psalm 98:1

*Be filled with the Spirit;
 speaking to yourselves in Psalms
 and hymns and spiritual songs,
 singing and making melody
 in your heart to the Lord;
 Giving thanks always for all things
 unto God and the Father
 in the name of our Lord Jesus Christ.*

Ephesians 5:13-20

*Let us all with gladsome voice
 Praise the God of heaven,
 Who, to bid our hearts rejoice,
 His own Son hath given.*

*To this vale of tears He comes,
 Here to serve in sadness,
 That with Him in heaven's fair homes
 We may reign in gladness.*

*We are rich, for He was poor
 Is this not a wonder?
 Therefore praise God evermore
 Here on earth and yonder.*

*O Lord Christ, our Savior dear,
 Be Thou ever near us.
 Grant us now a glad new year.
 Amen, Jesus, hear us!*

(Author unknown, Translated
 Catherine Winkworth, 1863)

Each of us wishes you a very Merry Christmas.

LeRoy McClard, Director
Kathie Parker, Secretary
Church Music Department

December 17, 1959

Use Builder For Better School

WANT TO make an easier job of your Sunday School work? There are seven brand new features to meet your needs, according to a recent tract from the Sunday School Department.



MR. HATFIELD

New features include: helps for weekly officers and teachers' meeting — a page for each age group; also "Our Bible Lessons for This Month" — titles and scripture references for Uniform and Graded lessons for each age group; ideas on kindergartens and weekday education; increased emphasis on teaching improvement; suggestions for worship services in churches having no full-time pastor; separate assembly programs for married and single Young People; and helps for organizing new missions and Sunday Schools. Look for these new articles in issues since October 1959.

In January, 1960, the **Builder** will be enlarged to bring you 76 giant pages of techniques and inspiration to build better Sunday schools — eight pages more.

These extras sound fine, you say, but what about the articles you've been depending on? Of course, you'll get those too.

The **Builder** will continue to bring you each month: department assembly programs, activities for young children's departments, general assembly programs for class Sunday Schools, articles, testimonies and helps for workers with each age group, "Superintendents Workshop," and "Straight Wires to Superintendents."

Continued also are helps on the selection and use of audio-visual aids, directives on Vacation Bible School work, helps for associational Sunday School officers, ways to boost major denominational emphasis through the Sunday School, timely editorials, and inspirational success stories.

The **Builder** magazine is designed with these in mind: the superintendent, pastor, minister of education, general officers, department superintendents and other officers, teachers and the officers of Adult and Young People's classes.

Make sure each of these receives the **Builder**.

The Sunday School superintendent might personally introduce the **Builder** to these officers and point out the articles written especially for them.

Why not have a special **Builder** week in your Sunday School soon?—Lawson Hatfield

THE YOUTH of 2nd Church, Hot Springs, began preparation for their after-Christmas youth-led revival with a revival kick-off banquet, Nov. 12. Bill Cook, pastor of 1st Church, Harrison, who will be the revival preacher, spoke to the group concerning the revival and its importance. Charles Wright, Ouachita College student, will lead the revival music. Following the meal, the various revival committees planned their activities and set them into motion. "Christ for Me" was chosen as the revival theme. Dates of the revival are Dec. 28-Jan. 3. Dr. O. L. Bayless is pastor; Jeff Peckham, youth director.

NORTH MAPLE Church, Stuttgart, reports 27 additions by letter and 11 additions by profession during the Nov. 8-17 revival. Pastor Claude Hill brought the messages and Joe Huggins, educational director of Grace Church, Nashville, Tenn., directed the music.

JAMES BIRKHEAD has resigned as pastor of 1st Church, Mountain Home, to move to Memphis, Tenn.

R. V. CARROLL has accepted the call of East Cotter Church.

L. N. HINCH has resigned the pastorate of Mary's Chapel Church to accept the Brown's Chapel Church.

WARDELL CHURCH, Mississippi County Association, has called J. C. Mitchell, Jr. as their pastor.

THOMAS RAY is the new pastor of the Dyess Central Church, Mississippi County Association.

TOMATO CHURCH, Mississippi County Association, has called James Rambo as pastor.



The Flower Of Christmas

By Iola Kimball Smith

OF ALL the colors at Christmas time you probably think of red first. Santa's suit is red, the berries on the holly are red, and much of the ribbon used to tie presents is red, too. Perhaps redder than all these, simply because it is a live red, is the flower called *la flor de la noche buena*. That is a long name, isn't it? It means "flower of Christmas Eve."

If you have seen a Christmas card, you have seen this Christmas flower. It comes from Mexico. That is why its name is so long and strange. The people of that country speak Spanish. You probably wouldn't be able to understand their language, but the boys and girls love flowers just as you do. In particular they love the Christmas flower. It has long, narrow red petals and little yellow half-moon shaped shiny cups in the very center. Have you guessed now that this flower is the one we know as the poinsettia?

This is not an American flower; that is, it is not native to the United States. For a long time these beautiful blooms grew only in Mexico's warm climate. Then one day one of our great men, who worked with the President of the United States, went down to the land of Mexico. He was our country's minister to that country. He saw the poinsettias growing there and was amazed at their beauty. They grew to enormous size, and there were so many that there were even hedges of poinsettias.

Their huge scarlet blossoms were so flaming bright that the Mexican people also called them *la flor del fuego*. This means "fire-flower," a name which they have earned. Sometimes when frost visits the tropical land of Mexico, it will kill all its leaves, and only the red blossom remains on the plant, as if the flower were so warm that the frost cannot hurt it.

For four years our minister to Mexico lived in that country seeing all these fiery blossoms wherever he went. He noticed that during the yuletide season in Mexico, people decorated their

Every Place

By Solveig Paulson Russell

*Smiling Swedish children
And some in far Peru,
Yes, boys and girls of Asia
And other places, too,
Are singing happy carols,
As we do today,
To spread the Christmas message
Both near and far away.*

(Sunday School Board Syndicate, all rights reserved)

churches with the Christmas flower.

When this man left Mexico, he took with him some of these beautiful flowers with their long red leaves. He planted them in his own garden in Charleston, South Carolina.

Can you guess this man's name? It was Joel R. Poinsett. The beautiful flower which he brought back to this country has been named after him.

Now poinsettias grow in our Southern states and in the Southwest. Because people all over the country love them so much, they are grown in greenhouses where they are protected from the frost. When our yuletide season comes, we decorate our houses with them just as the Mexican people decorate their churches with these bright red flowers. Also our Christmas cards are decorated with pictures of this red bloom, because the poinsettia is *la flor de la noche buena*, the flower of Christmas Eve. ■

(Sunday School Board Syndicate, all rights reserved)

Place Markers

By Jean Lyon

A PLACE marker that you can make quickly uses a round glass Christmas tree ornament. Choose your color or colors, and attach a gold, red, blue, or silver bow at the top for decoration. Write the guests' names on colored, small strips of paper. With transparent tape fasten the name on the balls.

If you prefer, you can write the names on the balls with glitter glue and sprinkle on glitter of a contrasting color.

(Sunday School Board Syndicate, all rights reserved)

COURAGE

A COUPLE of young boys walked into the dentist's office. One face him boldly and said, "Doc, I want a tooth took out and I don't want no gas 'cause I'm in a hurry."

"I must say you're a brave boy," said the doc, "Which tooth is it?"

The little boy turned to his silent friend and said, "Show him your tooth, Albert."

THINKING

"WELL, MY dear," said a businessman who had married his secretary, "I must get someone to replace you at the office."

"I've been thinking of that," replied the bride. "My cousin is just leaving school."

"What's her name?"

"John Henry Briggs," said the bride.

SALESMAN: "I've been trying to see you for a week. When may I have an appointment?"

EXECUTIVE: "Make a date with my secretary."

SALESMAN: "I did, and we had a swell time, but I still want to see you!"

"WHY DID you stop singing in the choir, Thomas?"

"Well, one Sunday I was sick, and didn't sing, and a lot of people in the congregation asked if the organ had been fixed."

Church Chuckles

by CARTWRIGHT



"We've GOT to do something about this overdue pledge. Shall we think up some excuse or just ignore it?"

Neither one, please! We realize Christmas giving sometimes puts a temporary strain on the family budget. But since the very essence of the meaning of 'Christmas' is so closely interwoven with our Christian beliefs, shouldn't our church take precedence over all other giving?

Good News for the World

By Carl W. Kluck
Pastor, First Baptist Church, Atkins

December 20

(Luke 2:8-14; Acts 11:19-26)

THE GOOD news of the Christian gospel is for all men everywhere. It is appropriate that during the Christmas season we re-emphasize missions. It is commonly understood among Christians that the gospel came with the birth of Jesus, and presently claims approximately one third of the earth's peoples because of the witnessing of world-minded Christians.



MR. KLUCK

Witnessing the gospel is the responsibility of our churches and of each believer. Christians are accountable as missionaries, thus to "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15)

THE GOOD NEWS ANNOUNCED

(Luke 2:8-14)

CAESAR AUGUSTUS had issued an enrollment decree and Palestine was in an uproar as the people were returning to the city of their ancestors where the family records were kept. In compliance Joseph and Mary "his espoused wife, being great with child," (Luke 2:5) went to the little town of Bethlehem. Against this backdrop of confusion the Old Testament's prophetic message of the coming Messiah unfolded before the world as the heavens gave vent to the angelic announcement of the birth of the Saviour. Near the city of Bethlehem, in the pastures where Abraham had ranged with his family and David tended his father's sheep, were shepherds "abiding in the field, keeping watch over their flocks by night." (Luke 2:8) The hushed silence of the night was suddenly interrupted when all at once there was present an "Angel of the Lord," and a radiant glow of brightness encircled the shepherds. Instantly a great sense of fear smote their minds as they were keenly aware of the nearness of God.

The words of the angelic messenger bore a three-fold meaning: (1) **Comfort** — This was an important announcement of the good news of spiritual salvation for sinners freely offered to all without distinction; (2) **Information** — The long deferred and waited promised had been fulfilled. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:11); (3) **Instruction** —

The validity of the announcement is asserted in the statement "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:12) In an instant the single angel was joined by a heavenly host who in concert offered praise to God and announced the cessation of conflict with God through sin, and the good pleasure of God toward men in the gracious gift of salvation.

THE GOOD NEWS PROCLAIMED

(Acts 11:19-21)

PERSECUTION IN Jerusalem was responsible for the dispersion of the believers and a corresponding spread of the gospel. "Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8:4) This scattering resulted in the gospel being preached in Phenice, the district in which were the towns of Tyre and Sidon, in Cyprus, an island in the Mediterranean Sea, and Antioch, the capital city of Syria. The first evangelizing was restricted to the Jews only, but soon some of the believers, who were not slaves to prejudice, came to Antioch and began preaching to the Grecians, who were the Gentiles. God wonderfully pronounced his blessings upon this ministry to the Gentiles in this pagan city that became a base for missionary advance. "And the hand of the Lord was with them; and a great number believed and turned unto the Lord." (Acts 11:21) Antioch is memorable in the early Christian Age as the seat of missionary operations for the evangelization of the heathen. Paul made Antioch the point of departure in all three of his missionary journeys.

THE GOOD NEWS RECEIVED

(Acts 11:22-26)

REPORTS OF the developments in Antioch, relative to the conversion of the Gentiles, came to the attention of the church in Jerusalem. "And they sent forth Barnabas that he should go as far as Antioch." (Acts 11:22) Apparently he was to give sanction and direction of the "mother church" to the work which had begun in the new center. Barnabas, a native of Cyprus, was in all probability well known to the Cyprians who were preaching in Antioch. Upon arrival, he readily recognized the work of God as manifested in the conversion of the Gentiles. He rejoiced in the victory for the Lord and exhorted the Gentile believers to continue in the same determination, allowing nothing to shake their attachment

to Christ. They would have much to endure for Christ's sake, and the temptations to relapse would be many.

The character portrait of Barnabas is comparable to that of Stephen. "For he was a good man, and full of the Holy Ghost and of faith." (Acts 11:24a) The combination of his matchless character and supreme loyalty to Christ bore fruit in the addition of a host of new converts. "And much people was added unto the Lord." (Acts 11:24b)

Realizing his need for assistance, Barnabas went to Tarsus to enlist Saul, to whom the Lord had formerly appeared and marked as a "Chosen vessel to bear his name before the Gentiles." (Acts 9:15) Saul's great wisdom and evangelistic zeal qualified him to provide needed help in this mission endeavor. The two missionaries went in haste to the Syrian metropolis and for "a whole year" they continued in the work of teaching and preaching.

The believers in Antioch became numerous and their perpetual zeal for Christ soon earned for them the name "Christians." The disciples did not assume the name themselves. It, doubtlessly, was bestowed by the Gentiles as a distinctive title because of their devotion to Christ as their Saviour and Lord.

The good news of the Christian gospel is to be received personally and shared universally. It is divinely designed to transform sinful men and enable them to be designated "Christians." ■

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IN THE WORLD OF RELIGION

Plans for the most costly picture of all time, an estimated \$30 million production of *The Son of God*, have been announced in New York by Parliament Pictures Corporation, a new independent company. William Free, board chairman, whose inspiration for the film came at a Billy Graham rally in Dallas, Tex., has said that negotiations are underway for a producing team. The actor playing the part of Christ will remain anonymous. One-third of the profits from the film, estimated at \$150 million in the first three years, would go to charities and religious foundations.

Membership in the Lutheran churches of North America reached 8,090,043 in 1958, passing the eight-million mark for the first time, a gain of 223,723 members over 1957. There are 7,839,894 Lutherans in the United States and 250,149 in Canada.

A 16-foot statue of Christ, to be carved from a 40-ton block of limestone, will overlook the nation's capital from a prominence on Massachusetts Avenue in northwest Washington. It is being carved on the site by Vincent Tonelli, who has done much of the stonecarving in the Washington Cathedral (Episcopal).

The American Bible Society's newest motion picture, *Footsteps of Livingstone*, a 28-minute film in Technicolor, planned to coincide with the 1959-60 study theme on Africa, will be available to churches in the early fall. —*The Survey Bulletin*

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

More About Baptism

QUESTION: I have read your explanation of Mark 16:16. I would like to have you explain John 3:5, and Acts 2:38. If baptism is not essential to salvation, what is it essential to?



DR. HUDSON

ANSWER: This is a very good question. Thank you for putting it so precisely.

John 3:5 says "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." The very next verse makes plain that Jesus was referring to the natural birth. In other words, he is saying, it is not enough to be born physically into this world, we must have a spiritual birth also.

May I remind you that baptism does not picture a birth. It pictures a funeral and a resurrection.

Acts 2:38 definitely commands the people to be baptized. In verse 21 of the same chapter, Peter had made plain that "whosoever shall call on the name of the Lord shall be saved." In the expression "for the remission of sins" the word translated "for" often means "with respect to, in reference to, as regards." Peter is saying, "Be baptized with reference to or because of the fact that your sins have been forgiven."

Baptism is essential to obedience. So is tithing, telling the truth, treating your children right and a thousand other commands. Baptism should be the first act of obedience after one is saved by faith.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)

Missionary Requirements Adopted by Home Board

ATLANTA, Ga. (BP)—Minimum requirements for all missionary personnel of the Home Mission Board were adopted here at the annual meeting of the Southern Baptist agency.

The requirements have come from the work of a new missionary personnel secretary, Glendon McCullough of Atlanta, employed this year. "The challenge facing us in home missions demands missionaries of the highest caliber," McCullough said. "The missionaries now serving have set the pace. Our emphasis is and will continue to be on finding those whom God has called."

The requirements are grouped as to type of work, but most include college and seminary training, experience in the work, medical examinations (including psychiatric), and a minimum age.

"Basic qualifications include membership in a Baptist church, a knowledge of Baptist doctrine and policy, loyalty to our Southern Baptist program, a Christian character, and a definite sense of call to mission service," McCullough said.

According to McCullough, persons who do not qualify for appointment because of age or training, but who can perform a specific function may be employed as an associate missionary where a need exists that cannot otherwise be met.

Francis Asbury Home Opened

WEST BROMWICH, England (EP)—The boyhood home of Francis Asbury, America's first Methodist bishop, has been formally opened in England by Sir Roger Makins, former British ambassador to the U. S. John Wesley, Methodism's founder, sent Asbury to America in 1771.

Beacon Lights of Baptist History

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

THREE AGED SISTERS were responsible for Baptist beginnings in North Arkansas. Not only did they follow the Lord's admonition to pray the Father that laborers be sent into the harvest, they also asked the laborers.



DR. SELPH

War was raging between the Osage and Cherokee Indians in 1822. In spite of this, Elders Street, Clark and Edwards were sent into North Arkansas by Bethel Association of Missouri. These men travelled 250 miles through infested swamps, trackless forests, and among savages.

Though the people were widely scattered, the preachers were able to organize two churches in what is now Lawrence County. This encouraged religious work in the surrounding territory.

In 1827, a council from this area presented a request to the mother association in Missouri to send other workers.

In addition to this, the three elderly sisters sent a letter to David Orr urging him to bring the Gospel to that section. Bethel Association responded by sending him to that area. The Home Mission Society of New York assisted the work by paying \$100 a year on his salary. Slowly, the Gospel was making its way into the frontier.

The names of these women are not known. Doubtless their faith and request have been rewarded many times over. "Their works do follow them." ■

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