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Arkansas Baptist State Convention

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A photograph of a Christmas tree with a small white church model wrapped in silver foil as a gift. The church model has a steeple and arched windows. The background is dark and textured, suggesting the branches of the tree.

ARKANSAS

Baptist

NEWSMAGAZINE

DECEMBER 22, 1960

\$197,000 Needed on 1960 Budget

THE COOPERATIVE Program receipts for world missions coming to our office as of Dec. 1, was about 2 per cent above that of the comparable period for the year before. A total of \$1,453,228.66 has been received as of Dec. 1. This is a record high in Cooperative Program giving. This, however, lacks about \$197,000 reaching our 1960 budget.

Last December our receipts were \$175,000. Thus we will have to have about \$22,000 more than last December if we are to reach our total budget. This can be done. It should be done.

There are ten of our associations in which all of the churches have contributed to world missions through the Cooperative Program this year. They are as follows:

Benton County, Boone County, Buckville, Centennial, Dardanelle-Russellville, Harmony, Independence, Mississippi, Newton County, and White River. Every church in these associations has made some contributions to missions

through the Cooperative Program this calendar year.

On the other hand, there are 99 churches in the other 35 associations which have given nothing. They are as follows:

Arkansas Valley 2; Ashley County 5; Bartholomew 3; Big Creek 2; Black River 5; Buckner 5; Caddo River 5; Carey 1; Caroline 3; Carroll County 1; Central 2; Clear Creek 3; Concord, 5; Conway-Perry 2; Current River 4; Delta 6; Faulkner County 2; Gainesville 1; Greene 3; Hope 2; Liberty 1; Little Red River 4; Little River 2; Mt. Zion 1; Ouachita 3; Pulaski County 3; Red River 3; Rocky Bayou 3; Stone-Van Buren-Searcy 3; Tri-County 4; Trinity 5; Washington-Madison 1; White County 2; and Woodruff 1.

We could wish that every church might participate in our world-wide ministry before the year closes. If an offering is received in our office postmarked not later than Jan. 5, it will be counted in this year's work. We will reach our goal if these churches will join the other 1,056 churches in this redemptive movement. — S. A. Whitlow, Executive Secretary ■

Leadership Conference

THERE IS to be a Leadership Conference Monday, Jan. 9, 1961 in the Baptist Building in Little Rock.



DR. DOUGLAS


This conference is designed for stewardship chairmen, moderators, superintendents of missions and any others who wish to attend. The year 1961 has been designated as a year of stewardship and enlistment. The leaders in our Baptist ranks have seen a great need for such an effort and the Southern Baptist Convention messengers endorsed the plan at the last Convention in Miami Beach.

In a day when there are more church members than ever before but fewer of them attending church services (percentage-wise) than ever before, it is time not only to become alarmed but to check our methods, reaffirm our Bible beliefs, strengthen our organizations, and pray through to a self re-dedication.

When Baptists have more jobs, more income, more savings, more property, more influence and more education than ever before and yet give only 1/3 of their tithes through the church, it is time to realize that this will get worse unless our people are challenged to do better and then shown how to do better and why it is imperative to improve.

Here is an outline of the program for the January meeting:

- 10:30 A.M. Hymn, "Our Best"; Scripture and Prayer
- 10:40 A.M. Plans for District Stewardship Meetings.....Ralph Douglas
- 10:50 A.M. Our Cooperative Program Objectives.....S. A. Whitlow
- 11:10 A.M. Film Strip, "1961, Year of Enlistment and Stewardship"
- 11:25 A.M. The Cooperative Program, Our Missionary's Right Arm..... B. K. Selph
- 11:40 A.M. Solo, "What Shall I Give the Master?"
- 11:45 A.M. Message.....Harold Sanders
- 12:15 P.M. LUNCH
- 1:15 P.M. Hymn, "Make Me A Channel of Blessings," and Prayer
- 1:20 P.M. Stewardship Materials From Your Book Store
- 1:25 P.M. A Look At Forward Program Materials
- 1:35 P.M. The Best Budget Tool.....Curtis Mathis
- 1:50 P.M. Reaching Last Church With Stewardship Cultivation..... D. B. Bledsoe
- 2:05 P.M. A Stewardship Meeting in Each Association.....Marvin Gennings
- 2:20 P.M. "Two Plus—Meaning, Purpose, Potential".....S. A. Whitlow
- 2:40 P.M. Sermon—"Be Ye Leaders", II Cor. 8:10.....Harold Sanders
- 3:10 P.M. Adjourn —Ralph Douglas, Associate Executive Secretary



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

December 22, 1960 Volume 59, No. 50

What If?

T. B. MASTON

Professor of Christian Ethics

Southwestern Baptist

Theological Seminary

Since the recent presidential campaign a question has come to my mind over and over again. Many Southern Baptists spoke out vigorously on the church-state issue during the campaign. We have stood for the separation of church and state as consistently as any group, although we have by our inconsistent practices frequently compromised our position.

While the church and state issue is and will continue to be of major importance, there is another problem that is just as significant which challenges us just as persistently. It is a southern, a national, and an international problem. It is a moral and spiritual problem of major proportions. The failure of churches and church leaders, to such a large degree, to face up to it in a courageous and constructive way is hurting our Christian witness at home and around the world. From the perspective of our denomination and particularly from the viewpoint of our missionaries there is no one issue that more seriously challenges our genuineness and sincerity. The cry of our missionaries around the world is: "Unchain our hands to do our task." The chains that they speak of are our racial prejudice, our failure to apply consistently the Christian spirit to race relations, and our failure to such a large degree as individuals and churches even to face up to the problem and to attempt to do anything constructively Christian regarding it.

The pressing question that has plagued me in recent weeks has been: What if Southern Baptist pastors and others would take as vigorous and as courageous a position on race as many of them did on church and state during the election campaign? Furthermore, what if church members would permit and defend their

pastor's right to speak as freely on race as on church and state? (And incidentally there are as many basic principles in the Scriptures that are relevant to race and race relations as there are those that are applicable to the relation of church and state.)

There are certainly many pastors and others who have spoken prophetically concerning the race problem, but there are entirely too many who are a part of the "silent assent" and hence a part of the problem rather than a contributor to the solution of the problem.

Let me repeat the question: What would happen if all of us spoke as clearly on race as we have on church and state? Would it not take us a long ways toward the solution of the problem, which is in many ways the number one problem of our denomination, our nation, and our world?

May the Lord help each of us to have the wisdom to know what we can and should say and the faith and courage to do His will in the difficult area of race relations. May we see the relevance and significance — for our lives, for our churches, and for our church-related institutions — of the fact that men are created in the image of God, that Christ died for all men, and that God is no respecter of persons or shows no partiality. ■

Children Remembered

STUDENT nurses at Arkansas Baptist Hospital are sharing their Christmas party with ten underprivileged children tonight (Dec. 22) at 7:30 in the Hospital dining room. Each class of nurses has "adopted" some of the children and will supply gifts of clothing and toys for them. Playing the role of Santa will be Hospital Administrative Assistant Norman Roberts.

The Cover



Home Mission Board Photo

*For unto you a gift is given . . .
a Saviour has been born.*

Goal Is Exceeded

AS of Dec. 12, 1st Church, Fountain Hill, had gone far over its goal of \$280 for the Lottie Moon Christmas Offering, the total reaching \$310.70, Pastor Hugh Nelson reported.

* * *

Christmas Party

THE annual Christmas party for employees of the Baptist building was given by Dr. and Mrs. S. A. Whitlow recently at the Baptist Student Center at the University of Arkansas Medical School. A gift for the Whitlow home, a bed spread, was presented by Clyde Hart, past president of the employees' association, in behalf of Baptist employees.

* * *

Deacon Ordained

JOE Anderson was ordained recently as a deacon of Fitzgerald Crossing Church, Leon Reeves, pastor. The ordination sermon was preached by Harry Tipton, pastor of Harrisburg Corner Church, and Charles Causby, pastor of Wynne Chapel, gave the charges to the church and to the candidate.

WHAT would you do if you had \$9,000?

A lot of folks would pay it on their debts—as far as it would go. Others would invest it in real estate, stocks and bonds, insurance, business. Not many would give it away.

A Birthday Gift For the Christ Child

But that is what a young couple here in Arkansas has done with what would normally be regarded as their "nest egg." They have turned \$9,000 over to the Arkansas Baptist Foundation with the understanding that it be used to educate a volunteer for medical missions.

"That is wonderful, but they must have a lot of money," some will say.

No. They had \$9,000 after years of working and cutting corners. Now all they have left is a modest income for which they work, a residence on which they must continue to meet monthly payments, and a car several years old that is rather temperamental about starting and continuing to run.

"What some people will do for a little publicity!" some may say.

No. They are not doing it for publicity. They swore to secrecy the Baptist officials with whom they made their contract. Not even this writer knows who they are.

They have one "asset," though, which has not yet been mentioned in this story—a 14-year-old daughter who wants to be a medical missionary. The only string attached to the gift is that the money be used for the medical training of the young lady, if she goes on with her plans to be a missionary.

"Oh. So they really have not given it away after all," some will say. "If their daughter gets to needing that money, or if she changes her mind about being a missionary, they'll take it back."

No, you are wrong again. The money has been given away, once and for all, to finance the medical training of a volunteer for missions. The daughter is stipulated to receive it only if she uses it to prepare for a life of service as a medical missionary. If for any reason she changes her plans, the money goes to someone else.

The parents are assuming full responsibility for the financing of the daughter's college education. The special fund is to be drawn upon only after she has finished college and is ready for her medical training.

"They must be crazy!" a lot of you who read this will think, whether you say it or not.

If the world is sane, they are crazy.

They are as crazy as the unnamed widow of long ago who willingly dropped into the temple treasury all she had.

They are as crazy as the first disciples of a lowly Nazarene called Jesus—men who left all to follow Him.

They are as crazy as One who said—and still says:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal . . .

They have no better judgment than to try to save a lost world.

Could it be that this Arkansas couple has found out what Christmas is all about?



—Photo by Sunday School Board SBC

WE, the Editor and his associates, in the thrilling assignment of producing the Arkansas Baptist state paper fifty times a year, share the "Personally Speaking" space in this Christmas issue of the *Arkansas Baptist Newsmagazine* to express our thanks for the wonderful Christian support we have received from you, our readers, throughout the year now closing, and to wish all of you a glorious Christmastide and happiness and prosperity across the year soon to begin. May you be conscious of the nearness of our Lord all the way. In keeping with a custom of long standing, there will be no issue of the paper next week.

Gratefully yours,

Erwin L. McDonald
Editor

Jean Wilkes
Managing Editor

Mary Silvers
Secretary to Editor

Juanita Stokes
Circulation Manager

Pat Clarke
Mailing Clerk

THE PEOPLE SPEAK

The Road Ahead

WE ARE ardent readers of the **Arkansas Baptist**, and very fond of it. Regarding the article in November 17th issue (page 5) "Paying Price," we had better believe it! Since then we read where one teacher has been fired for making a statement as to the constitutional provision for Church-State separation. The National Council of Churches has its head high in the air now, with the idea that they're telling us and we just as well like it. What does this add up to? — more work, more sacrificial giving, and stronger teaching, and a better sense of direction through prayer for truly Christian peoples of the world — particularly our own country and denomination.

Dr. Selph's articles are always good, and we are so glad to learn that you made a mistake regarding his eligibility for president, if that has anything to do with him writing for your paper. We re-print and use them in our church paper many times. Hope we are not wrong in so doing.—The S. L. Houses, Rt. 1, Skellytown, Tex.

P.S. We are natives of Scott and Polk Counties — here pastoring (Halle Baptist Church).

REPLY: Thanks for your encouragement. The Selph feature is not copyrighted and we are sure he would have no objection to your re-printing it in your bulletin. —ELM.

Dr. Feezor Retires

DURING the years I have had the responsibilities of the Executive Secretary of the Baptist General Convention of Texas, the office has received a complimentary copy of your paper. For this courtesy, I want to sincerely thank you.

It has been my policy to read the paper as fully as time would allow. In particular, has it been a point of practice to read the editorials. This has benefitted me no little.

Much impressed was I with the wisdom and common sense with which you dealt with the recent election. It was a most delicate matter. However, I have a sense of just pride in you as the editor of a Baptist paper. I followed your treatment of this issue with a degree of carefulness and I am sharing with you a sense of gratitude for the application of wisdom and common sense in the editorials from your pen.

On December 31, I relinquish the reins of the Executive Secretaryship to Dr. T. A. Patterson, but for the time being I shall have a home in Dallas. The address is 6282 St. Albans, Dallas 14, Texas.

I shall suffer a distinct loss in not having a weekly contact with the Baptist affairs of your state. However, that

is one of the inevitable things connected with one's status in denominational work.

This is to thank you again for the courtesy and the privilege of your paper and to wish for you and those dear to your heart a joyous and happy Christmas season. — Forrest C. Feezor, Executive Secretary, Baptist General Convention of Texas, Baptist Building, Dallas 1, Tex.

REPLY: We appreciate these kind words from one of Southern Baptists' all-time greats and wish for Dr. Feezor many more happy and fruitful years of service. —ELM

THE BOOKSHELF

Messages for Men, edited by H. C. Brown, Jr., Zondervan, 1960, \$2.50

Seventeen of Southern Baptists' most distinguished laymen — representing politics, law, education, business, science — speak out unrestrainedly on religion and life, in this book sub-titled "For Laymen and Ministers."

Space does not permit more than a few brief quotes from three of the men, but this will give the readers an idea of the pointedness and freshness of the material:

Doak S. Campbell, beloved former Arkansan, graduate of Ouachita College, noted educator: "Ideally . . . every layman should find his own peculiar area where he can serve best and then give himself devotedly to the business of doing a good job. Growth in grace and in Christian service is essential in the life of every Christian."

R. Orin Cornett, formerly executive secretary of Education Commission of Southern Baptist Convention, now a specialist with Office of Education, U. S. Department of Health, Education, and Welfare: "Society wants brotherly love, fairness, freedom of the individual, moral uprightness, respect for law, peace—all the fruits of the love of Christ—without commitment to Christ, without service to Christ, without sacrifice. And so, society goes on trying to manufacture the fruit, as if it could indeed be made out of the frailties of human nature and the corruption of the world."

Brooks Hays, a native of London, not Russellville as listed in Who's Who, well known Arkansan, lawyer and statesman, for many years congressman from Arkansas' 5th district, formerly president of Southern Baptist Convention, now director of Tennessee Valley Authority, Knoxville, Tenn.: ". . . Each one of us needs some attention and kind words, but we must beware of people who will lull us to sleep with extravagant praise. The preacher needs praise, but he should beware of seeking and receiving it constantly. Praise can steal the preacher's initiative, incentive and ideals."

A New Heaven and a New Earth, by J. B. Lawrence, American, 1960, \$2.75

There are so many wild-eyed and varying interpretations of the Book of Revelation that this reviewer picks up a new volume on Revelation with some misgivings. But here is a new book from the heart and life of one of our great Bible students, the secretary emeritus of the Home Mission Board of the Southern Baptist Convention.

Dr. Lawrence does not feel called or inspired to give the last word on all the marvelous symbolism of this great book of the Bible, but deals with what any earnest student may know. This is one of the most fruitful treatments we have seen.

Says Dr. John Caylor, formerly editor of **Home Missions** magazine, of the book:

"The study is well-documented: without trying to be technical, I identified at least 34 works—from the ancients to Ray Summers—cited for the reader's wider study. Yet, the discussion is simple enough for devotional reading. The author is at his best in logical deductions and in clarity of expression." ■

Average Age

DALLAS, Tex. — (EP) — A study made by the Annuity Board of the Southern Baptist Convention indicates that the average age of Southern Baptist preachers is 42.2 years.

Ohio has the youngest pastors among the 28 state conventions with an average age of 37.7, while New Mexico preachers stand on the 45.5 plateau.

The average ages were figured from the total number of pastors under 65 who are enrolled in the protection plans administered for the denomination by the Annuity Board. About 61 per cent of all pastors in the convention are in this denominational program. ■

Attendance Report

December 11, 1960

Church	Sunday School	Training Union	Additions
Berryville,			
Freeman Heights	142	81	
Camden, 1st	558	234	1
El Dorado, 1st	858	253	
El Dorado, Parkview	218	102	
Ft. Smith, 1st	1,298	451	2
Ft. Smith, Grand Ave.	662	307	2
Ft. Smith, Kelley Height	160	79	
Fountain Hill, 1st	60	37	
Hot Springs, Park Place	359	137	
Huntsville, 1st	112	54	
Levy	542	256	4
McGehee, 1st	463	182	
Mt. Olive	206	117	
North Little Rock, Baring Cross	713	262	6
NLR, Highway	204	113	2
Paragould, West View	123	96	
Van Buren, 1st	408	153	1
West Memphis, Calvary	208	151	

My Most Appreciated Christmas Gift

By Mrs. Frances Lawhorn

—Paragould

DURING the nightmarish days of the depression when jobs seemed to have vanished from the face of the earth, when soup kitchens were open day and night, when many people wished they could go to bed on Christmas Eve, pull the covers far over their heads, and "sleep Christmas through" rather than meet the hungry, disappointed faces of their children, when it seemed utter folly to expect anything for Christmas — I received the most appreciated gift of my life.

Having been left alone with two small daughters to rear some way, we faced dire want. Handicapped by deafness and very poor health I could not have worked if it had been obtainable.

My daughters realized this and were quite considerate and understanding. Still, children look forward to some happiness at this very special time. They had always had a tree and, at least, a few gifts, but where were they to come from this time?

My oldest brother was a successful lawyer in a distant city and he had always remembered us with a check at Christmas time. During the lean years, however, no one sought the services of a

lawyer if it could be avoided. So, I did not know what to expect.

As I paced the floor, I alternately cried and prayed that he might remember us. Too, I had an annual insurance premium due on the house which I could not pay unless that check arrived.

Finally, just two days before Christmas the carrier handed me a letter from my brother. Fearing it might contain only a greeting, I would not open it until I could hide so that no one would witness my reaction.

As I opened the envelope, the check fell out first and I saw it was not only for the usual amount but he had increased it a few dollars!

Grabbing it, I sank to my knees, my face literally on the floor as the tears streamed and I babbled "Thank you! Thank you!"

My insurance could be paid on time and I'd still have enough to buy for each child the gift or two they most wanted.

God has answered many a prayer for me and given me numerous blessings, but nothing will ever give me more pleasure, more pure joy, nor ever be more appreciated than that small check with its few, precious, God-given extra dollars.

Lord and be forgiven. (For example, Jer. 3:12-14.)

Perhaps you are referring to Hebrews 6:4-6, where the writer is speaking of Jews who came to see clearly that Jesus is the Christ, yet turned away from that truth. He immediately says to the true Christians, "Beloved, we are persuaded better things of you, and things that accompany salvation" (Heb. 6:9). They had not been saved.

In any case, Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37). You can depend on that. It is the word of the Son of God.

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

A Smile or Two

RIP Van Winkle slept for twenty years, but, of course, his neighbors didn't have television.

OVERHEARD in a train station: "How's your daughter, Mrs. Jones — the one who got married last year? Is it working out well?"

"Oh, yes, everything's fine. Of course, she can't stand her husband — but then, isn't there always something?"

TWO small girls were having a tremendous argument.

"My daddy's a mounted policeman," said Betty. "He rides a horse all day."

"That's no better than being an ordinary policeman like my daddy," said Peggy proudly.

"Oh, but it is!" said the first child. "If there's any trouble, he can get away quicker."

PRISONER — The judge sent me here for the rest of my life.

PRISON GUARD — Got any complaints?

PRISONER — Do you call breaking rock with a hammer a rest?

MAN — "You're certainly an honest lad. But look. It was a \$10 bill I dropped — not ten \$1 bills."

BOY — "I know, mister. But the last time I found a bill the owner didn't have any change."

JACK: "What is a good definition of skiing?"

JOAN: "A winter sport that people learn in several sittings."

Fond Mother: Tell me, Professor, do you detect any sign of genius in my son?

Professor: Madam, I am not a detective.

UNCLE JOSH: "Our nephew that's gone to Africa writes that within twenty rods of his house there's a family of laughin' hyenas."

AUNT MARTHA: "Well, I'm glad he's got pleasant neighbors, anyway."

"HAVE you any abnormal children in your class?" a harassed-looking teacher was asked.

"Yes," she replied. "Two of them have good manners."

COUNSELOR'S CORNER

QUESTION: I became a Christian at an early age and was baptized. Later I backslid and did many things worse than before I was saved. What worries me is scriptures that say that a backslider cannot be saved and brought back to the Lord. Can you give me some information on this?



DR. HUDSON

ANSWER: There are no such scriptures as you suggest. The word "backslider" is not used in the New Testament. Even in the Old Testament the invitation is to backsliders to return unto the

I Am Christmas

By NEIL WYRICK, Jr.

I AM CHRISTMAS. I am the wide eyes of a child at break of Christmas day. I am the somber look of an old man's memory. I am the holy look of Christ's worshipers in prayer. I am the glad gay look of the carolers in the winter night.

I AM CHRISTMAS. I have looked on the first star of Bethlehem. I have watched the ages pass and Christmas change. I saw on the first Christmas three wisemen. I felt the presence of shepherds in their awe. I perceived with a sacred joy the Christ-child in his crib.

I AM CHRISTMAS. I have gathered many symbols round about me. I have my fir tree from the pages of Germany. I have my yuletide from Jol of Iceland. I have my jolly old Saint Nick from the land of the Dikes. I have my mistletoe from Celtic Britain. I have America's own particular gift of commercialization. I have the story of the nativity from that book so close to men of all nations: THE BIBLE.

I AM CHRISTMAS. I am the rustle of the wrappings torn asunder on Christmas morn. I am the whistle of the toy train trembling on its tracks. I am the cry of the doll so real it almost talks. I am the family, arm-in-arm, in transit from friend to friend.

I AM CHRISTMAS. There is none other like me; though you search the world up every river, round every bend. I offer an abundance of love and good cheer. I break the back of hostilities for a spell. Even battlefields have become quiet for a time. And bullets have been traded briefly for the spirit of brotherhood. I am the hope of the world caught up in one special day. I am the promise of something good in men let loose in a 24-hour period.

I AM CHRISTMAS. I am the miracle of a Scrooge. I am the memory of a snowy village twinkling in the night. I am mercy with a "Merry Christmas" on my lips and a gift in my hand.

I AM CHRISTMAS. And to each of you who hold me close and shout out my merry greeting at this happiest of seasons; the VERY BEST.

MR. WYRICK is pastor of the Palmetto Presbyterian Church, Miami, Fla., in *The Presbyterian Outlook*

Christmas Candles

What do we see in the candle's glow?
Holly, and tinsel, and mistletoe,
Trinkets and gifts, on a Christmas tree,
Frolic and feasting and gaiety?

Visions of happiness all our own,
With ne'er a thought of the joys unknown
To souls in darkness who have not heard
The Christmas story, the blessed Word?

What do we hear on the midnight air,
The angels' song, or some gay fanfare?
Are ears attuned to the rev'lers' cry,
Or Mary's voice, in a lullaby?

Do candles symbol the wondrous light
O'er Judah's hills, on that holy night
When to the inn at Bethlehem town
The Light of the World to earth came
down?

Our Christmas candles, will they not dim
Should we forget those who knew not

One Thing Lacking

A CALCUTTA paper relates that recently a young Brahmin came to the house of a missionary for an interview. In the course of the conversation he said, "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has that Hinduism has not."

"What is that?" the missionary asked.

His reply was striking — "A Saviour."—*Best Modern Illustrations*

Him?

Oh, tell the Story! Send out the Light!
For so shall we keep our candles bright.

—Marian Phelps, in *The Builder*.

'Happy, Happy Christmas'

AND numerous indeed are the hearts to which Christmas brings a brief season of happiness and enjoyment. How many families whose members have been dispersed and scattered far and wide, in the restless struggle of life, are then reunited, and meet once again in that happy state of companionship and mutual good-will, which is a source of such pure and unalloyed delight, and one so incompatible with the cares and sorrows of the world, that the religious belief of the most civilized nations, and the rude traditions of the roughest savages, alike number it among the first days of a future state of existence, provided for the blest and happy: How many old recollections, and how many dormant sympathies, Christmas-time awakens:

We write these words now, many miles distant from the spot at which, year after year, we met on that day, a merry and joyous circle. Many of the hearts that throbbed so gaily then, have ceased to beat; many of the looks that shone so brightly then, have ceased to glow; the hands we grasped, have grown cold; the eyes we sought, have hid their luster in the grave; and yet the old house, the room, the merry voices and smiling faces, the jest, the laugh, the most minute and trivial circumstance connected with those happy meetings, crowd upon our mind at each recurrence of the season, as if the last assemblage had been but yesterday. Happy, happy Christmas, that can win us back to the delusions of childish days, recall to the old man the pleasures of his youth, and transport the traveler back to his own fireside and quiet home!—Charles Dickens

Origin of Celebration

By Amos M. Bennett

(Editor's Note: Dr. Bennett is pastor of 1st Church, Morrilton.)

THE background of our modern Christmas observances is bound in mystery, legend, and historical fact. Many questions regarding common practices must go without answer, but others have novel and interesting explanations.

The actual date of the first

dates. At this juncture, too, the sun was at about its lowest point and started back up in its orbit.

The Roman celebration of Saturnalia was a time of revelry, and a carnival atmosphere generally prevailed. Feasting was the order of the day. Some friends exchanged gifts, although the practice was most observable in the parent-to-child situation. This custom of giving and receiv-



Christmas is uncertain. It is generally believed among historians and chroniclers that a slight discrepancy exists in the calculation of modern time. The best estimate is that Jesus was born in 4 B. C., and this should possibly be the year 1964 A. D. Even the specific day of Christ's birth is subject to question. It has been placed variously between Nov. 17 and May 20.

In the first century, it was associated with the Feast of Saturnalia, a Roman pagan rite. This idolatrous observance by the Romans fell between Dec. 15 and Jan. 1. One can see that Dec. 25 is near a midpoint of the two

ing gifts had presumably been borrowed from ancient Mesopotamia and the worship of Marduk (or, Zagmuk), and had existed for about 2,000 years.

Acquaintances often used the season to extend good wishes. Houses were decorated with laurel and greenery. Evidently, candles or lamps were employed by these peoples. Slaves often exchanged places with their masters for a day or more, as the ordinary gave way to the extraordinary.

Fires were built as symbols of the sun's heat and its light. The sun was often an object of worship in ancient paganism. This

practice seems to have little relationship with the Yule log. The latter probably dates from the fifth to the seventh centuries when Saxon and Gothic tribes burned a log during the winter solstice. This would have come around Dec. 22 and the custom began to be associated with the Christmas season.

At first, Christians would have nothing to do with a Christmas observance. This was due partly to the fact that it coincided with the Roman celebration to Saturnalia, and a Christian rite might be misinterpreted as pagan worship. In addition, Christmas gave emphasis to the humanity of Jesus, an aspect of His nature they did not care to stress. The crucifixion and resurrection were more desirable themes to them, because Jesus' divinity was indicated through these.

The Council of Nicea (325 A.D.) settled, for the moment, the nature of Christ. He was "very God of very God, and very man of very man,"—thus both Divine and human. With this understanding, Christians proceeded to observe Christmas in greater numbers. In truth, it appears that Christians resisted pagan observances for many years, then realizing the formidableness of their opposition, they "joined" to a degree. They sought to "twist" pagan worship, giving it a Christian emphasis.

Saturnalian observances, themselves, were purged of the more crude and immoral elements. Some antagonism to Christmas observance prevailed among more conservative groups. It was not observed in early New England. Our Puritan forefathers opposed it and controlled society. Gaiety was considered sinful, and ceremony was "Romish."

Saint Nicholas was evidently a fourth century Bishop of Myra in Asia Minor. While a child, he was orphaned by a terrible epidemic which swept the land. His parents left him a great sum of money which he determined to use for the benefit of needy persons.

Many legends have risen regarding his generosity. He probably received credit for many gifts which some other anonymous benefactor provided.

So great was the reputation of St. Nicholas for giving to the indigent, that when needed things were mysteriously provided during the night, there was a tendency to say, "St. Nicholas gave it." The name evidently underwent some corruption in translation so that the second and third syllables were almost as one, and the accent at the end. With such modification, the name sounds very much like "St. Niklus." It passed into the Dutch language as "Sinter Klaas," and later became "Santa Klaus."

One of the most interesting of the St. Nicholas legends concerns the occasion when three unmarried girls were denied the privilege to marry because their father could not provide the customary dowry. On a given night, St. Nicholas went to the home and threw bags of gold into the room where they slept. The girls had stockings hanging on the mantel to dry, and the bags of gold fell into them accidentally. The story gave rise, of course, to our common practice.

Winfred (or, Winfreth) was an eighth century English missionary to the Teutons of continental Europe. Evidently handsome of appearance, he is better known as "Boniface." The missionary found these Germanic tribesmen worshipping a pagan god, Odin (or, Wodin), and the most familiar object of reverence was the oak tree. He sought to turn them from their idolatry, and from the oak.

With only limited success, he appears to have substituted the fir tree in their worship. The new tree symbolized a new worship, with Jesus at the center of it.

Many nations still do not use the "Christmas tree," but cling to the display of small or life-size replicas of the manger scene. Nevertheless, the Christmas tree has persevered. It was brought to America by German immigrants, and widely used over the nation. The pine or cedar tree has been used freely in certain

parts as determined by geography and availability. To the greenery used about households since Saturnalia, holly and mistletoe were added to the tree. The Saxons of Europe were largely responsible for this innovation, because the material was natural to their part of the country. Later, years reveal that peoples often let environment determine much about decorations in their home, and on the tree.

Lights are, of course, a derivation of the candles once placed on a Christmas tree. Tradition gives Martin Luther credit for first using these. It is said that he walked one night when the ground and trees were covered with a blanket of snow. A full moon shone overhead. The beauty struck him. He observed the moon's reflection on every glimmering tree. Upon returning home, he tried to describe the spectacle. Realizing the utter impossibility, he cut down a fir tree and sprinkled it with snow. He then placed candles about the tree to reproduce the reflection he had seen earlier.

At a very early point, the letter "X" came to be substituted for the word "Christ" in Christmas. The letter is very similar in form to the Greek letter "Chi" which is first in the Greek word for "Christ." When Constantine fought the famed battle of Mulvian Bridge, he had previously and purportedly had a vision in which Christ assured him of victory in the skirmish. As a reminder, and perhaps guarantee, of the divine visit, he had his soldiers re-mark their shields. Either a cross was painted on them, or the Greek letters "chi" and "rho" were painted concentrically. These are the first two letters of the word for "Christ."

Christian Scriptures came to us in Greek, and the early Christians sometimes used the letter "chi" (the equivalent to our "X") as a symbol of the cross. As early as the sixteenth century, translators used "Xt" for Christ, "Xtian" for Christian, and "Xmas" for Christmas. Therefore, the use of "X" has some validity although the full word is probably and usually better. It suggests a brevity not in keeping with the day.

Furthermore, it is doubtful that one should use the abbreviation unless he is familiar with its etymology. If it is not always offensive, it certainly is not necessary.

Christmas cards are a product of the nineteenth century. They first appeared in England about 1840. They were costly and few in number. With improved printing techniques they ceased to be a Christmas gift within themselves. They became popular as personal mementos, and economy in production was noted by 1870. Cards were brought to this country by a German printer.

One aspect of the Christmas customs which is most distinctively Christian is the singing of carols. The idea unquestionably emanates from Scriptural references to the Angelic chorus which first announced Jesus' birth to shepherds in the field. Not many carols were written until the thirteenth century. Francis of Assisi supposedly wrote and sang many Christmas songs. He popularized them in Italy, and they spread to the rest of Europe. From there they came to America and the world.

Customs born of paganism or circumstance, and encumbered with the natural attrition of medieval life, should not be expected to approximate the Christian standard for religious observances. To keep Christ central in Christmas has never been the natural procedure. It is done only with deep reverence and personal determination. Obviously, one needs to look beyond the usual holiday paraphernalia to discover the really significant aspects of Christmas. The self-emptying of Christ can scarcely be visualized with mortal eye.

The manger scene is easily retained. Probably one of the most consistent reminders of the first Christmas is a star in the sky. It is one symbol that lasts through the year, and is always visible. When the anti-religious stalwarts of the French Revolution boasted disdainfully that they would remove every vestige of Christianity from the land, the devout rejoinder came, "you can't take away the star." ■

28 New Missionaries Lift Total to 1,487

TWENTY-EIGHT missionaries, the largest group in recent years, were appointed by the Southern Baptist Foreign Mission Board at its December meeting, bringing the appointments for 1960 to 137 and the missionary staff to 1,487.

New missionaries, native states, and fields of service are: Robert C. Covington and Gerry Smith Covington, both of Alabama, appointed for Malaya; T. Eugene Dubberly, Florida, and Carolyn Finch Dubberly, Georgia, for Uruguay; Earl D. Farthing and Lovie Catherine Caswell Farthing, both of North Carolina, for Japan; Harry A. Goble and Doris Anne Cash Goble, both of North Carolina, for Guam.

Also, Clarence O. Griffin, South Carolina, and Ruth Putnam Griffin, North Carolina, appointed for Indonesia; Jimmie J. Hartfield and Susie Armstrong Hartfield, both of Mississippi, for Mexico; F. B. Huey, Jr., and Nonna Turner Huey, both of Texas, for South Brazil; W. Chandler Lanier, Georgia, and Sallie Cook Lanier, Tennessee, for Israel; Charles L. Miller, Florida, and Roberta Ely Miller, Wisconsin, for the Philippines.

Also, Archie L. Nations, Louisiana, and Elaine Sheffield Nations, North Carolina, appointed for Japan; Marcus C. Reed and Ruth Caldwell Reed, both of Tennessee, for Israel; Roderick W. Smith and Ruth Anne Gettys Smith, both of South Carolina, for Uruguay; R. W. Terry and Dale Fields Terry, both of Texas, for Ghana; and Guy S. Williamson and Julia Heaton Williamson, both of Georgia, for Mexico.

The two couples assigned to Israel are the first new missionaries for that country since 1957.

The appointment of Mr. and Mrs. Goble for Guam follows the Board's action last month approving the placement of a couple on the island for English-speaking work. They will be associated with a church organized early this

year by a Southern Baptist fellowship group.

Requisites for Sustained Advance

Dr. Baker J. Cauthen, executive secretary, reported that the Board's goal for missionary appointments in 1961 is 160. "The attainment of this large objective, as well as our long-range objective of having 2,000 missionaries under appointment by the close of 1964, will call for much prayer, work, and a definite sense of God's leadership," he said.

Enlarged Witness Needed in Pakistan

Dr. Winston Crawley, secretary for the Orient, who has temporary headquarters in Hong Kong, reported on a trip which he has just made to Pakistan to survey opportunities for an enlarged Southern Baptist witness there.

"I found that our missionaries are receiving a hearing that is most encouraging," he said. "At Comilla I preached to about 30 people, mostly nonbelievers, in an English-language service. Out from Comilla I went with a missionary and some laymen of the Comilla Baptist Church to a village where people of Hindu background welcomed us and listened attentively as one of the laymen talked.

"The Kushtia district northwest of Faridpur has probably 1,000,000 people, and the only Protestant or evangelical missionaries are two Anglican nurses. The city of Chittagong in the southeastern part of East Pakistan is the second largest city in that half of Pakistan. It has perhaps half a million people. A recent directory of Christian work in East Pakistan indicates about 250 Christians in Chittagong. Surely Southern Baptists should look toward locating missionaries there soon."

Dr. Crawley and Missionary James F. McKinley, Jr., visited a district of 2,000,000 people in East Pakistan where there are no Protestant or evangelical missionaries

at all. A number of years ago Australian Baptists had missionaries in one of the towns, but they met with much opposition and the work was not continued. Hoping that now there will be more freedom for gospel work, Mr. McKinley expressed to Dr. Crawley the desire that he might have the opportunity of meeting a government official of the district, informally and without going to him directly, in order to develop a friendly acquaintance.

Then Dr. Crawley and the missionary went to the railroad station to catch a train to another town. There, a man with something in his eye turned in a very friendly and trusting way to Mr. McKinley to get it out. The man was the government official the missionary wanted to see. For the next 45 minutes he talked enthusiastically, telling about a recent six-month stay in the United States, commenting on the friendliness and hospitality of the American people, and indicating his hope that Pakistan can follow the example of America in many ways. "We could not help thinking how good it is that Americans were courteous and friendly to this Pakistani when he was in our homeland," commented Dr. Crawley.

Board Votes to Station Missionaries in Germany

Upon invitations from the German Baptist Union and the Association of Baptists in Continental Europe, the Foreign Mission Board voted to place a missionary couple in Germany for the purpose of assisting the development of English-speaking churches. "It is believed that this couple can serve a very useful purpose, not only in connection with the English-speaking churches, but also as fraternal representatives of the Foreign Mission Board among the German-speaking churches," Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, said in his report to the Board.

Underscoring this belief, he pointed to the "remarkable success" of Rev. and Mrs. Jack D. Hancox in English-speaking Baptist work in France, which now

includes two churches and a third congregation scheduled to become a church soon. There have also been advances in French-speaking work, Dr. Goerner reported, with a recent event being the opening of a Baptist student center in Antony.

With respect to Africa, Dr. Goerner told the Board that full-time publication work is being established in Nairobi, Kenya, for the mission program in East Africa and in Bulawayo, Southern Rhodesia, for that in Central Africa.

As far as personnel needs are concerned, he said that with the appointment of two couples for Israel at the December meeting of the Board "the dubious honor" of being in the top position on the priority list in his area now goes to Ghana. The need for medical personnel is particularly critical, he said, with that for evangelistic and educational workers being almost as bad.

Pastor is Excluded

ACCORDING to official notification from 1st Church, Luxora, the church has voted to exclude from its membership J. (Jack) Northcutt, formerly pastor of the church, "due to questionable conduct unbecoming to the gospel ministry." This action was taken in a business meeting of the church Nov. 9.

* * *

Mrs. Webster Dies

MRS. Annie Joyner Webster, 74, widow of Daniel W. Webster, died Tuesday of last week. Survivors include: a son, Col. Daniel W. Webster, Jr., of Washington; four daughters, Mrs. Rel Gray, Ruston, La.; Mrs. Pat Moseley, Hattiesburg, Miss.; Mrs. Ray Gardner, Southgate, Mich.; and Mrs. J. H. Cox, Orlando, Fla.; two brothers, E. C. Joyner, Little Rock, and W. W. Joyner, Greeley, Colo.; and a sister, Mrs. W. I. Moody, Little Rock.

Mrs. Joyner was a charter member of Gaines Street Church, Little Rock, where she served as teacher of the Faithful Workers Sunday School class. Funeral services were held Dec. 16 at Gaines Street Church by the pas-



Billows of Grace

THE wind-driven waves of the sea are a symbol of danger. So they were to Peter in particular (Mt. 14:30), and to the disciples in general (Mt. 8:24).

So, we often sing:

Souls in danger, look above,
Jesus completely saves;
He will lift you by His love
Out of the *angry waves* . . .

But the waves of the sea may also symbolize something else. They do so in John 1:16, I think. For, literally translated, "grace for grace" reads "grace over against grace" or "grace in-

stead of grace." The idea seems to be that grace is like billows of the sea. Before one wave of the sea has subsided, another arrives to take its place. So it is with the billows of the grace of God.

As a matter of fact, the billows of God's grace never subside. And they seem to billow the highest when the billows of distress are the greatest. Paul, distressed over his "thorn in the flesh," discovered that God's grace was "sufficient for" him. Then he concluded: "I take pleasure in . . . persecutions, in distresses . . . for when I am weak, then I am strong." (II Cor. 12:9 f.).

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tor, C. Richard Perkins. Burial was in Roselawn Memorial Park.

* * *

Missionary Speaks

MISSIONARY Martha Hairston, home on furlough from her field in Brazil, was the speaker at the morning worship service of her home church, 1st, Warren, Sunday. Her parents are Mr. and Mrs. Earl Hairston, of the Warren church, W. E. Speed, pastor. She is a graduate of Ouachita College and of Southwestern Seminary.

* * *

'Poinsetta Service'

THE annual "Poinsetta Service" of 1st Church, Pine Bluff, Dr. Robert L. Smith, pastor, was held Sunday morning. Featured as decorations for this service each year are poinsetta plants which are delivered by the deacons of the church in the afternoon following the service to shut-ins and senior members of the church.

* * *

'Pay Day Some Day'

GRAND Avenue Church, Ft. Smith, Paul McCray, pastor, is inviting the people of Concord Association to hear Dr. Robert

G. Lee, of Memphis, preach his famous sermon, "Pay Day Some Day," at the Grand Avenue Church Saturday night, Dec. 31, at 8. Dr. Lee, a former president of the Southern Baptist Convention, who recently retired from the pastorate of Bellevue Church, Memphis, will also preach in services at Grand Avenue Friday night, Dec. 30, at 7:30, and Sunday morning, Jan. 1.

* * *

Goodson Is Called

2nd CHURCH, El Dorado, has extended a call to Felix Goodson, formerly of the staff of 1st Church, Russellville, to become its minister of music and education, Pastor L. F. Webb has announced.

* * *

Horning In On Christmas?

A DEPARTMENT store in a Western city used the manger motif as a decoration in one of the large display windows. A woman stopped, looked at the scene, then snorted to a companion, "Now, look at that! The church is trying to horn in on Christmas!" — Dr. Charles F. Pitts, pastor of 1st Church, Blytheville, in *The Baptist Herald*



Photo courtesy Arkansas Democrat

HOLINESS OF CHRISTMAS EMPHASIZED—
The Sanctuary Choir of First Church, Little Rock, presented Maunder's "Bethlehem" two nights for the congregation and friends of the church. Hand-

somely costumed and reverently presented, it was sung "in sincerity and as a prayer," under the direction of Dr. Jack B. Jones, the church's musical director. Dr. Paul Roberts is pastor of the church. ■

Robert Smith Goes To 1st, Norphlet

REV. Robert Smith has recently accepted the pastorate of 1st Church, Norphlet.

A native of Carlisle he is now a part-time student at Ouachita College and is teaching at Amity High School. He will serve the Norphlet Church on a weekend basis until his graduation from Ouachita in January. He will then be engaged full-time.

Mr. Smith and his wife, Betty, have three children—Vicki, 6, Robert Mark, 4, Martin, 2.



MR. SMITH

MISS DeVellyn Oliver, Southern Baptist missionary to the Philippines, has returned to the States for furlough and may be addressed at Hampton, Ark. She is a native of Hampton.

Jonesboro Deacon Dies of Heart Attack

HAROLD Gregson, 36, deacon in Fisher St. Church, Jonesboro, died Nov. 4 of a heart attack.

A former Sunday School superintendent he was general manager of Radio Station KNEA. He was also a member of the church finance committee and was active in civic affairs as a member of the Kiwanis Club.

He is survived by his wife, Nadine, and two children, Patricia,

REV. and Mrs. Harold T. Cummins, Southern Baptist missionaries to Pakistan, have moved from Dacca to Faridpur, where their address is Baptist Mission, Faridpur, Faridpur District, East Pakistan. He is a native of El Dorado; she is the former Betty Noe, of Highlandville, Mo.

MILTON DuPriest, missionary to Japan, recently held an 8-day revival at Calvary Baptist Church in Taipei, Taiwan. Twenty-one additions were recorded and a record of 218 attended Sunday School. He also had a half-hour visit with Chiang Kai-shek who agreed to attend the Billy Graham Crusade in Tokyo in 1963.

9, and Harold Douglas, 18 months.

Christmas for Christ Rules Out Liquor

Interoffice Memo

To All Office Managers and
Salesmen

Re: Christmas gifts

A VERY regrettable event happened last year just before Christmas which has caused us to do quite a bit of thinking about what we should and shouldn't give customers as Christmas presents.

(Editor's Note: This letter, sent out by a large national concern to all of its regional offices, is one of the current Christmas-for-Christ leaflets. Order leaflet number 275, \$2 per 100, from Christian Social Concerns, Washington, D.C.)

As you know, we have given whiskey to many of our customers as Christmas gifts. Last year we sent several bottles to the office of one of our best accounts. The purchasing agent and two of the other executives sat around the office on this day and had several drinks before leaving for home. The purchasing agent was tragically killed in an automobile accident on his way home. We had no way of knowing that our company was blamed because he had been drinking from a bottle which we had sent. We do know that our business from this company has declined several thousand dollars during the past year, and that one of our competitors has gotten a substantial increase in business from this same company.

Talking with salesmen in our office concerning this incident we have heard of one customer who had suddenly had an abrupt change of thinking about the matter of drinking and seemed to become indignant last year when he was given a bottle of whiskey . . . another incident where one of our customers with a drinking problem suddenly "fell off the wagon" upon the occasion of the arrival of our Christmas present.

We have definitely decided that the policy of giving whiskey for Christmas is not a smart policy. We know definitely of business that we have lost from this matter.

We ask, effective immediately, that we do not give whiskey or any other alcoholic beverages as Christmas gifts or at any other times. ■

A RECENT revival was held at 1st Church, Tyronza, with Ed Williams, evangelist, and Orman Norwood, singer. Additions included eight for baptism and two by letter. Rev. E. C. Edwards is pastor.



DR. AND Mrs. B. Franklin Bates are shown with their children, Carey and Donelia.

Dr. B. F. Bates Is Pastor At Jacksonville

Dr. B. Franklin Bates, pastor and evangelist, has recently been called as pastor of 1st Church, Jacksonville.

Dr. Bates, 36, is a native of Tolttec. He comes to Jacksonville from Tahlequah, Okla. He was formerly state evangelist in the Los Angeles, Calif., area and is a graduate of California Baptist Theological Seminary. He has an honorary doctorate degree from Linda Vista Baptist College at San Diego.

He is married to the former Bettie Morgan, of North Little Rock. They have two children, Carey, 10, and Donelia, 7.

International Students Observe Christmas

More than 40 International students studying in the Little Rock area and 20 of their American friends were served a Christmas dinner at the new Baptist Student Center at the University of Arkansas Medical School on December 19.



DR. LOGUE

The overseas students present at the Christmas dinner are studying at Little Rock University, Philander Smith College,

and the University of Arkansas Medical Center.

The following countries were represented: China; Iran; Costa Rica; Nicaragua; Kenya, B.E.A.; Antigua, W.I.; Ghana; Panama, Jamaica, W.I.; Nigeria; and Korea. —Tom J. Logue, Secretary

What Is Christmas?

by Annie Laurie Savage

Holly and tinsel and mistletoe—

These are not Christmas.

Sleigh rides and Santa Claus and falling snow—

These are not Christmas.

Gaily wrapped presents and lighted tree,

Sparkling decorations for all to see,
The hustle and bustle of Christmas throngs,

Bells pealing out the seasonal songs—

These are not Christmas.

But peace pervading the heart and mind—

This is Christmas.

Good will spreading to all mankind—

This is Christmas.

Joy that comes silently to the soul
When the Christ of Christmas has taken control;

When giving has been impelled by love
Toward Him who came from heaven above—

For Christ in the heart is Christmas.

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State Paper Sets New Records in 1960

Missions-Evangelism

ON the basis of circulation and volume of materials circulated, the *Arkansas Baptist Newsmagazine* has had its best year, in 1960. With 623 churches now sending the paper regularly to their families through the Church Budget plan—an increase of 90 over the 553 budget churches for the corresponding period a year ago—the paper now has a mailing list totaling 52,668. This is a new high and ranks 1,134 above the total for a year ago.

Following the direction received from our readers indicating they would prefer to have a larger paper, with more varied content, on cheaper paper stock than a smaller paper on better quality stock, we have had 24-page issues all the year except for three—Jan. 14 and Feb. 25, when there were 16 pages each, and Sept. 29, featuring State Missions, when we had 32 pages.

This year we are continuing a practice started two years ago of carrying an end-of-the-year index for the benefit of those readers who keep a permanent file of the paper. This will be found in the back of the current issue.

Pastors and other leaders in budget churches are requested to check their current mailing list of church families with the mailing list of the paper, to be sure that all families are receiving the paper. One pastor who did this recently doubled the mailing to his membership.

Churches which do not yet have the paper in their budgets are reminded that we will send the paper free for one month to all their families, if the churches will consider putting the paper in their budgets. For churches voting to put the paper in their budgets, we will give a second month free. Send us your mailing lists for the free offer.

Budget lists received since our last report include:

Shady Grove, Shirley, C. E. Gregg, pastor, Stone-Van Buren-Searcy Association.

1st, Coal Hill, Doyle Smith, pastor, Clear Creek Association.

Immanuel, Hope, Eugene Hughes, pastor, Hope Association.

Burnt Cane, Frank H. Stamps, pastor, Tri-County Association.

East Whelen, Gurdon, J. W. Barfield, pastor, Red River Association.

Memorial, Hackett, C. C. Roberts, pastor, Concord Association (added the paper to the budget after receiving it free for three months as a new church).

1ST, Cherry Valley, John B. Love, pastor, Tri-County Association.

Pleasant Valley, Trumann, S. J. Meador, pastor, Trinity Association.

Now receiving the paper on the one-month free trial offer are:

Brown's Chapel, William White, pastor, Greene County Association.

Widener, James Gilbreath, pastor, Tri-County Association.

Fellowship, Zeke Lancaster, pastor, Huntington, Buckner Association.

1st, Reader, Ernest Whitten, pastor, Red River Association. ■

Best Received

IT was one Sunday afternoon while I was pastor of First Baptist Church, Arcadia, La., that someone informed



MR. CALDWELL

me of a child's death in a migrant camp near our town. In the evening service of the church I told of the visit I had made with the grief-stricken parents and announced plans for the funeral and burial the next morning. It was a sad and simple service there on the roadside where they had camped for that night, which, perhaps, was their darkest. Some faithful members of my church were there rendering those little kindnesses which mean so much in times of sorrow.

Months passed and we met for the mid-week prayer meeting of the church, the week after Christmas. I had suggested the Sunday before that each person bring to the service the Christmas card he had received which was appreciated more than any other—and to tell why. We were surprised when the majority of the cards read were from the same family—the migrant parents who had a child buried in our town. The Christmas card from those who "remembered" seems good payment for the songs sung, flowers carried, and food provided many months before. —C. W. Caldwell

New Year's Greeting From Baptist World Alliance

New Year's 1961

To the World-Wide Baptist Fellowship:

AS our calendar turns to a new year and a new decade, Baptists of the world thank God for His guidance and His blessings during the year just past. It was a year in which Baptist leadership from 70 countries gathered at Rio de Janeiro for the Tenth Baptist World Congress... a year in which our people advanced in evangelism, Bible study and personal dedication.

Looking ahead, we resolve that 1961 will find all our members in 110 countries busily at work in His kingdom.

The Baptist Jubilee Advance emphasis is on stewardship—each of us doing his best for the Master. It is imperative in this era when new nations are being born and millions of people are seeking the truth that makes men free that Christians truly radiate the love of God. Then, swords can be beaten into plowshares and peace can come to the world.

Let us pray, 23-million Baptists speaking a thousand languages, that God will use us for the advancement of His purposes among men.

Cordially,

Joao F. Soren, President

Josef Nordenhaug, General Secretary

Robert S. Denny, Associate Secretary

Erik Ruden, Associate Secretary

Events Ahead

MERRY CHRISTMAS and Happy New Year.

The Book Store is doing a brisk business getting January Bible Study books out to the churches. Have you ordered yours? Use **Studies in First Corinthians** for Adults and Young People. Intermediates can use **Hymns We Sing** and Juniors can use **Before Jesus Came** which are the recommended books.



MR. HATFIELD

Along with the study of the book of First Corinthians you could also use the film strip, **Unity Through Love**.

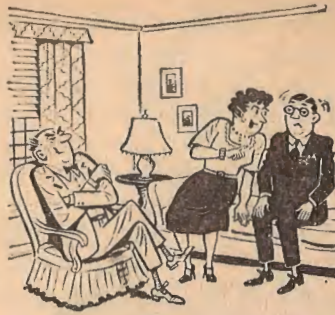
Two important state Sunday School events are coming in February.

One is the State Vacation Bible School Clinic. This will be conducted at 1st Church, Little Rock. Mr. Sibley Burnett, Nashville, will be one of the featured leaders. Circle these dates for the Vacation Bible School Clinic—Feb. 9-10. This is designed especially for associational workers. The Associational Missionary, Associational Sunday School Superintendent, Associational Superintendent of Vacation Bible School and Department Superintendents from the association for Vacation Bible School work in Intermediate, Junior, Primary, Beginner and Nursery Departments are the people who should attend. More on this later.

Feb. 20-24 are the dates our state promotes Sunday School Group Training Schools in the associations. Have you planned for yours? Enlist the host churches where the group schools will be held. Select group school deans who will help organize the school, enlist faculty, select books, promote attendance. Already the Red River Association, mainly through Group Training Schools, has reached every church for training for the Baptist Jubilee Year of Stewardship and Enlistment, 1960-61. What will your association do? Let us help you if we can. Write for Group School posters. Call on your District Sunday School Superintendent for help. If you don't know him, write me or consult your recent state Missions Issue of the **Arkansas Baptist Newsmagazine**. — Lawson Hatfield, Secretary

BILL Lewis, evangelist, and "Red" Johnson, singer, recently participated in revival services at 1st Church, Heber Springs. Additions included five by baptism and two by letter. Rev. Ray Nelson is pastor.

Church Chuckles
by CARTWRIGHT



©CHRIS. CARTWRIGHT

"Don't let his scoffing discourage you, Reverend. One good miracle will have him eating out of your hand!"

Where shall we look NOT to discover a miracle? The marvel of our own minds and bodies . . . the surging ocean tides . . . the Sun, Moon, and planets swinging through their appointed paths . . . even the mystery locked within a tiny seed. Everywhere around us is life, growth, and movement to proclaim the miraculous presence of our Creator!

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God's
Wondrous
Design



By Thelma C. Carter

OF all winter's jewellike forms of frozen water, such as frost and ice, the small ice crystal called snow is perhaps the most beautiful in form and design. The Bible reminds us of this truth: "Hast thou entered into the treasures of the snow?" (Job 38:22).

Snowflakes fall silently to earth in patterns so lovely that they become designs for artists, metalworkers, cloth manufacturers, and jewelers. This wonder is one of nature's miracles.

If you will take a moment to look closely at some fabrics, you are bound to find a snowflake design among the others. Jewelers tell us that many of the fine, delicate designs of bracelets, necklaces, rings, and other jewelry have come from the beautiful designs of snowflakes.

Even more breath-taking is the fact that some present-day buildings, with their large wings and smaller wings,

have been designed with the help of one or more snowflake patterns.

We are told that the design of the snowflake is such that light, which is so important to people's health and work, can strike almost any part of a snowflake — a branch, a twig, or a point. This makes the snowflake important to study as a pattern for artists and builders.

Snowflake designs are caught in pictures by cameras and microscopes. It is not easy to photograph a snowflake. The temperature must be just right, just so cold and so moist that the tiny beginner snowflake may collect more freezing moisture, thus creating a larger flake as it spins and spirals from the upper air to the earth.

If the cameraman is able to catch a snowflake on a piece of soft black velvet and then enlarge it from eight to sixty or more times its real size, he has one of nature's most beautiful designs.

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A NEW YEAR

By Kathryn W. Meals

IN America and in many other countries, the first of January is the beginning of a new year. It is the time for making resolutions to live a better life, to discontinue bad habits, and to spend more time in worthwhile undertakings. This has not always been the date of the new year.

Thousands of years ago in ancient Egypt, the year began about the middle of June when the Nile overflowed its banks. The early Romans celebrated the new year in March until Julius Caesar changed the way of reckoning time. In the Julian calendar, a fore-

runner of our own, January 1 became New Year's Day.

Anglo-Saxon England celebrated the new year on December 21 until William the Conqueror changed the date to January 1.

Long ago the Romans started the habit of presenting new year gifts, and this habit is still practiced in some countries.

In Scotland New Year's Eve is often referred to as Hogmanay. On that evening the boys and girls parade in a group from house to house asking for gifts of oat bread and cheese. Scottish children receive gifts the Monday after

New Year's, which is called Handsel Monday. Besides that, it is a day of feasting, and special oat and wheat cakes are served.

In France, also, gifts are received on New Year's Day. People leave packages on the doorsteps of their friends, and tradesmen receive gifts of money from those they have served throughout the year. There are feasting, visiting, and gaiety on New Year's Day, but on New Year's Eve the churches are crowded for the services.

The new year in Armenia is much like our Christmas. It is an interesting custom for friends of the family to lower gifts down the chimney.

Due to Western influence, most Chinese since 1911 have celebrated New Year's Day on January 1. Before that for more than four thousand years, the Chinese used the lunar calendar. They celebrated the new year around the beginning of February.

New Year's Day in China is a time of friendship and good will. Family dinners and visits to friends are part of the new year celebration. An interesting old Chinese custom was that all debts must be paid or collected and account books balanced by New Year's Day.

The Siamese new year is around March 10. At that time evil spirits are supposedly banished from the houses. Everyone wears charms, made of a ring of unspun cotton draped across the shoulders, to guard against these spirits.

The Jewish new year, called Rosh Hashana, is celebrated around the first of October. Rosh Hashana is most significant to the Jewish people. From Rosh Hashana to Yom Kippur, ten days later, the people atone for the sins they have committed during the past year.

On the evening of Rosh Hashana, the people feast and say special holiday prayers. They eat an apple dipped in honey to symbolize a sweet new year. Round, smooth loaves of bread which they serve represent prosperity and contentment during the coming year.

The Moslem new year occurs about the same time of year as Rosh Hashana. Moslems bathe in fresh water before sunrise on New Year's morning. Water and fire rites are important in the first ten days of the new year to cleanse away the evils of the past.

In warm, sunny Mexico the people celebrate the new year with festivals, fairs, music, parties, and parades. New Year's Day is a happy occasion all over Mexico.

All over the world, the beginning of the new year is a time for rejoicing, for forgetting the past, and for starting anew for a happy year.

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God's Gift of Love

By W. W. Warmath, Pastor

1st Church, El Dorado

December 25, 1960

Bible Material: Luke 2

THE first Sunday School lesson of this year had to do with launching out on a world mission. The Antioch church sent out Paul and Barnabas for the purpose of carrying the gospel to the whole world. They felt a divine imperative to present the gospel — God's story — of redemptive love to people everywhere. In this final lesson of the year we have the basis upon which their missionary enthusiasm rested. The long-awaited Saviour had come and there would be no further need of revelation concerning the nature and purpose of God.



DR. WARMATH

It is quite fitting that this coming Sunday is Christmas Day. Gifts will be in abundance everywhere. There will be conflict in many homes and in many hearts. Which gift will be the one most treasured? Which one will take priority in reception and evoke words of gratitude? Which gift will call forth actions that indicate sincere appreciation?

We can be sure that the intent of the Christmas celebration is spiritual and not material. It would be a marvelous experience if this year we would properly observe it. Christmas (Christ plus mass) means the celebration of Christ, His birth. To do so would not preclude the horizontal joys of the Christian experience but would simply bring the focus where it should be. It is still true that if one does not have Christmas in his heart, he will never find it under a tree. So, today we study Luke's lovely account of "God's Gift of Love," the birth of His Son.

I. The Birth of Jesus, Luke 2:1-7

This section of the Lukan narrative (chapter 2) tells of the birth and private life of Jesus. It runs the gamut from the very incipency of his earthly life to the years of His youth when He made "steady progress in wisdom and maturity and in favor in the presence of God and with men" (Wuest's expanded translation). For the purpose of this lesson we shall consider the account of His birth (vv. 1-7), the announcement of the angels (vv. 8-14),

and the visit of the shepherds (vv. 15-20).

During this general period two notable personages appeared on the scene. John the Baptist came out of the deserts to thunder to the people his message of repentance and to extol the Lamb of God. The other was Caesar Augustus. From his seat of authority as Emperor of the Roman Empire he issued a decree calling for a census of "all the world." (Literally, the inhabited world which mostly included the Roman Empire). It was to determine the number of people, their occupation, property, etc., such information to be later used for purposes of army enlistment and taxation. Each person was required to register in the city of his ancestors where the family records were kept. Joseph and Mary went to Bethlehem because this was where Jesse lived and where David was born and Joseph was of their lineage.

The simple Biblical statement is that at this time Mary was "great with child." They could not find suitable private accommodations and were forced to occupy a simple structure commonly used for people and beasts together. In this lowly place Mary gave birth to her first-born son and placed Him in the cattle's feeding trough. This was a truly lowly beginning for the one whose earthly ending was to be even more pitiable.

At this event God punctured history at a point of time. This baby was God incarnate in human flesh (cf. John 1:14). God completed His self-revelation by assuming human form. Jesus did not become divine at some point in His life; He was deity and was such from the very beginning. The Infinite became an Infant there in the Bethlehem stable.

II. The Announcement of the Angel, Luke 2:8-14

Let us keep in mind that the Christmas story is not concerned with the great and the rich, but with the meek and humble. Just outside the city in the same Judean hills where Abraham had ranged with his family were shepherds taking turns during the night to guard their sheep against harm. These men were taking care of sheep used by the priests in their sacrifice offerings. Although trained to be alert to danger, the shepherds were not expecting the heavens to burst into song.

All at once an angel appeared to

them and they were enveloped in a radiant glow that signified the divine presence. It is little wonder that they were "sore afraid" for they became acutely sensitive to the supernatural nearness of God. The angel's first word was in keeping with the real purpose of divine revelation, namely, to relieve fear (cf. I John 4:8). The angel said, "Stop being afraid." He then told them that their long years of anticipating a Messiah had come to a close. "For unto you is (has been) born this day in the city of David a Saviour which is Christ the Lord."

The token by which they could test the truthworthiness of his announcement would be that they could find the "babe wrapped in swaddling clothes, lying in a manger." This would prove to these awe-struck shepherds that the angel had spoken with superhuman knowledge. Immediately upon the close of the announcement the very heavens themselves became clustered with innumerable angels, all orderly and arranged, who became the first choir to sing "Gloria in Excelsus." While the earth had slumbered in idleness and sin, God had been busy. "Glory to God in the highest, and on earth peace, good will toward men." Although the purpose of peace and good will has not as yet been realized we can know that in Bethlehem's manger God laid the foundation in the person of Jesus, the Prince of Peace.

III. The Visit of the Shepherds, Luke 2:15-20

The angels went away and the shepherds began to discuss the matter. They concluded that they would go immediately to Bethlehem and would not stop short of the very place where Jesus lay. After some search they found "Mary and Joseph, and the babe lying in the manger." There they saw what God had made known to them. They were permitted to enter the natal room of the Son of God and view the Christ Child.

Upon their departure they told everybody what the angel had spoken to them about the Child. The people were amazed and didn't know what to make of it. Mary kept silence because as yet she didn't fully comprehend what it was to become the mother of the Messiah. But mother-like, she gave to the thought the fullest devotion of her heart.

That is the Christmas story, the story of God's gift of love. Our response? It should be the same as the shepherds'. They went back to their tasks and as they went they glorified and praised God for what they had heard and seen. May we go about our daily routine in a conscious sense of gratitude. "Thanks be to God for his inexpressible gift" (2 Cor. 9:15, RSV). ■

The Gospel of the Son of God

By REV. LARRY O'KELLEY

Pastor, 1st Church, Rogers

January 1, 1961

Bible Material: John I.

I. The Writer and His Gospel

TRADITION in the church in the latter half of the second century connects the Fourth Gospel with the Apostle John, the son of Zebedee and Salome, and the brother of James. According to all ancient authorities, the Fourth Gospel was written by him in his old age at Ephesus

about 90 A.D. The first distinct mention of him is in Jesus' call of the four fishermen at the Sea of Galilee to His discipleship. His home was most likely in Capernaum, and his family, perhaps, one of means. After his walk with Christ, John is traditionally reported to have founded the churches of Asia as mentioned in the Book of Revelation. From Ephesus he was ordered to be sent to Rome, where it is affirmed he was treated severely, but escaped by miracle and without injury. Domitian afterwards banished him to the Isle of Patmos, where he wrote the Book of Revelation. Nerva, the successor of Domitian, recalled him. It is said that he was the only apostle who escaped a violent death.

The main object of the Gospel is to produce faith in Jesus Christ as the Messiah and the Son of God, and in general to promote those views of our Lord's person and work. As against humanitarian (Ebionite) tendencies, the author lays the utmost stress upon our Lord's true Deity, and concludes his Gospel with the great confession of Thomas, "My Lord and my God." Against Docetism, which, while confessing our Lord's Deity, denied that He was truly man, great stress is laid on our Lord's true humanity. The Word became 'flesh' (1:14), and that flesh could be handled (20:20, 27). The Incarnate Saviour possessed a true human soul (10:11, 17; 12:27), and a human spirit (11:33,

13:21), and was subject to painful human experiences. He was weary (4:6), he wept (11:35), he groaned and was troubled (11:33). Further, as against Cerinthus, the Apostle's opponent at Ephesus, who taught that Jesus was a mere man upon whom the heavenly Son of God descended at His baptism, John emphasizes the unity of Christ's person, and the unbroken stream of His consciousness concerning His task, reaching back beyond the Incarnation into eternity (1:1; 3:13; 6:33, 38, 41, 42, 50, 51, 58; 8:58; 17:5).

The Church at this time had reached a crisis. Those who had seen Jesus in the flesh were all dead, except perhaps the Apostle himself, and the Church, now completely separated from Judaism, had to stand alone in a hostile world. The internal danger was even greater, for men were slipping away from the Church to find a more spiritualistic religion. In this they were influenced by the Hellenistic teaching which could not accept the union of the spiritual with the material. The spread of Docetism, which taught that Jesus only "seemed" to be a man, became alarming. The Fourth Gospel is a counter blast to Hellenism, teaching the true humanity of Christ.

II. The Incarnation of the Word (1-18)

This sublime preface is intended to commend "the truth as it is in Jesus," both to Jewish and Gentile minds. It describes our Lord's person and office by a term familiar to both Jews and Gentiles, that of the Logos, or Word of God. "Logos" has two meanings in Greek: (1) Reason or intelligence, as it exists inwardly in the mind, and (1) Reason or intelligence, as it is expressed outwardly in speech. Both these meanings are to be understood when Christ is called "the Word of God." He is the inward Word of God, because He exists from all eternity "in the bosom of the Father," as

much a oneness with Him as reason is one with the reasoning mind. Nothing is so close to God as His own Eternal Word. This Christ is God's inward Word and, God's outward Word. He expresses and explains and reveals to the world what God is. It was He who created the world (v. 3), making its order and beauty an outward expression of God's hidden nature. He was the True Light that shineth in darkness, and lighteth every man that cometh into the world (v. 4f.). In the fullness of time He revealed God still more perfectly, by becoming man, and living a perfect and sinless human life (v. 14f.). This Christ, as the Word, is not only the Creator of the world, but is also its Life; i.e. He sustains it in existence, supplies life to all living organisms, and guides all the operations of nature. To humanity, He is also their Light or Instructor. He was this even before His Incarnation, instructing them through reason, conscience, and prophecy.

The glory of Christ's life was not a reflected glory, as would have been the case had He been a mere human saint or prophet, but it was the glory of God's only begotten Son, and therefore God's own glory, for Christ and His Father are one. This Christ, unlike Moses, came to change our nature. Moses set before us mere commands without changing our nature, or giving us the power to obey them. Christ offers us "grace" whereby we are born again as children of God, and become heirs of everlasting life; also "truth," i.e. Christian holiness, which becomes possible to those who abide in Christ (v. 17, Rom. 5:21).

III. John the Baptist's Testimony (19-34)

John the Baptist here, in his first testimony, disclaims his being the Messiah, or Elijah (Mal. 4:5), or the prophet (Deut. 18:15), and is content to describe himself in the words of Isaiah 40:3. Challenged as to his right to baptize, he declares that his rite is only a purification preparatory to the manifestation of One so much greater than himself. John's baptism was outward, symbolizing repentance and remission of sin:



MR. O'KELLEY

Christ's was inward, conveying the gift of the Spirit, and the power to lead a new life.

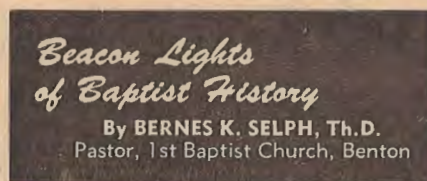
The scene of this event is not known (v. 19, 24). These religious leaders desired to look into this new religious movement, just as Nicodemus came, to interview Jesus himself (3:1-10). Next day, probably after the group had left, on the approach of Jesus, John the Baptist bore witness (v. 29), to the atoning death of the Messiah. Jesus is identified as the Suffering Servant of Isaiah 53. John has been looking for the promised sign, and through prophetic insight he sees Jesus as the true Messiah—"I have need to be baptized of thee." John thus reveals the two aspects of the Messianic mission of Jesus, that of sin bearer, and baptizing with the Spirit—"Behold the Lamb of God, which taketh away the sin of the world."

IV. The Preliminary Call of Five Apostles (35-51)

This account shows how the Apostles came to obey the final call to follow Jesus so readily. After their preliminary call, described in verses 35-51, the Apostles loosely attached themselves to Jesus as learners, but did not leave their homes and occupations. Afterwards when further relationships with the Christ had strengthened their hope that He was really the Messiah, the Coming One, they left all and followed Jesus. To the disciples, in a symbolic saying with reference to Genesis 28:12, Jesus declares that they will be the witnesses of a constant and intimate communion of God and man in Him, the Son of man. This title was used by Himself alone (except Acts 7:56) to express both His dignity and His humility; He was above and yet with man. It indicates Christ as completely partaking of human nature, and realizing its original ideal (Matt. 8:20). This title is found only in the Gospels and Acts 7:56. It was used by our Lord throughout His ministry, and not, as is sometimes supposed, only from the time of Simon Peter's confession (16:13).

The "Son of man" — He is THE

man in whom human nature was most fully and deeply realized, and who was the most complete exponent of its capacities, warm and broad in His sympathies, ready to minister and suffer for others, sharing to the full the needs and deprivations which are the common lot of humanity, but conscious at the same time of the dignity and greatness of human nature, and destined ultimately to exalt it to unexampled majesty and glory.



Arkansas: Mission Field

THE very nature of its citizens in the pioneer days made Arkansas susceptible to Baptist missions.



DR. SELPH

A constant battle for survival made the early settler self-willed and strongly individualistic. He did his own thinking and was resourceful. He learned independence because there was little or no hired help around the home. Each man felt pretty much on an equality with his fellowman as is common in a new country. He did not tolerate anyone looking down on him, nor did he spend readily to anyone with a superior attitude.

He learned from nature about him that he must contend for what was his. He learned to be alert and progressive. He knew that he must expand or lose what he had. Arkansas was a wilderness out of which he could carve a home but he would have to stand on his two feet to do so. Such was the kind of material Baptists had to work with when they came to the state.

Their preachers began work in Arkansas about 1814 or 1815, and for three-quarters of a century carried on an aggressive missionary program. True, some opposition developed through the years, especially around the turn of

the century, but in the main progress was made. This spirit still prevails.

As early as 1830, it was estimated that 80 per cent of the Baptists were missionary, and churches assumed responsibility for their immediate surroundings.

Spring River Association began its own missionary work in 1831, paying the missionary's salary; and, by this, supplemented the work of David Orr with the Home Mission Society from 1832 on.

The same association borrowed the Methodist's Camp Ground in North Arkansas and began Camp Meetings in 1831.

The Foreign Mission Society of Boston helped Arkansas Baptists by paying \$50 to \$100 yearly on each missionary's salary up to the year 1832. In that year, the Baptist Mission Society was organized in New York and assisted the work in the state for several years.

Georgia Approves Loan For Shorter College

ATLANTA, Ga. — (BP) — The Georgia Baptist executive committee authorized Shorter College at Rome, Ga., to borrow \$650,000 for dormitory construction.

The loan will cover a \$400,000 home for 125 boys and a \$250,000 renovation of existing girls' dormitories. Shorter President Randall H. Minor said his school's 1960 enrollment increase — 43 per cent — was the highest percentage increase among all Southern Baptist schools.

The Georgia executive committee also adopted a 1961 state mission budget of \$498,652 and took legal steps to implement progress toward construction of a \$2,500,000 nurses home at Georgia Baptist Hospital in Atlanta.

Hospital Administrator Edwin B. Peel said construction will probably start in about six months. The Hospital will borrow \$1,750,000 from the Housing and Home Finance Agency.

The committee also voted to designate all receipts above \$80,000 in the 1961 state mission offering toward capital improvements at Baptist student centers. ■



Mack Douglas



Joe Angel



W. H. Heard



Dale Cowling



E. Clay Polk



J. F. Brewer



Cline Ellis



Jack Stanton



D. B. Bledsoe



Wm. D. Wyatt



C. DeWitt Matthews



Lawson Hatfield



Newman McLarry



Leroy McClard

ARKANSAS 1961 EVANGELISTIC CONFERENCE

Second Baptist Church

January 23 - 25

Little Rock, Arkansas

PROGRAM

THEME: Building an Evangelistic Church

MONDAY EVENING

“THE CHURCH’S OBLIGATION IN EVANGELISM”

- 7:00 Song and Praise
- 7:15 The Church’s Opportunity—
“Make Disciples” _____ C. DeWitt Matthews
- 7:50 The Pastor’s Obligation—“Do the
Work of an Evangelist” _____ Dale Cowling
- 8:20 Special Music
- 8:30 The Sermon’s Objective—“That Ye
Might Be Saved” _____ W. D. Wyatt

TUESDAY MORNING

“THE CHURCH’S OBLIGATION
TO THE EVANGELISED”

- 9:00 Song and Praise
- 9:15 “EDIFICATION” _____ C. DeWitt Matthews
(Helping the New Members)
- 9:55 Ye, Which are Spiritual—
Restore” _____ James F. Brewer
(Helping the Inactive Member)
- 10:35 “Gone, But Not Forgotten” _____ W. H. Heard
(Helping the Non-Resident Member)
- 11:10 Music Men
- 11:15 Message: “ALL AT IT, AND
ALWAYS AT IT” _____ W. D. Wyatt

TUESDAY AFTERNOON

“THE CHURCH STRENGTHENED
IN EVANGELISM”

- 1:45 Song and Praise
- 2:00 The Blessedness of
Togetherness _____ Jack Stanton
- 2:40 Strengthened Through Preparation—
Panel Discussion—Five Minutes Each
1. Using the Evangelism

- Plan Book _____ E. Clay Polk
- 2. Know Who and Where the
Prospects Are _____ D. B. Bledsoe
- 3. The Sunday School Enrollment
Plan _____ Lawson Hatfield
- 4. Layman Visitation and Witnessing
to Prospects _____ Joe Angel
- 3:05 Message: “How We Won 228 People
in One Revival” _____ Mack R. Douglas
- 3:45 Music Men
- 3:50 Strengthened Through the Message
We Preach _____ W. D. Wyatt

TUESDAY NIGHT

“THE CHURCH’S RESOURCES FOR
EVANGELISM”

- 7:00 Song and Praise
- 7:15 “Prayer”—A Resource in
Evangelism _____ C. DeWitt Matthews
- 7:50 “A Compassionate People”—A Resource
in Evangelism _____ Newman R. McLarry
- 8:20 Music Men
- 8:30 “The Holy Spirit”—A Resource in
Evangelism _____ W. D. Wyatt

WEDNESDAY MORNING

“THE CHURCH IN EVANGELISM—
NOW OR NEVER”

- 9:00 Song and Praise _____ LeRoy McClard
- 9:15 Blood on Christians’
Hands _____ C. DeWitt Matthews
- 9:45 Joys of Evangelism _____ Cline Ellis
- 10:20 Hell, The Destiny of the Lost _____ Mack R. Douglas
- 10:50 Music Men
- 11:00 Christ Died for All _____ W. D. Wyatt
- 11:45 Prayer for Power
- 12:00 Adjourn

Ouachita Singers to Have Busy Schedule In Scotland Evangelistic Crusade

THE GROUP of Ouachita College singers who will be participating in the Scotland Evangelistic Crusade in April will have a busy schedule, Rev. Lewis E. Clarke, Smackover, director of the Crusade, revealed Monday.

The 30 singers, who will be directed by James Bursleson, assistant director of public relations at Ouachita, will make their first appearance on Scotland TV, Glasgow, the day of their arrival in Scotland, April 5. Other appearances are scheduled for Edinburgh, Dundee, Inverness, Perth, and Sterling, before their return to Glasgow.

Climaxing the schedule will be the appearance of the singers in Spurgeon's Tabernacle, London, on Monday night, April 16, where they will sing before the annual meeting of the board of directors of Spurgeon's College.

Mr. Clarke worked out the schedule for the singers while on a trip to England and Scotland in October. Final details for the participation of the singers, including the assignment of Mr. Bursleson to accompany the group, were worked out with Dr. Ralph A. Phelps, Jr., president of Ouachita College, Mr. Clarke reports. ■

Preparing for Christ

ONCE upon a time I had a friend staying with me who was a chess expert. One night we played chess. Every game he won. One night, however, I thought I was doing better. But I soon realized that I was losing again. So I turned the board round and said, "What would you do if you were in my place?"

"Well," he said, "you cannot win."

Then he explained how, about twelve moves earlier, I had fallen into a trap which he had set. I was defeated before I knew it.

So also life is a number of ac-

tions all depending upon one another. Today's thoughts become tomorrow's desires. Desires become actions, and actions grow into habits. If you would live a pure life you must learn to think only pure thoughts. Religion does not promise that everyone can come out of difficulty with flying colors. Everything depends upon the preparatory work. — J. Opie Shields ■

* * *

CHARACTER is more than intellect. A great soul will be strong to live, as well as to think. Goodness outshines genius, as the sun makes the electric light cast a shadow.—Emerson

Greatest Asset In The World

ENTHUSIASM is the greatest asset in the world. It beats money and power and influence. Single-handed the enthusiast convinces and dominates where the wealth accumulated by a small army of workers would scarcely raise a tremor of interest. Enthusiasm tramples over prejudice and opposition, spurns inaction, storms the citadel of its object, and like an avalanche overwhelms and engulfs all obstacles. It is nothing more or less than faith in action. Faith and initiative rightly combined remove mountainous barriers and achieve the unheard of and miraculous.

Set the germ of enthusiasm afloat in your plant, in your office, or on your farm; carry it in your attitude and manner; it spreads like contagion and influences every fiber of your industry before you realize it; it means increase in production and decrease in costs; it means joy, and pleasure, and satisfaction to your workers; it means life, real, virile; it means spontaneous bedrock results—the vital things that pay dividends.—Henry Chester.

BE glad of life because it gives you the chance to love and to work and to play and to look up at the stars.—Henry Van Dyke

Keep This Index

WHETHER you have kept a permanent file of your copies of the **Arkansas Baptist Newsmagazine** or not, this extensive index to the valuable materials carried by our paper during 1960 can be a gold mine to you. Refer to it when you are needing facts, figures, and inspiration for your own enlightenment or the enlightenment of others on what we Baptists are doing and endeavoring to do. Preachers, writers and teachers will find the index, greatly expanded over what it has been in previous years, a marvelous help.

Again we are suggesting that if you are not already keeping a permanent file of the paper that you start doing so with this issue. We shall plan to give you a complete index in the closing issue of each year's papers. And for those who have faithfully read this far, here is a little peep over the editors' shoulders at a new service for you we plan to inaugurate with our next issue—that of Jan. 5 (we do not publish a paper for Christmas week). The new service is this: we shall carry an individual index of materials in each issue of 1961, greatly increasing the ease with which you can find and use the materials carried from week to week. This is just another effort to make your Baptist state paper more welcome to your home each week and to make it more valuable to you as a Christian and a Baptist.

Key to listings: (E) means "editorial"; (BL), "Beacon Lights of Baptist History"; (PS), "Personally Speaking." The first numeral is the number of the month, as 10 for October, and the second number indicates the day of the month the issue was published.

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Wiles, S. A., retires—2-4 p6
Willis, Joan, named to paper staff—6-23 p3
Wilson, Harold, called to Canfield—1-7 p18
Wishing game (PS)—1-29 p4
Witchcraft (BL)—6-23 p13
'Witch hunt'—Baptist editor replies to—4-21 p17
Witness in chains (SS)—3-24 p23
WMU: amendments to bylaws—3-3 p16; program for Miami—3-31 p16; state meeting—2-25 p9; 3-24 p21; meeting in Arkadelphia—4-14 p12; report on department—9-29 p26
Wonderful barbers (PS)—3-31 p4
World affairs: Christian stand needed (E)—2-25 p4; our part in w. crisis—6-2 p2
Wright, Don, named to Ouachita faculty—2-25 p2
Writers organize—1-21 p5

Y

Youth, White House conference on—4-7 p11

Christ Crowded Out?

"ON Sunday nearest Christmas Day we usually have the lowest attendance of all the year," writes Pastor L. F. Webb of 2nd Church, El Dorado, in his church bulletin, *The Herald*, of Dec. 15. "It looks as though the Inn of Bethlehem is not the only place where Christ has been crowded out. . . . This year Christmas Day falls on Sunday. How are we and our children going to observe it? Are we going to plan Christmas celebrations and sharing of gifts and big Christmas dinners that exclude church loyalty and Christian worship?"

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Lottie Moon Offering

THE annual Lottie Moon Offering affords Southern Baptists an opportunity to do something at Christmas that will honor Christ and help to extend His Kingdom in many lands.—ELM

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Langston to Alma

SUNDAY, Jan. 1, Rev. O. Lynn Langston, formerly pastor of Fair Oaks Church, Wynne, will begin his duties as pastor of 1st Church, Alma, filling the vacancy

caused a few months ago by the death of Dr. Kenneth Grant.

Mr. Langston was born 43 years ago in Cape Girardeau, Mo., to Rev. and Mrs. A. J. Langston. He received his education in Cape Girardeau, where his mother has continued to live since the death of his father, and in Arkansas State College, Jonesboro; at Central Seminary, Kansas City; and at the Institute of Specialized Sciences, Washington, D. C. He has held several pastorates, in Arkansas, Missouri, and Illinois.

Mrs. Langston was formerly Miss Viola Anderson of Nashville, Tenn. Three of their five children are still at home—sons aged 2, 11 and 15.

He is the author of two books of sermons, *Where Do We Go from Here?* and *Clipped by the Devil*.

* * *

New WMS Formed

A NEW WMS was organized recently by the women of Concord Church, of Clear Creek Association, of which Rev. Alred Duncan is pastor. Assisting in the organization was Mrs. S. A. Wiles, of Ozark. Mrs. F. N. Pres-

ton, of Rt. 1, Van Buren, was elected president. There were 11 charter members.

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Rhoten to Harrison

Emmanuel Church, Harrison, has called as pastor Rev. Chester Rhoten, from Leslie.

* * *

Knabe to Elmwood

New pastor at Elmwood Church, Boone Association, is Rev. William Knabe.

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To New Office

Missionary Dennis James, of Boone and Newton Associations, has moved his office from his home to Callicot building, over Cooper's Shoe Store, in Harrison, and has changed his mailing address to P. O. Box 860. His office telephone is EM 5-2679 and his residence number is EM 5-8244.

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Handlys Honored

DeWITT HANDLY, minister of music at Pine Grove Church, Sweet Home, was honored, with Mrs. Handly, with "Handly Day" recently at the Pine Grove Church. Members of the church donated 177 new *Baptist Hymnals* and a friend of the Handlys, Bill Ellis of Pine Bluff, showed up unexpectedly (to Mr. Handly) to be the music director for the occasion. A dinner-on-the-grounds at noon was followed by a hymn sing. Joseph A. Hogan is pastor of the church.

The Uniqueness of Christianity

CHRISTIANITY is the one religion which proffers to save a man without eliminating, mutilating or starving some part of his essential nature. Christianity saves men wholly.

Buddha called upon men to realize their nothingness; Jesus helped men to become all that was possible for them to become.

Buddha said that life was evil and promised men a heaven of unending sleep. Jesus said that life was good and promised men a heaven of unending growth.

Epictetus bade men to suppress their emotions and urged them to deny gratification to their feelings. Jesus aided men to deepen and to strengthen and to direct their emotions. Christianity is not a repressive religion; it enables men to express themselves fully and finely.

Christianity does not impoverish life; it enriches it. Christianity does not narrow life; it expands and enlarges it. Men become not less but more their real selves as they become disciples of Jesus.

A petty, starved nature is not that of a Christian. An emasculated, anaemic life is not a Christian life. Christ imparts both vitality and virility.

He awakens undreamed of depths of vitality in our being. He thrills our weakness into strength. He makes our personalities deep and rich. He imparts to us life and life even more abundantly.

A thorough-going Christian should have a healthier body, a stronger reason, a kinder heart, a firmer will, and a richer imagination than his fellow.

Being a Christian means being increasingly broadminded and large-hearted and deepspirited. It means being an exuberant son of God.—W. T. McElveen

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