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Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

JANUARY 9, 1964

# personally speaking

words and fair speeches deceive the hearts of the simple" (Romans 16:17-18a).

Erwin L. McDonald

## IN THIS ISSUE:

### Warning against deceit

**P**RINTTOPICS recently carried an interesting article entitled, "Don't Give Financial Information on Phone:"

"Some day you or some member of your family may get a telephone call from some nose individual who has taken a sudden interest in locating your bank account. This individual may use the name of a perfectly legitimate organization and give a very plausible story—that a check has been defaced and they can't make out the name of your bank, or they can't make out the name of the branch, or they can't decipher the address of the bank.

"This telephonic approach is most likely to be used upon an unsuspecting wife or relative when the person directly involved is not home. Unless members of your family are warned, they may unwittingly give information they may regret.

"There is one safe and sure way to protect yourself—never give such information over the telephone. Tell the person calling to write you a letter on his firm's letterhead telling what he wants to know and why he wants to know it. No legitimate firm will deny this request—and if your caller does not immediately comply and tries to pressure you, point that out to him.

"Remember a telephone is a stranger in your house who must identify himself every time he says 'Hello.' "

Paul, as the undershepherd of Christ, felt great compassion for Christians and was concerned lest they be deceived by unscrupulous, false prophets. In his letter to the Roman Christians he pleaded:

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good

WHAT makes you laugh? A well developed sense of humor is likely to be the mark of the better adjusted person, the Editor points out in an article re-printed from *Church Administration*. You'll discover, too, what is the *Arkansas Baptist Newsmagazine's* most popular feature when you read "Watch that Sense of Humor!" on page 6 and 7.

\* \* \*

AMERICA'S assets—do they counter-balance her liabilities? Dr. Ralph A. Phelps, president of Ouachita College, pondered this question before a recent meeting of the Greater Little Rock Ministerial Association. A report on his talk, "Taking Inventory," is on page 10.

\* \* \*

THE year 1964 climaxes the six-year emphasis of Southern Baptists and other Baptist groups and commemorates 150 years of nationally organized life in America. Plans for the Baptist Jubilee are outlined in an article taken from the *Foreign Missions Bulletin* on page 15.

\* \* \*

NORTH Little Rock's oldest Baptist church, First Church, is dedicating its new and remodelled buildings Jan. 12. Read about the program and plans and other news of Arkansas interest in the state news section beginning on page 11.

\* \* \*

COVER story, page 4.

**Arkansas Baptist**  
*newsmagazine*

MEMBER:  
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January 9, 1964

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Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press.

## The Baptist image

BY pure coincidence, while the national news services were carrying the story, Christmas week, stating that latest figures released by the National Council of Churches showed Southern Baptists now to be the nation's "largest Protestant body," *Arkansas Christian*, cooperative journal of the Arkansas Christian Churches (Disciples of Christ), was in the mail with an interesting editorial titled, "Thank God for the Baptists."

But the writer of the editorial, the Rev. Lester M. Bickford, made it clear in his opening paragraph that he was not setting out to laud us. (When Disciples of Christ get to bragging on Baptists, or vice versa, surely the Millennium will be here!)

Began Mr. Bickford:

"Contrary to what you might be thinking, after reading the heading, this stint has nothing to do with being charitable toward our good friends [Thanks, Brother Bickford], the Southern Baptists. I am merely quoting the punchline from a wornout joke, and using it as a springboard for something we Disciples need to face as Christian stewards."

Continues Mr. Bickford:

"We Disciples, with our determination to be 'free,' better than our forbears in theology, program, and public relations, and leaders in the ecumenical movement, are 37th in a list of 41 religious communions in our giving to all causes, local and worldwide. So, it would be very easy for us to say, 'Thank God for the Southern Baptists'—they're 40th. The Methodists are in between us and the Southern Baptists—they're 39th."

Since Brother Bickford is not bragging and is putting himself and his denomination in pretty much the same stewardship category as Southern Baptists—and since he is trying to spur the Disciples to be more faithful in their money stewardship—we'll forego quarreling with him or resenting his crack at us and thank him for calling our individual attentions to something we ought to do

more about. Too many of us Southern Baptists run out of funds trying to satiate our own selfish desire on "things" before we get too concerned about "the things of the Kingdom."—ELM

## Lighting the dark

A NEGRO minister, Rev. J. F. Cooley, pastor of St. Andrews Presbyterian Church, Forrest City, has crossed his "bridge of hate" into the respect and esteem of the people of his city. A feature article in the Dec. 29 *Arkansas Gazette* tells his inspiring story.

Still in his thirties, Mr. Cooley is generally regarded as a man of good will and a builder of his community. A minister of the gospel on Sundays, a school teacher on weekdays, he is a crusader all the time against juvenile delinquency. He has been working with Negro youths in Forrest City since 1959 and city officials state that under his leadership the crime incidence among Negro juveniles has declined 75 percent.

He is currently establishing a boxing program for Negro youths in St. Francis County, of which Forrest City is the county seat. The program will be open to boys between 13 and 20 years of age.

Although city officials were slow to accept his program, they have long since been happy to cooperate with Mr. Cooley. Since 1959 he has had forty Negro juvenile delinquents in his custody and only three of these have returned to jail, those for minor offenses.

He sets up strict rules for his charges, including regular attendance at church and school, no drinking, a curfew hour, a weekly report of activities and a written report on the United States probation system, its advantages and disadvantages.

He admits that the juvenile delinquency problem in the county is probably greater among Negroes than whites and attributes this to a lack of recreational facilities and jobs for young Negroes. He holds no resentment toward the white community, feeling that resentment "is a waste of time."

Here is a "colored man" who is too constructive to spend his time "cursing the darkness."—ELM.

# LETTERS TO THE EDITOR

## *the people SPEAK*

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

### Allisons on furlough

JUST about the time you receive this letter we will be busily packing our bags in Mbeya for our return to the States and a happy reunion with our families and friends.

March was a difficult time on our station. Dr. J. E. Walker (our only missionary doctor in charge of our 120-bed tuberculosis hospital here) had to return to the States for emergency medical treatment. I carried on for him as administrator of the hospital during the two months he was away.

We have an acute need for doctors and nurses here. We have only one of each and both are overworked constantly. Fortunately when Dr. Walker left, we had a full national staff, some of whom are quite well trained, who shouldered the load and kept things going. We were greatly relieved when Dr. and Mrs. Gordon Maddox of Dallas, Tex., came out to help us through the emergency.

Dr. Maddox has retired from practice and has made two trips out here to help out for short periods of time. Other doctors are doing the same thing. Last summer it was nice to have Dr. L'Harrison from Coushatta, La., spend a month here. In this way they offer temporary relief to the hard-pressed medical personnel. If you know anyone interested in using his time and money in such a helpful way please have him contact the Foreign Mission Board about it.

The new church building for Mbeya is nearing completion (it's been in the mill for about five years!) and needless to say we are quite overjoyed. We will have the dedication services on November 24, just one week before we leave. Rev. Carlos Owens, now stationed at Kigoma, who had a big part in the beginning of this church several years ago, will come to preach the dedication sermon. Our replacement, Rev. and Mrs. David Whitson, will also be here and participate in the service so it will be a happy day for all of us.

We will be leaving Mbeya Dec. 2 and arriving in Little Rock at 3:30 p.m. Dec. 7. As we leave the work here, won't you join with us in prayer for David and Betty Ann Whitson as they take up the responsibilities here.

Please continue to pray for Dr. and Mrs. Walker who will shoulder an even

greater workload after January since Miss Joan Collins, the only nurse here, will leave for furlough in that month.

Every hospital bed is full at this writing and heavy out-patient clinics are held every morning except Saturday. How we long to see an adequate medical missionary staff located here to participate in this challenging work. For more on this see your October Royal Service magazine!

Our address in the States after Dec. 15 will be c-o Southern Baptist College, Walnut Ridge, Arkansas. We'll be anxious to hear from each one of you.—Clarence A. Allison, Mbeya, Tanganyika

### From the McCalmans

WE arrived in Brazil on September, 10 via ship from New Orleans. Except for two months delay in receiving the bulk of our baggage, the trip was pleasant.

We are well integrated into the work again. This means that I (Glynn) am preaching, traveling and counseling constantly. Sally teaches Mark and Clyde their school courses in English in the mornings and keeps house, washes, irons, cooks and loafs all afternoon. Later in the year Mark and Clyde will probably be in Brazilian school in the mornings but will continue the English courses with Sally in the afternoons.

Two new churches were organized in our field while we were in the states. Another, "Saint Peter's Baptist Church" (for the name of the community), will be organized tomorrow night. I shall leave early in the morning to travel by plane, burrow and foot to participate in that. Yet another church will be organized very soon.

During this month I shall be directing a Simultaneous Preaching Campaign which shall involve all of the churches of our convention. The profound dedication of our lay and student preachers continues to overwhelm and encourage us.

Glynn, Sally, Mark, Clyde & Dave McCalmans, Caixa Postal 163, Sao Lws—Maranhao—Brazil  
Calman

### President Kennedy

BROTHER Brooks Hays is quoted as saying that the late president, John F. Kennedy 'belonged to the soul of my church', and 'was reared in a fine christian family'.

Every christian was shocked and saddened by the murder of our president. Many who did not agree with his

political philosophy, nevertheless admired his spirit of tolerance, and goodwill toward all people, and his brilliance of intellect and personality.

It is probable too, that the president was, as brother Hays said, 'a practicing christian'. Certainly, the president, though a devout Catholic, was far more tolerant toward protestants, than the Catholic Church as a whole, for they regard all others as 'heretics'.

However, to say that our late president was 'reared in a fine christian home, calls for more than a charitable view of the facts. It is generally known that Mr. Joseph Kennedy, the president's father, amassed a large part of his vast fortune in the liquor business. It is very difficult to visualize a man dealing in a commodity as evil, deadly, and destructive as alcoholic beverages and at the same time maintaining a christian home-life for his family.

John F. Kennedy will be remembered in history as an illustrious and brilliant president who, though a Catholic, transcended the narrowness and bigotry of the Catholic Church to be a man of love for peace, and goodwill toward all denominations and peoples.

Walter H. Watts, Ft. Smith

### The Cover



*Winter Scene*

Out of the bosom of the air,  
Out of the cloud-folds of her garments shaken,  
Over the woodlands brown and bare,  
Over the harvest-fields forsaken,  
Silent and soft and slow  
Descends the snow

—Longfellow's "Snowflakes"

## White urges gifts to Oswald widow

DALLAS (BP)—The President of the Southern Baptist Convention called upon Baptists to demonstrate "the reality of their Christian faith and compassion" by contributing to help the family of the accused assassin of President John F. Kennedy. [*Arkansas Baptist Newsmagazine encouraged giving to Mrs. Oswald, as a Christian deed, in an editorial in its issue of Dec. 12*—ELM]

SBC President K. Owen White of Houston suggested that gifts to the widow and children of Lee Harvey Oswald "would be a wonderful opportunity to demonstrate the fact that our faith is warm-hearted and personal."

"Here is a young widow with two children, who comes from another land, in great need of warm Christian friendship and sympathetic understanding," he said.

White, pastor of First Church, of Houston, made the statements in an article published by the *Baptist Standard*, weekly newspaper of the Baptist General Convention of Texas.

In the same issue, *Baptist Standard* Editor E. S. James said that the Oswald family "not only must face life with a stigma they did not bring on themselves, but they must do it without many relatives or friends on whom they can depend for help.

"Baptists as a denomination are not making a plea in her behalf," said the editorial by James, "but the *Standard* joins the convention president in suggesting that we minister to this widow and children because they are creatures of God and stand in need of friends now."

Both White and James praised Americans for so quickly coming to the financial aid of the J. D. Tippit family, and urged Baptists not to forget the other Dallas widow who suffered tragedy and sorrow.

Funds for the family of Dallas Policeman J. D. Tippit, a Baptist who was killed supposedly by Oswald following the assassination of President Kennedy, have reached the \$400,000 mark and are expected to pass one-half million dollars.

## Foundation meeting open

THE executive director of the National Temperance League, Dr. Caradine R. Hooton, of Washington, D. C., will be the guest speaker at the fifth annual meeting of the Christian Civic Foundation of Arkansas, Inc., in Little Rock, Monday, Jan. 20.

The meeting will be held at First Methodist Church, 8th and Center, beginning with a luncheon at 12 noon, and will adjourn not later than 3 p.m., Dr. William

E. Brown, executive director of the CCF, has announced.

In addition to the members of the board of the Foundation, other interested persons are cordially invited, Dr. Brown said. Reservations for the luncheon, at \$1 per plate, should be made not later than Jan. 15, to the office of Dr. Brown, 333-34 Waldon Building, Little Rock.

The annual election of officers will be held at this meeting.

## Hospital opens wing

THE first patients were moved into the new \$1,200,000 addition to the surgical wing of the Arkansas Baptist Hospital Thursday of last week.

The two-story, 134-bed addition was added to the two-story surgical wing, which was built in 1958 and will accommodate mostly surgical patients.

The new rooms are private or semi-private with baths or half-baths. The interior decoration is primarily beige and aqua accented with turquoise, terra cotta and white, and with floral drapes and modernistic furnishings.

The hospital also has two laboratory construction projects underway, one of which will be a cardiopulmonary laboratory. These are expected to be completed early in 1964.

## BULLETIN

IMMANUEL Church, Little Rock, climaxed its Lottie Moon Offering Sunday night, reaching a total of \$20,012. This was \$12 above the goal the church had set for itself, Dr. W. O. Vaught Jr., pastor, reported. The previous record of the church for this annual offering for foreign missions was \$14,500, the total reached last year.

## Caudle is deacon

R. D. Caudle, of Fair Park Church, Russellville, was ordained a deacon Dec. 1. The pastor, Gaines Armstrong, led the questioning and brought the charge. Rev. Henry Davenport, pastor, First Church, Atkins, brought the message, and Rev. Carl Stone, pastor, Kelley Heights Church, Russellville, led the prayer of ordination.

## In the world of religion

.... A FULL-LENGTH motion picture on the life of Norman Vincent Peale of New York, prominent minister and author, has been completed in Hollywood. Produced by Frank Ross and entitled "One Man's Way," the 110-minute film is scheduled to be released in the spring by United Artists.

.... Israeli archaeologists, searching in the debris of the first-century bastion of Masada, near the Dead Sea, have found portions of an ancient leather scroll containing chapters 81-85 of the book of Psalms.

.... The distribution committee of the Bread for the World Campaign of the Evangelical Church in Germany and the German Evangelical Free Churches have allocated \$1,300,000 for forty-one aid projects in underdeveloped countries.

.... Brazil, the world's largest Roman Catholic country, with a population close to 80 million, has only about one-sixth of the number of priests it supposedly needs. Brazil has only 12,000 priests, when 70,000 are needed.

.... Five Roman Catholic and five Jewish observers were in attendance—for the first time on an official basis—at the sixth triennial General Assembly of the National Council of Churches in Philadelphia, Pa., Dec. 1-7.—The Survey Bulletin

# Watch that

## GIVE ME A SENSE OF HUMOR, LORD

Give me a mind that is not bored—  
That does not whimper, whine, or  
sigh;

And don't let me worry overmuch  
About this fussy thing called "I."  
Give me a sense of humor, Lord;  
Give me the grace to see a joke,  
To get some happiness from life,  
And pass it on to other folk.

—From "Humor Makes Us Human," by Wesley N. Haines in  
The Rotarian, August, 1957.



**A**BOUT the worst thing that can be said of one is, "He has no sense of humor."

The sense of humor is not something separate or distinct from the senses of hearing, sight, smell, touch, and taste. But it is far more real and down-to-earth than some nebulous "sixth sense."

We usually think of a person as having a good sense of humor if he is able to see the humorous in the every-day ups and downs of life. But ideas differ widely from person to person as to what's funny and why. And a person's mood is always a factor. One may laugh heartily at one moment at a crack that would not even rate a faint smile when he's in another mood or another situation.

There's a lot that your sense of humor can tell about you.

"Men show their characters in nothing more clearly than in what they think laughable," declared Goethe.

A good sense of humor often goes hand in hand with intelligence. Special studies at Purdue University and at Vassar are reported to indicate that a keen sense of humor shows a correspondingly keen intelligence.

Those who scored high on I.Q. tests also showed the greatest ability to see the humorous side of things. And students who achieved the highest scholastic marks had the greatest appreciation for the various types of humor. On the other hand, people who were less well endowed intellectually encountered the fewest things which they considered amusing.

## Mark of maturity

**A** WELL developed sense of humor, according to research at Yale, is likely to be the mark of the better adjusted person. The better adjusted a person is, the more readily he responds to the humor in jokes, cartoons and everyday situations, the survey indicated.

Findings at Michigan State University indicate that the ability to see humor in everyday situations provides a safety valve for the discharge of health-sapping tensions. It is further claimed that cultivating the habit of seeing the humorous side of things is an invaluable aid to promoting health, happiness and longevity.

So, you will do well to watch your sense of humor because of what it will do for your human relations and for your health and length of life.

Trying to be funny is a hazardous undertaking. There is always the calculated risk that your yarn will fall flat. And that's no way to win friends and influence people.

# sense of humor

By Erwin L. McDonald

## 'Tain't funny, McGehee!

MOLLY'S classic retort, "'Tain't funny McGehee!" often gets a bigger laugh than do her teammate Fibber's wisecracks. So much that is meant to be funny is not, that Molly's homely appraisal strikes a more or less universal chord in the hearts of her radio-television audiences.

Those of us with more or less captive audiences—preachers, teachers, writers, entertainers, etc.—must keep eternally on our toes lest we offend by miscalculations as to what is humor and miss the mark of worthy accomplishment.

Humor should be appropriate in its taste and its timing.

There are still many who seem to think that a story cannot possibly be both funny and clean. Needless to say, dirty or shady stories are never appropriate for Christians either to tell or to hear. Without being prudish or Milquetoastish, Christians can and should let it be known they do not relish such, when they are subjected to them.

Once when a high school senior, a brilliant young fellow, had used two or three shockingly obscene stories in a talk at a civic club meeting—with both parents present and swelling with pride—I waited to shake hands with him after the meeting and to speak a quiet word of protest.

"I liked your talk, except for your dirty stories," I told him.

The youth pressed my hand and thanked me sincerely. I hope this helped him. At least it let him know that not all who heard him approved.

Occasionally some of my friends express surprise that the *Arkansas Baptist Newsmagazine* which I edit should devote a full column each week to jokes and funny stories. How can this be justified in a religious journal? Frankly, this is our attempt at a positive approach toward weeding out obscene stories. Week after week we endeavor to show—through our avid use of scissors and paste pot, as we gather stories here and there—that stories can be funny and clean.

The result of a reader survey conducted for our paper several months ago proved that our readers like clean jokes. What feature or department do you think headed the list as the one the most of our readers turn to each week? That's right—the joke column!

One of the most encouraging reports to come to us from readers of our jokes was from a Sunday School teacher in a central Arkansas town. Newly employed as a clerk in a store, she found herself surrounded by clerks who tried to lighten the burdens of the day with frequent and salty yarns.

The new clerk listened restrainedly. But each time she would come back with a clean joke that

would roll her associates in the aisles.

After a few days one of the men of the store came to the new clerk, deeply impressed. "I have noticed that you don't tell dirty stories," he said.

"No," she replied. "I'm a Sunday School teacher over at First Baptist and I just can't tell dirty stories all week and teach the Bible on Sunday!"

The man praised her and declared that "we need more Sunday School teachers like that."

"But where do you get these stories that are so funny and yet clean?" he asked.

And, of course, this is why I've told you this story:

"Out of the Arkansas Baptist!" she replied.

## Watch that gibe

STORIES are not in good taste that poke fun at people who are afflicted. For example, a story about a one-eyed man won't be funny to a man with one eye—or to his friends and relatives.

I learned this the hard way. Soon after I became editor of the *Arkansas Baptist Newsmagazine* I received a letter from one of my young preacher friends.

"You do not realize it, I'm sure," he wrote, "but you are making fun of sick people in stories you tell."

He pointed out that he had heard me speak on three different occasions and that each time I had told stories the brunts of which were half-wits, people with low I.Q.'s or those mentally ill.

"Many of the people in your audiences have loved ones in one or more of these categories of affliction," he said, "and such stories as you have been telling are far from funny to them."

Needless to say, I thanked my friend for having opened my eyes and assured him I would be more careful with the selection of my stories.

Extra large or extra small people have "fun" poked at them about their size and they have to learn to be able to take it, but that does not mean they like it. "Half-pint," for example, is not at all flattering, whether it is bestowed upon a 75-pounder or a 275-pounder.

Large women, particularly, are likely to be sensitive about their stature. A pastor who had overlooked introducing a lady member of a special team working in his church for a week did not help matters by quipping, "But of course you could not overlook anybody as big as Mrs. \_\_\_\_\_."

In these days of racial strife, great care must be exercised in the use of stories that bear upon races and nationalities. But I for one am not ready to give up all the stories about the Irish, the Scots, the Italians, the Indians, or Negroes. Each story must

(Continued on page 17)



# The simple trust of a child

*"And anyone who has left brothers or sisters, father, mother, or children, land or houses for the sake of my name will be repaid many times over . . . ."*—Matthew 19:29 (NEB)

MRS. Robert A. Holifield's name on the Missionary Prayer Calendar, Christmas Day, touched off choice bits of remembering, at our house.

It was about a year ago, just days before the Holifields were to leave a responsive pastorate in another state for their assignment to a difficult mission field in Europe, that we had a visit with them in their home.

One incident shared with us from their preparation experiences lingers vividly in our minds.

They had not told their Beginner-age daughter, Jane, of their plans to go to Italy as missionaries. One afternoon, when she had just waked from her nap, her mother said to her: "Jane, would you like for us to move to Italy, away across the ocean, to tell little girls and boys over there about Jesus?"

Jane quickly responded: "Just let me get on my shoes, Mommie, and I'll be ready to go!"

What a boon to the Christian way of life it would be if all our hearts felt readiness to follow Christ's directions in carrying His message to others, with the simple trust of a little child!

It is a real privilege to pray for this missionary family of six—Robert, Flora, and their children, Mary, Nathan, Jane, and Martha. When they recognized God's call, then they immediately applied for and accepted appointment from the Foreign Mission Board, "put on their shoes," and left to invest their lives on another continent. There, by everyday living and gradually by word of mouth in the Italian language, they are communicating the story of Jesus to "those who have never before

heard an evangelical witness of God's provision for personal salvation."

Do you not agree that it adds much richness and color to each day's living to recall experiences with those missionaries who are your personal friends, as you follow the Call to Prayer for the ones listed? Here is one I treasure concerning Mrs. Charles Whitten and Mrs. James Foster.

While Mrs. Whitten, (Nella Dean Mitchell), and Mrs. Foster, (Zelma Van Osdell), were in the preparation time, each for her life's work, the three of us were together on the staff of a WMU summer camp. One Sunday, between camp groups, Nella Dean and Zelma found their way to morning services at the First Baptist Church of the city near which the camp was located. They were given a ride back by a couple who were week-end guests at a motel located about five miles from the camp.

In the course of their ride together, the girls learned that while the wife was a Christian and church member, the husband was not a professing Christian.

Later, that Sunday afternoon, the two girls walked from the camp back to the motel, visited the couple to express again appreciation for their kindness and to try to win the husband to Christ. He responded to the sincere witnessing efforts of the two young volunteers for foreign mission service, and accepted Christ as his Saviour.

Last spring Mrs. Whitten spoke several times on the program of our Arkansas WMU Convention. In the course of a brief visit with

her, I reminded her of the incident just related. Pleased that I had remembered, she modestly shared with me the sequel. The couple later moved to the city where they were spending that summer week-end. They joined the First Baptist Church there, and from the present pastor Mrs. Whitten learned, even on this last furlough, that the man is now a deacon in that church and one of its most valued members

In the light of such unreserved dedication, one is not surprised to know that Mrs. Charles Whitten, Mrs. James Foster, and their respective husbands and children, are among the most effective overseas witnesses we have, serving under our Foreign Mission Board appointment today.

Diminishing numbers of young people are surrendering to the divine call into the ministry, into the ever-widening areas of service on the mission fields, and into other fulltime, church-related vocations. Sometimes analysts of this current situation offer as one reason the high cost of unqualified dedication and the inadequate material remuneration.

But I ask you: will a spirit of balancing the cost against material gain and convenience of living produce the quality of laborers needed in Christ's vineyard?

Dr. Eddleman has one of his hypothetical characters in *Mandelbaum Gate* say: "I'm convinced that the sending of more of these compassionate, dedicated people to the undeveloped countries of the world would be the best kind of foreign-aid investment . . . ."

The whole matter is a challenge to Christian homemakers, for only as our homes produce them will we have such people to send as witnesses for Christ and ambassadors of good will for the United States of America. Let us each take stock of the atmosphere in her own home. Where is the emphasis: upon material things, or upon Christian dedication?

*Rosalind Street*

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

## Alexander Campbell: Opponent of missions

ALEXANDER Campbell's opposition to missions found a ready ear along the western frontier and



DR. SELPH

thereby gained for him a hearing for his "reformed" ideas among Baptists.

Mr. Campbell feared that missionary societies would dominate the church and destroy its autonomy. Those who opposed work with the Indians joined him. Some Baptists of the West felt that churches in the East who gave missionary funds would dominate church polity. Some argued that missionary funds collected were misappropriated, consumed by overhead expenses.

Alexander was born in Ireland and came to Washington County, Pa., about 1809. Here he joined his father, William Campbell, who had been pastor of a seceder church in Ireland. The elder Campbell led his church to withdraw from the Pennsylvania Synod and established "The Christian Association of Washington," 1809.

The Campbells thought church creeds too divisive. They sought to establish church union on biblical basis. To prevent their organization from becoming another religious sect they asked permission to join the Presbyterian Synod at Pittsburg, 1810. Admission was refused. The Synod thought their principles were destructive to the peace of the church. Thereupon the Christian Association organized a church at Brush Run, May, 1811. William Campbell was made elder, and Alexander licensed to preach. Four deacons were chosen.

Alexander was licensed to preach, Jan. 1, 1812. At the birth of his first child he faced the question of baptism. After some study he became convinced of be-

## Baptist beliefs

### ETERNAL LIFE

By HERSCHEL H. HOBBS

Past President, Southern Baptist Convention  
First Baptist Church, Oklahoma City, Oklahoma

IN the New Testament the word "eternal" translates the Greek word *aionios*, which means "age-



DR. HOBBS

lasting" or "age-abiding." It is translated "eternal" forty-two times (cf. Matt. 19:16; Jn. 3:15). But it is also rendered "everlasting" twenty-five times (cf. Matt. 18:8; Jn. 3:16).

Note John 3:15-16. Twice with *pro chronos* (before time) it is rendered "before the world began" (II Tim. 1:9; Titus 1:2b). Liter-

ally, "before time of ages." In Romans 16:25 *chronois aioniois* is rendered "since the world began." With the exception of Romans 1:20, Jude 6 (*aidios*, perpetual) and Ephesians 3:11, I Timothy 1:17 (*aion*, age), "eternal" and "everlasting" render *aionios* (age-lasting).

liever's baptism. He, his wife, who was a Presbyterian, his father and family, seven in all, were immersed by a Baptist preacher. Some members of his church withdrew because of this.

From the beginning Mr. Campbell taught immersion as the mode of baptism, but he differed with Baptists as to subjects for baptism. He taught that baptism was the first formal act of comprehensive obedience of faith, and denied that a man must be regenerated prior to this first act. He reasoned that if baptism was the first formal act of obedient faith and one was regenerated before this act then one would be regenerated without faith. Baptists taught that a candidate should experience regeneration before baptism. They debated loud and long over the point.

Many Baptist leaders saw his error and denounced Campbell; others embraced his doctrines, and by the latter part of the 1820's Baptist churches and associations were torn asunder by the teachings of the self-styled "reformer."

ally, "before time of ages." In Romans 16:25 *chronois aioniois* is rendered "since the world began." With the exception of Romans 1:20, Jude 6 (*aidios*, perpetual) and Ephesians 3:11, I Timothy 1:17 (*aion*, age), "eternal" and "everlasting" render *aionios* (age-lasting).

"Eternal life" does not refer simply to age-abiding existence. It refers to a life of personal knowledge of and fellowship with God in Christ (Jn. 17:3). It is a state of being which begins the moment one believes in Christ (Jn. 3:36; 5:24; 6:47), and continues thereafter without end (Jn. 3:16). It is a gift of God's grace (Rom. 6:23) whereby the believer attains unto the righteousness of God in Christ (Rom. 5:21). The one having this life shall not come into judgment (Jn 5:24). This life is a matter of faith not of works (Jn. 6:40, 47).

Of interest is the fact that this word (*aionios*) is used eight times to refer to damnation (Mk. 3:29), judgment (Heb. 6:2), fire (Matt. 18:8; 25:41; Jude 7), punishment (Matt. 25:46), and destruction (II Thess. 1:9). Thus the same word which describes the "life" enjoyed by the Christian is used to depict the punishment of the non-Christian. Many who believe in eternal life do not believe in eternal punishment. Such is wishful thinking. If there is no such thing as eternal punishment, there is also no such thing as eternal life. Or else words mean nothing.

The truth is that the New Testament teaches both. God has done all that He can to give you eternal life. If you reject His overture of grace, there is nothing left for you but eternal punishment. The decision is not God's but yours.

# CARE

CARE, share, and prayer are the key words for American Christians in 1964, Dr. Ralph A. Phelps, Jr., president of Ouachita College, said last week in an address before the Greater Little Rock Ministerial Association, at the Marion Hotel.

"If the church is to be anything except a pathetic, pietistic backwater in a world afire with social change and political revolution, she must be aware of the great issues that confront her and must follow a strategy other than that of trying to decide which course will offend the fewest people," Dr. Phelps said.

"We ministers must give less thought to status, security, and popularity and devote more attention to Christ-likeness," he continued. "We need to offer prophetic utterances rather than pander to the age-old cry, 'Prophecy unto us smooth sayings.'

"But if we choose the way of the prophet, we had better be ready to suffer the fate of the prophet," he warned.

Speaking on the topic, "Taking Inventory," Dr. Phelps listed as assets for the American nation:

## Unparalleled prosperity

Material prosperity unparalleled in the history of the world; the highest level of technological achievement in history; sufficient military power to restrain any enemy from attack; the best-educated nation in history; and religious prosperity in a system which protects religious liberty.

He pointed out that the United States government collected \$106 billion in taxes for the fiscal year of 1963, "the largest amount ever collected by any country in history."

# SHARE

As examples of technological achievement, he mentioned the B-58 bomber which flew from Los Angeles to New York and back in 4 hours and 42 minutes; the telstar weather satellites; electronic computers; and the "Hummingbird" jet which takes off vertically and can fly sideways.

On the subject of military might, Dr. Phelps said that we now have enough thermonuclear weapons stockpiled to destroy the world twice. One B-52 plane or one atomic submarine now carries more destructive power than all bombs dropped in World War II, including the atomic bombs dropped on the Japanese cities, he said.

The United States has the best system of free public education and the highest literacy level in the world, with five times as many going to college as in the next closest nation, he said.

Today 63.4 percent of the American people are church members and 42 Protestant denominations gave a total of \$2,799,000,000 to their churches in 1962, he reported.

# PRAYER

## Formidable liabilities

Under "liabilities," Phelps listed poverty; the population explosion; refugees; immaturity of many emerging nations; race problems in the United States; and disintegrating moral standards.

He described the nation's race problem as "our number one social and spiritual problem."

"How much closer are we to a solution of the race problem at the end of 1963 than we were at the beginning?" he asked. "How much have we ministers done to improve the situation? Are we a part of the solution or a part of the problem?"

# North Little Rock Dedication



W. A. HARRELL, secretary of the architecture department of the Sunday School Board, Nashville, Tenn., will speak at the dedication of the new and remodelled buildings of First Church, North Little Rock. The ceremony is scheduled for 2 p.m. Jan. 12. The public is invited.

Organized in 1889, it is the oldest Baptist church in the city. First Church will celebrate its 75th anniversary this year.

Cost of remodelling and new building was \$152,000. All new furnishings have been installed at a cost of approximately \$25,000. The new building is an office area, housing the general secretary, education director, pastor's secretary and pastor's study. A new nursery area has been provided with modern equipment including a kitchen unit, sanitary set and rest rooms.

The entire building has central heat and air conditioning.

The project started in May of 1963 and was finished in December. The architecture department of the Sunday School Board drew the floor plans. Sparks and Blackwood, local architects, did the plans and blue prints. The building committee is composed of Roy Halbert, chairman, Mrs. O. R. Hurn, Miss Hattie Ann Kelso, C. B. Thompson, Jr., Bob Moore, William Wright and W. D. Todd.

Many of the furnishings were given as memorials by the members and friends of the church.

Rev. J. C. Myers, the pastor, has been with the church since Oct. 1, 1960.

## Real Christmas spirit

INTERMEDIATES of Toltec Church, Scott, have been commended by their teacher, Mrs. W. Z. Bungardner, for their "love and generosity" during the Christmas season.

The young people voted not to exchange gifts this year. Instead each brought a gift for a child to their annual party. The gifts were delivered to the Arkansas Children's Hospital in Little Rock.

To top it off, the Intermediates voted \$5 from their \$7 treasury to the Lottie Moon Christmas offering.

## Minister's tax booklet

DALLAS, Texas—The Southern Baptist Annuity Board again will provide to ordained ministers an income tax guide to help in filling out their 1963 income tax returns.

R. Alton Reed, executive secretary of the Annuity Board, said the booklet will be mailed free of charge on a first-come, first-serve basis to any Baptist minister who writes for one.

Ministers should address their request to: Income Tax Booklet, Annuity Board, SBC, 511 North Akard, Dallas, Texas, 75201, Reed said.

DR. THOMAS L. Harris, of 2200 Main Street, North Little Rock, recently completed a year of service as interim pastor for Grace Church, North Little Rock, turning the work over to the new pastor, Rev. R. E. Fowler.

## W. E. Roberts dies

REV. WILLIS Egbert Roberts, 90, of North Little Rock, a Baptist minister for 38 years until his retirement in 1931, died Dec. 26 at a Little Rock hospital.

A native of Brownsville, Tenn., Mr. Roberts lived most of his life in Faulkner county. He moved to Old Austin (Lonoke county) in 1933, where he lived for 12 years and then lived in North Little Rock for 13 years.

Ordained at the age of 20, Mr. Roberts held pastorates at Second Church, Conway, Cadron Ridge, Zion Hill, El Paso, Happy Hollow and Smyrna. He also served as missionary of Faulkner County Association.

He is survived by his wife, Mrs. Lizzie Robinson Roberts; three sons, Wylie J. Roberts of Conway, Vestal A. Roberts of Colton, Calif., and Lawson E. Roberts of Little Rock; a stepson, Eulis Turnbull of Monroe, La.; three daughters, Mrs. Myrtle Huddleston of Cabot, and Mrs. Lula Dunn and Mrs. Elminia Flack both of Little Rock; a stepdaughter, Mrs. Ida Frazier of North Little Rock; and a brother, Dave Roberts of Rockdale, Tex.

## Price is commended

THE board of trustees of Arkansas Baptist Children's Home, Ed Thrash, president, took recognition in its December meeting of the excellent leadership of J. R. Price, superintendent, for his first year of work with the Home.

This year has seen the Home advance to a multiple-service institution. The staff has been enlarged to include a social worker and an assistant superintendent. A license has been received from the State Department of Public Welfare. Regular communication to the people out in the state has been started through the publication of "Current Events".—Reporter

## Dr. Jones succumbs

DR. EDWARD JONES BYRD, 88, of Camden, a physician and surgeon and former state senator, died Dec. 25 at Camden.

He was a deacon in First Church, Camden.

Survivors include his wife, Mrs. Elinor Futrell Byrd; a son, Dr. E. H. Byrd of Louisiana; four daughters, Mrs. Clarice McElvaney, Mrs. Virginia Whiteside and Mrs. Mary Lou Lilly, all of Little Rock, and Mrs. Josephine Peppe of Camden; a stepson James E. Justiss of Forrest City; a brother, Bruce Byrd of El Dorado; two sisters, Mrs. B. F. Stringfellow of El Dorado, and Mrs. J. H. Morrison of Camden.

WEST SIDE Church, Little Rock, recently voted to sell first mortgage real estate bonds in the amount of \$12,000 to construct an educational unit.

### Pastoral changes

HICKORY GROVE Church has called Rev. Eugene May as pastor. Mr. May is a sophomore at Ouachita College.

Matthews Memorial Church has called Dennis Ackland as music and youth worker. A native of Conway, Mr. Ackland attended Ouachita College and East Texas Baptist College, Marshall, Tex. He has worked with the South Highland Church in Little Rock and comes from First Church, Daingerfield, Tex.

Rev. John Robbins Jr. has resigned as pastor of Oakland Church to accept the pastorate of Ebenezer Church near Warren.

Dollarway Church has called Rev. Robert C. Creed, pastor of Kelso Church, Rogers. A native of Bradley county, he attended Ouachita College and New Orleans Seminary. He is past president of the Arkansas alumni of New Orleans Seminary. (CB)

NASHVILLE—Calvary Church, Corn- ing, was among 59 churches registering libraries in October with the church library department of the Baptist Sun- day School Board, Nashville.

Sedric D. Wesson is pastor of the church, and Violet M. Vines is librarian.



Rev. and Mrs. J. P. Emery

ALTHOUGH they are officially re- tired, Rev. and Mrs. J. P. Emery, of Story, keep an active interest in Arkansas Baptist affairs. They are among the most avid readers each week of the Arkansas Baptist Newsmagazine.

Mr. Emery was born near Coal Hill on March 31, 1878, and was ordained to preach on August 2, 1903, at Refuge Church, Story, where he was to pastor for 30 years. He served as associational missionary for Buckville Association 1919-20. He retired 10 years ago from the pastorate at Amity.

Still active, he preaches frequently and has been in great demand for funerals.

Mr. Emery received his education at Mt. Ida Academy and attended South- western Seminary one year.

## Charleston Church open house



Left to right . . . Cecil M. Staton, pastor; Nolen Renfrow, chairman; Everett Neighbors, Bonner Weir, Calvin Mahan, Milus Bullington and Dr. Whitlow

FIRST Church, Charleston held open house at its new parsonage in the Mc- Connell addition, Dec. 15. Dr. S. A. Whitlow, executive secretary of the State Convention, spoke at morning and evening services of the church.

A dedicational service, led by Pastor Cecil M. Staton, was held on the front lawn of the parsonage, at 2 p.m.

The Building committee was composed of Nolen Renfrow, chairman; Milus Bul- lington, Calvin Mahan, Bonner Weir, and Everett Neighbors. The three-bed-room home was constructed and the old par- sonage converted into Sunday School space, at a total cost of \$25,000.

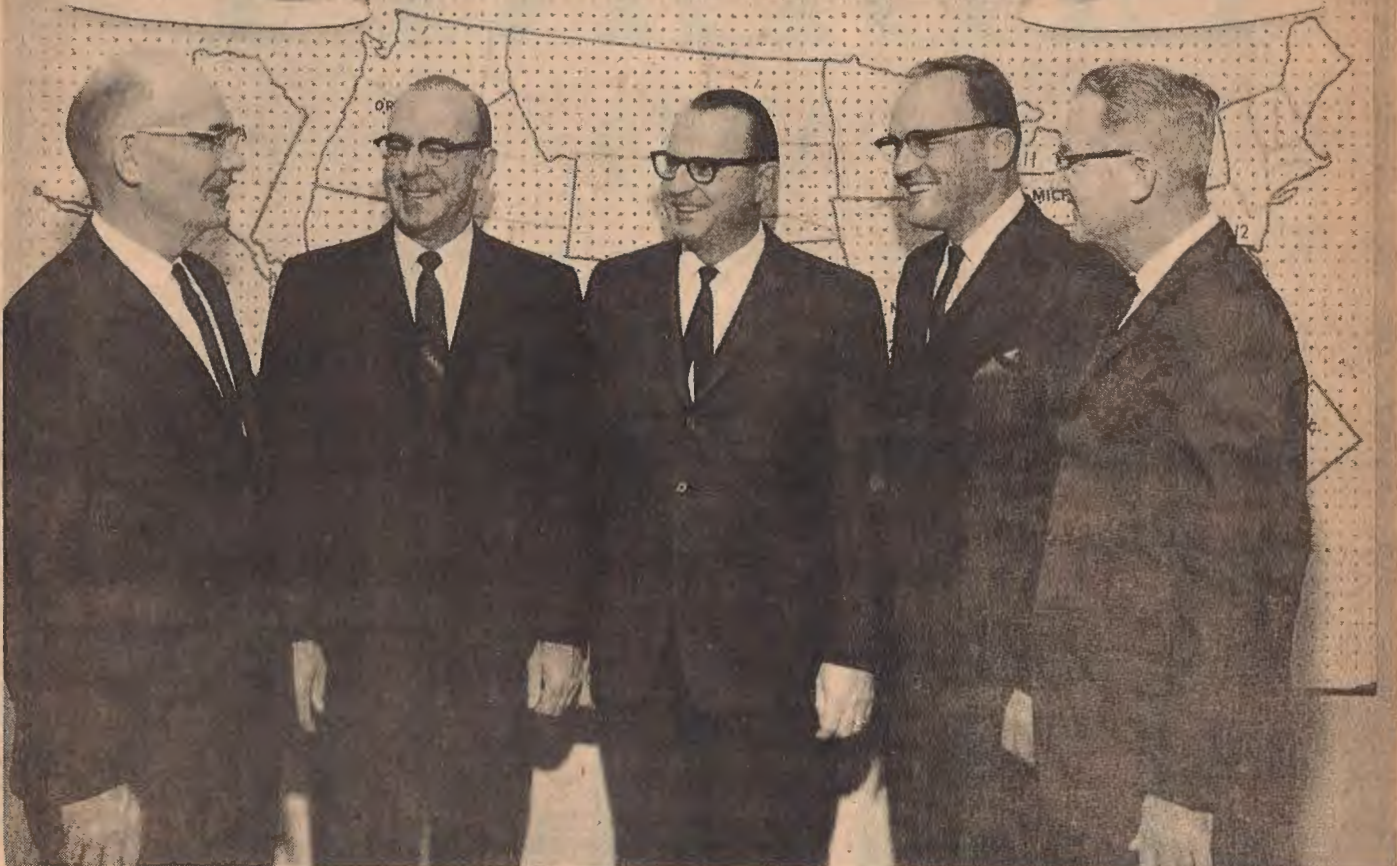
The new home is totally electric with central heating and air conditioning. It includes 1,876 square feet of floor space and a two-car garage.



FIRST CHURCH, Leslie, recently installed an air conditioning and central heating system at an approximate cost of \$3,000. Serving on the committee (left to right) were Guy Mabrey, Leon Jennings, Bart Massey, J. W. Treece, chairman, Lex Treece, Roy Mabrey and Virgil Blair. Other improvements during the year included the installation of draperies by Marie Blair, chairman, Hazel Mabrey, Lucy Mabrey and Zetta Massey. Roy Mabrey did most of the work himself in redecorating the basement of the church. Mrs. Jo Treece and her Training Union redecorated the Beginner Department. The church redecorated the pastor's home at a cost of more than \$1,000. Rev. Homer Allred is pastor.

# 10,000,000 by 1970

## Sunday School Enrolment Goal



Left to right: Sullivan, Whitlow, Elliff, Hatfield, Washburn

NASHVILLE—Pledging Arkansas' support in the campaign to enroll 10,000,000 persons in Sunday School by 1970 are Dr. S. A. Whitlow, state executive secretary; Rev. J. T. Elliff, state director of the division of religious education; and Rev. Lawson Hatfield, state Sunday School secretary. They are shown in the accompanying picture with Dr. James L. Sullivan, executive secretary-treasurer of the Baptist Sunday School Board, Nashville, and Dr. A. V. Washburn, secretary of the Board's Sunday School department.

The emphasis on 10,000,000 enrolled in Sunday School received major attention at the annual meeting of state Sunday School secretaries, held recently at the Board. The first phase of the six-year emphasis will be launched in 1964-5, with a program emphasis on "Helping Churches to Fulfill Their Mission through worship as undergirded by Bible Study and outreach.

State Sunday School secretaries and the Board's Sunday School department staff will meet in Seattle March 3-6. They will make final plans on annual enrollment gains by states through 1970.—BSSB Photo

### Lipfords settled

REV. AND MRS. H. L. Lipford are now settled in their new home at Rural Route 1, Box 565, Mabelvale, and may be reached by telephone at VI 7-3438. Mr. Lipford, who retired recently as pastor of First Church, Cabot, is available for pulpit supply, interim pastor or evangelist for revivals.

### Adds church library

FIRST Church, Cash, Ark., was among 42 churches registering libraries in November with the church library department of the Baptist Sunday School Board, Nashville. J. Bob Woodiel is pastor of the church, and Mrs. Blanche Woodiel is librarian.

### Revivals

LAMAR Church, Dec. 13-15; Rev. Walter K. Ayers, evangelist; Henry Don Fletcher, song director; Sandra Edmonson, pianist; 8 decisions, 1 for baptism, 7 by letter; 1 rededication;

Milton Edmonson, pastor.

LEONARD STREET Church, Hot Springs; Dec. 1-15; Alfred Duncan, pastor, evangelist; Herbert "Red" Johnson, song leader; 8 baptisms, 2 by letter.

### New Arkansas Baptist subscribers

Church	Pastor	Association
New Budget:		
First, Yorktown	Ledell Bailey	Harmony
New Budget after free trial:		
Calvary, El Dorado	Harold A. Wilson	Liberty
Ironton, Little Rock	Edward Edmondson	Pulaski Co.

# LIBERTY AND LIGHT IN CHRIST

PROGRAM FEATURES FOR THE TWO CONFERENCES: Bible Study, Missionary Testimonies and Reports, Age-group and Leadership Conferences, Dynamic Messages, Inspiring Music, International Lawn Party, Christian Fellowship, Refreshing Recreation

SPECIAL AT RIDGECREST: Missionary Appointment Service, Thursday night, June 18; Foreign Mission Board meeting, June 18-19

FOR RESERVATIONS WRITE: Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina • Mr. E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico

## ***FOREIGN MISSIONS CONFERENCES***

RIDGECREST • June 18-24

GLORIETA • August 13-19

# THE BAPTIST JUBILEE

THE year 1964 climaxes the six-year emphasis of Southern Baptists and six other Baptist groups of North America and commemorates 150 years (1814-1964) of nationally organized Baptist life in America. For it was on May 18, 1814, that 33 delegates from 11 states and the District of Columbia, meeting in Philadelphia, organized the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions.



Already for five years, five annual emphases have been observed by all these groups, and especially by the Southern Baptist Convention as follows:

- 1959—Cooperative Witness
- 1960—Teaching and Training
- 1961—Stewardship and Enlistment
- 1962—Church Extension
- 1963—World Missions
- 1964—Third Jubilee Year

The Baptist Jubilee Advance, you will recall, had its beginnings with the appointment of a Committee on World Evangelization during the 1954 meeting of the Southern Baptist Convention. In 1955 this committee brought a report to the Convention in session in Miami, calling for a conference "with representatives of every Baptist convention in North America, looking toward a five-year program of advance which will culminate in 1964, the date of the 150th anniversary of the organization of Baptist work on a national level in the United States and North America."

The Baptist groups participating in the Baptist Jubilee Advance are the American Baptist Convention, the Baptist Federation of Canada, the National Baptist Convention of America, the National Baptist Convention, U.S.A., Inc., the North American Baptist General Conference, the Seventh Day Baptist General Conference, and the Southern Baptist Convention.

We are, therefore, just bringing to a close a great emphasis on world missions under the designation of "1963—World Missions Year."

Under Dr. Porter Routh's leadership, the Southern Baptist Convention seeks through an extensive program of evangelism to glorify God in a way commensurate with the significant beginnings of the convention organized in Philadelphia in 1814.

Immediately following meetings in Atlantic City of the American Baptist Convention and the Southern Baptist Convention, three days (May 19-22) will be given to a joint jubilee celebration of all the co-operating Baptist bodies of North America.

Be sure now to plan to attend this very important meeting and make your hotel reservations soon. Pastors, encourage your members to attend this meeting and enter into the experiences of 150 years of Baptist history and achievement.—*Foreign Missions Bulletin*



## Brotherhood

### Practical procedures

PROPER and practical procedures in Brotherhood organization and work make possible the preservation of Brotherhood ideals. Such procedures also enable men and challenge men to keep their Brotherhood in the position where it can be, and can continue to be, a potent factor in building their church into a greater church with a more effective program and a greater outreach.



MR. TULL

For a better Brotherhood in 1964, heed the following:

1. Study the **Brotherhood Guidebook**. It is the road-map for a good Brotherhood. Then use the Guidebook as a manual to keep your Brotherhood going, and going in the right direction

2. Organize your Brotherhood completely, and maintain the organization throughout the year. Put men in places where they can serve best; and give them the training they need to enable them to have an enlarged vision of their work and to grow in ability and to become increasingly more effective

3. Hold your **Planning Committee meetings each month**. Do long-range planning for twelve months in advance, and detailed planning for three months ahead.

4. Plan a balanced program of work for the Brotherhood, a program that will provide opportunities for the men to serve between Brotherhood meetings. A balanced program is a program made up of activities which are planned (and assigned) in each area of Brotherhood work: Christian Witnessing, Personal Stewardship, World Missions, and Royal Ambassadors

5. Have good Brotherhood meetings, carefully planned and tied in with the Brotherhood work program. Use the Brotherhood Handbook and its suggestions to help you in your program preparation, along with the Brotherhood Journal and other basic program materials

6. Follow your pastor. He is the chief officer of the Brotherhood. Lead the Brotherhood to become a group of first-class assistant pastors, helping your pastor to carry his tremendous load of responsibility and work

7. Keep your Brotherhood spiritual! This is a fundamental necessity. Many Brotherhoods fail right at this point. Remember that a Brotherhood is a group of spiritually-minded men engaged in a spiritual work, and following the Holy Spirit as He leads.

May God help you to help your Brotherhood to be all that it can be and to do all it can do during the new year

# STATE YOUTH CONVENTION

## Theme Christian life in action

March 27, 1964

Immanuel Church, Little Rock

Morning Session

10:00—Song Service

Choir, Second Baptist Church, El Dorado, Arkansas

10:20—"Christian Life in Action"—Four college students

In Witnessing

In Education

In Proclamation

In Ministry

10:40—Sword Drill

11:00—Youth Choir, First Baptist Church, West Memphis

11:15—Message: "Doers of the Word"—Dr. Chester Swor

11:50—Lunch

Afternoon Session

2:00—Song Service and Devotional (Robert Smith—Chalk Talk)

2:20—Message: "What If . . .?"—Dr. Chester Swor

2:50-4:00—Conferences for Intermediates

(10 separate Intermediates with 10 Intermediates speaking for 6 or 7 minutes in each conference)

"The Ten Commandments in the Christian Life"

1. Christ Above All

6. Heart Murder

2. Modern Day Idols

7. Everyday Purity

3. Mind your Mouth and Manners

8. Steel or Steal?

4. Holy Day or Holiday?

9. The Whole Truth

5. Living with Parents

10. To Each His Own

(Needed: 100 Intermediates to speak on these subjects. Send names and addresses immediately.)

2:50-4:00—Young People's Elimination Tournament

Night Session

6:00—Worship

6:20—Speakers Tournament Finals

6:55—Song-Special-Report of Judges

7:10—Mission Rally and Decision Service; Dr. Baker James Cauthen, Foreign Mission Board

8:00—Adjourn

Ralph W. Davis—Secretary

### Missions-Evangelism

#### What are your mission goals?

WHAT ARE your mission objectives for 1964? Anything new in your program for the New Year? Now is a good time to make a "new thrust" in your associational and church mission emphasis. Don't get in a rut that seems to lead nowhere.



DR. CALDWELL

Perhaps some new sites should be purchased. Do you have committees to locate these sites? Do you have plans to finance the purchase of them?

Has your church been thinking of starting a mission? Why not get that local mission committee moving and actually do what you have been talking about?

Does your church want to become self-supporting? Have you really talked and prayed about ways of strengthening your church? Does your church want "a pledge" from mission funds, but unwilling to individually pledge themselves? Why not resolve that this year you will become self-supporting?

Brother Missionary, do you have some mission objectives? Have you made bare your heart to your association board about the needs in the association?

What can we do to help?—C. W. Caldwell, Superintendent of Missions

**The preacher poet**

#### *A vain effort*

Matt. 12:43-45

Just to cure a dire pollution  
One will make a resolution  
Short a bit of revolution,  
Not a grounded institution  
But a sort of substitution  
Sure to break his constitution.  
Better make no vow at all  
Than let oneself in for a fall.

—W. B. O'Neal

be considered carefully to be sure it does not "make fun of" any person.

The sort of nationality story I like and which I do not feel reflects unfavorably upon anybody is that about the Scot and his letter to the editor of the *London Times*. "If you don't quit having so much to say about us Scots being stingy," wrote Sandy MacGregor, "I'm going to stop borrowing your paper!"

### Sarcasm dangerous

HE type of humor must be watched. Sarcasm is especially dangerous. For one reason, it seems to come so spontaneously, especially if you are nursing resentment toward someone. The typical example here of what not to use is the story of the woman who said to her neighbor: "That's a darling new dress you are wearing. It's too bad they didn't have your size!"

Preachers especially need to be careful in the use of humor. The Bible says there is a time for all things. But surely 11 a.m. Sunday in the sanctuary is neither the time nor the place for an after-dinner speech. There is much to indicate that American congregations are being Bob Hope-ed to death from the pulpits. Preachers who strive to be funny seldom achieve their goals.

Wit may be the spice of life, but a little spice goes a long way—in a cake or in a sermon.

Let me close with 14 timely tips from *The Complete Toastmaster* (by Herbert V. Prochnow, Prentice-Hall, Inc., 1960, pp.4-5) on the use of humor in public speaking:

1. Every humorous story or epigram you use should be closely related to your remarks. The story or quip must be pertinent.

2. Do not try to be humorous just to be humorous, unless you are a paid comedian. Even paid comedians

find this difficult. [Preachers are paid, but not to be comedians.—ELM]

5. Do not tell stories that injure persons or make fun of serious afflictions. A person in your audience who has lost an eye does not think stories about persons with one eye are funny. However, near-sightedness or far-sightedness are so common one can make light of them.

3. Never laugh at and applaud your own story. It is either funny or it isn't. Let the audience decide.

4. Unless you are exceptionally able, avoid dialects in stories.

6. The length of a story is not too significant. A long story with a minor point or very little laughter is probably not worth telling. On the other hand, a short epigram must be perfectly clear and understandable if it is to make its point.

7. Stories are best if they are related to subjects with which the members of the audience are familiar.

8. Be sure you speak clearly. If any words are lost to the audience they may miss the whole point of the story.

9. If the story fails to bring the response you expected, do not repeat it or try to explain it. This could be more humorous than the story!

10. An audience often likes the speaker to tell a story on himself.

11. If your story or epigram is well received, don't repeat the line that brought the laugh. Once is enough.

12. If you can tell stories in which you use the names of living persons who are known to the audience you will often have a better response.

13. The climax of a story should come right at the end. No other secondary points or words should follow the major point or climax.

14. Almost everyone likes a humorous story or illustration. People also like stories which touch the heart and inspire.

## The Bookshelf

**John Doe, Disciple**, by Peter Marshall, McGraw-Hill, 1963, \$4.50

In this book, edited and with introductions by Catherine Marshall, the reader will find all the force and emotion and narrative skill that endeared Dr. Marshall to a million or more readers. From more than 600 sermons, Catherine Marshall has carefully chosen and edited this new book to recreate once more the soaring beauty of her husband's thought and expression.

**A Relevant Salvation**, by Reginald E. O. White, Erdmans, 1963, \$2.25

Tested in the pulpit of one of today's congregations, the preaching here presented is at once prophetic, moving, and relevant to the mood and temper of today's world.

The author is a Baptist. He was born in Britain in 1914 and has been a pastor of churches in Wales, Scotland, and presently in England. He is tutored in Greek New Testament in the

Scottish Baptist Theological College, Glasgow.

**When Jesus Came**, by Handel H. Brown, Erdmans, 1963, \$3

"What is Christmas made of?" asks the author. In his answer he shows how it is made up of God's dealings with a virgin, a carpenter, simple shepherds, blood-thirsty kings, and mysterious magi from the East.

**The Voice of the Cross**, by Marcus Loane, Zondervan, 1963, \$2.50

Reverent meditation, careful delineation of the surrounding circumstances, and conciseness of expression are featured in these brief studies of the words from the cross. Resisting any attempt to indulge in imaginative interpretations, the author seeks to make each utterance live afresh by regard to the background supplied in the gospel narrative.

**Simple Studies in Ephesians**, by Charles B. Cunningham, Baker Book House,

Another in the one dollar sermon

library series of Baker Book House, this will be of particular interest to Southern Baptists, as we are studying Ephesians.

### HOSPITAL INSURANCE FOR NON-DRINKERS!

Special reduced rates for those people who do not drink.

New policy gives one months FREE hospital insurance each year.

Stop paying the same rates as the drinker! He is sick and hurt more than you, and is keeping your rates high.

Complete information on the amazing new NON-DRINKERS policy will be sent to you. FREE and WITHOUT OBLIGATION.

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... Send your name, address and year of birth to: Central Security Life Insurance Co., Dept. AB-22, 1418 West Rosedale, Fort Worth 4, Texas.

# What we believe about God

By Dr. Frank Staggs  
NEW ORLEANS SEMINARY

BIBLICAL writers think of God in personal terms, as one who speaks, judges, saves, loves, commands, comforts, rejoices, shows displeasure, forgives, and gives. Person may not be an adequate term or category for God, but it is the highest known to man and is biblical. Never do biblical writers think of God as something abstract or impersonal, as the "unmoved mover" or "first cause." God is addressed, as a person is addressed.

To think of God in personal terms is sometimes called "anthropomorphism," i.e., ascribing to God the form of man. For two reasons the Christian must continue to so think of God, despite the charge. One is that man cannot escape from the thought patterns and language of man. Man is *anthropos* (Greek for man); and, therefore, his language will be anthropomorphic, man-like. The other reason is that, in biblical teaching, God is more like man than anything else known to man, for God made man in his own likeness. It is as a free, moral agent, consciously so and responsible, that man is made in the likeness of God.

## Knowing God

As personal, God is one to meet and know, to trust and love, to enjoy and serve. God is knowable to us. Jesus taught that eternal life consists of knowing God (John 17:3). This saving knowledge is not the knowledge one has of a fact or thing. It is acquaintance with a person. When a person knows a person, it is a different kind of relationship than when a person knows a thing. To know a thing is to know an *object*, but the object does not know the person by whom it is known. To know a person is to know another *subject*. The subject is another knowing self. The knowledge of God is knowledge between two subjects or persons. Each knows and is known. (Gal. 4:9)

God is known through what he does. Not only did he create the world, but he so acts within history as to make himself known, as when He delivered the Israelites from Egypt. The supreme event in which he has made himself known is that in which the Word became flesh and dwelt among us. Since God is personal, his supreme self revelation is in a person, Jesus Christ.

God, as personal, may be known, but he does not require to be "proven". Biblical writers never try to prove the existence of God. He is not known as the conclusion to an argument or a deduction from logic. God is known as a person encountered. He comes to us demanding obedience and as one to be worshipped, not as a proposition to be proven or explained. We explain nature but we understand persons. We cannot explain any person; and surely we cannot and need not explain God. The Bible is concerned that we know and understand him. This takes place in a relationship of trust and love.

## The oneness of God

God is one (Deut. 6:4ff.; Mark 12:29). He is not many, nor three, nor two, but one. Monotheism rules both Old and

New Testaments. This is one God, known to us as Father, Son, and Holy Spirit. The New Testament makes no room for "tritheism." The term trinity represents a serious attempt to understand the New Testament, but it is well to remember that the term "trinity" does not appear in the Bible; it does not speak of "three persons of the trinity." This is the language of tradition and not of the Bible. God is known as Father, Son, and Holy Spirit, but he is not divided up into three, either in person or in time. "God is one" (I Tim. 2:5), and it is he who came in Jesus Christ. Christ is not another God, but the God of Abraham. It is he who comes as the Holy Spirit. Jesus Christ is God present uniquely and supremely in a human life, the Word made flesh (John 1:14). The Holy Spirit is the same God, present to us any time, anywhere. (Two lessons follow on Jesus and the Holy Spirit).

## Otherness and relatedness

God is both "another" and one related to us. He is "transcendent" and "immanent". That is to say, God is another than anything or anyone else; yet he is related to his creation. Pantheism holds that God is everything and everything is God. The Bible rules out this. God was in the beginning, before anything else was. God is; all else becomes. God is other than anything or anyone else. Humanism holds that God is simply the highest quality or attainment of humanity. This is foreign to the Bible. Although God is met where man meets man, as when a cup of cold water is given in the name of Christ (Matt. 25:31-46), God is *other* than the persons in whom we meet him.

God is immanent or present in the world and in history. Deism would relegate God to the remotest distance, but the Bible knows him as near, as near as breathing. Gnosticism held that God as spirit could not be related to matter, which is considered evil. The Bible holds that God is related to it as its creator and sustainer. (Col. 1:16f). More than that, God is so related to the world that the Word could become flesh and dwell among us. (John 1:1, 14). God is distinguishable from all that he has made, never to be confused with anything or anyone else. At the same time, God is related, so bound up with his people that what is done to them is done to him (Matt. 25:31-46; Acts 9:4; I John 4:20).

## God is love

God is love (I John 4:8), but he is more. Love is not God. The love which God is, is not an emotion so much as a disposition in God to relate himself to man for man's good, whatever the cost. What is meant by saying that God is love is best understood by observing Jesus Christ in his self-denial and self-giving. God is as we see him in Jesus Christ (John 14:9). God's love is holy and righteous. It is not indulgence; it is the creative love which redeems whatever the judgement required.

## SELF-PROPELLED

BY J. I. COSSEY

In this country one of the most useful farm machines is the self propelled combine. It moves through the field under the power of it's own motor and carries another motor that operates the combine. One man operates the combine that mows the beans, threshes, and empties them into the bin and finally into the trailer that transfers them to the market. All of this is done by automatic machinery built into the combine. When God is permitted to enter the human brain, his self-propelled central system operates perfectly. When God is given the right of way in our brain he will become the guiding force in our lives. Even though God has created us and saved us, he cannot become the guiding power in our lives against our wills. We cannot fail in God's plan for our lives if we are in complete partnership with him. When we are dedicated to God, we are dedicated to a power that cannot fail. Emile Coue was talking about an inside potential when he said, "Day by day in every way I'm getting better and better." Our daily slogan should be for a closer walk with God. When we let God's great dynamic force operate within our dynamic force, good fortune will come to us. Some one has well said, "Whatever you conceive, and believe, you can achieve." I believe any dedicated Christian can do whatever he makes up his mind to do. If he has failure thoughts about his church work, he will fail. If he has thoughts of spiritual prosperity about his church, he will enjoy happy results. Our brain is our self-propelled motor that controls our destiny. We must keep our brain in close contact with God who is the final force for our lives.

We will reach that dreamed of good fortune by self-mastery and complete dedication. Let me urge every preacher, as well as every church member, to set up a dedication goal for his spiritual life. Many of us set up for ourselves a get rich program but few of us

ever think to set up a spiritual achievement program for ourselves. The gusher oil well comes only to those who keep on drilling. If the driller gets a dry-hole he moves to another location with the same enthusiasm as if he had a gusher. The Christian will not be on the mountain top all the time,

but he will be there part of the time. He can achieve spiritual good fortune if he thinks he can. A friend of mine said, "I want to be pastor of a big city church" and he did that very thing. Please dedicate your self to do a superior work for a superior Lord and Master.

## Facts of interest

... An engineering model of electronic equipment for reading and sorting machine-addressed mail has been delivered to the United States Post Office Department by the Philco Corporation. The device is an important preliminary step toward automatic reading equipment of a type that ultimately will be used to read and sort mail by address and ZIP code. It recognizes upper and lower case characters of many printed and typewritten faces, and is designed to control a letter-sorting machine.

... A lipreading course taught in a television series will be available early this year. The lessons primarily are for the one out of every ten persons who has a hearing problem, but they will prove useful also to many persons with normal hearing. Production of the thirty shows is sponsored by a Public Health Service grant to the Greater Washington Educational Television Association and American University in Washington, D. C.—The Survey Bulletin

# WANTED

2,000 Southern Baptist laymen who want to take part in a giant witnessing venture.

The event is, the West Coast Laymen's Crusade, July 22-26, among 750 Southern Baptist churches in California, Oregon, and Washington.

Activities will include personal witnessing, testimonies, soul-winning enlistment, visitation, and addresses in churches and before civic groups.

Costs are your time and expenses.

Sponsors are the Brotherhood Commission, Home Mission Board, and state Baptist conventions in California, Oregon, Washington.

Interested? Fill out the form below and send it to your state Brotherhood department. Ask for more information.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_  
Street City Zone State

NAME AND ADDRESS OF YOUR CHURCH \_\_\_\_\_  
Street City Zone State

NAME OF YOUR PASTOR \_\_\_\_\_

HAVE YOU PREVIOUSLY PARTICIPATED IN EITHER A HOME OR FOREIGN MISSION TOUR OR CRUSADE? Yes ( ) No ( )

IF SO, WHEN AND WHERE? \_\_\_\_\_

WHAT IS YOUR BUSINESS OR PROFESSION? \_\_\_\_\_

WINDS blow on every part of the earth. Over the oceans as well as the land, they blow. Some are calm, gentle breezes. Others range to storm, gale, and hurricane forces.

# Winds on land and sea

By Thelma C. Carter



Winds are mysterious. Weathermen and sailors are unable to predict their exact pathways and moods. The Bible says: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually" (Ecclesiastes 1:6).

All living things on earth are affected by winds. Birds sense in some mysterious way the time to start their long migrations to other lands before cold winds blow. Wild creatures begin laying in their food supplies long before winds bring snow.

The word "wind" refers to currents of air in motion. Two major causes of moving air or wind are the rotation of the earth and the heat of the sun.

We have difficulty realizing that the planet on which we live is always spinning from west to east and pulling the air with it. This movement of air along the surface of the earth becomes wind.

You can understand this better if, as you spin a large metal top on a floor surface, you put your hand near it. You can feel the small air currents set in motion and the pulling of the top.

Winds are known by many names around the world, as well as in our own country.

Bible history tells how the people of the Holy Land longed for the cool breezes from the mountains and seas. It tells how they dreaded and feared the storm winds at sea and the burning hot desert winds.

(Sunday School Board Syndicate, all rights reserved)

# JUDY'S SECRET

By G. R. von Kronenberger

BETTY WALKER had just received her report card, and her average was the highest in school. Yet she was not happy about it.

"It's only that the other girls don't like me, Mother," she replied when her mother had asked her what was wrong. "I make the highest grades every month. I study hard. Yet none of my friends seem glad. When my name was read, nobody cheered. Then Judy's name was read, and it was the first time she had made the honor roll. Everybody clapped so loud that it sounded like thunder."

"Perhaps it was because it was the first time for Judy," suggested her mother.

"No, I don't think it was that. At recess everybody runs to her. I don't see why. I've watched her, and I can't find out her secret."

"Then watch some more," said her mother. "Perhaps you will discover why."

Betty determined to find the reason. She could think of no better way than to walk with Judy to school and talk with her.

"Hello," she called to Judy across the street. Judy came running toward her with sparkling eyes. "Let's walk together this morning to school. I want to ask you some questions," said Betty.

"I'm trying to find out why everybody likes you so. I would be happy if they liked me that way."

Judy looked surprised. "Oh, I didn't know they liked me so much," she said a little excitedly. "I had never thought of it before. I mean, I hadn't thought about anybody's liking me, but I know I think a lot of all of them. Don't you?"

"I don't have time to think about it. I'm too busy."

"I've noticed you are always busy, Betty. You never even take time to play at recess, do you? That's why you have such fine grades. I congratulate you," said Judy earnestly.

Just then Teresa Warren came around the corner. "I was wishing I could see someone before school, someone who could explain that last problem to me," she said, looking at both girls in turn. "It really has me confused. I don't even know how to start it."

"It's too late now, Teresa. We'll be late for school," said Betty, but Judy was already opening her notebook as she walked along.

"I had quite a time with that problem myself," Judy told Teresa. "I'll be happy to pass on what I learned. Here, Teresa, just glance at that, all worked out.

Maybe you can understand as I tell you how I did it."

The two girls were soon deep in the problem. They had entirely forgotten Betty, who walked along by their side. Teresa thanked Judy so profusely that Betty felt jealous.

That night when Betty reached home, she said to her mother, "I found out Judy's secret. She doesn't know it herself, because she never thinks of it."

"I think I know already what it is," replied her mother, "but I would like for you to tell me."

"Well, I think it's because Judy always helps everybody she possibly can. I never thought of it before, but I know that is why she is so popular, why everybody likes her, isn't it?"

"Yes, it is Betty," answered her mother.

"Do you suppose, if I did like Judy, everyone would think of me as they think of her?" asked Betty timidly.

"You must not look at it that way, Betty. You must give with your whole heart and in your own way, not in Judy's way. Ask for nothing in return. What the others will think of you will take care of itself."

Betty's mother saw a new sparkle in her daughter's eyes and in her face a glow of happiness that had not been there before.



**127. Korean Orphan Choir on Tour**—Young ambassadors sing: Sweet Hour of Prayer, God Be With You, How Great Thou Art, The Lord is My Shepherd, 11 more.



**128. Brighten the Corner**—Famous White Sisters in a spirited album containing favorites like I'm Going Higher, Near to the Heart of God, No One Understands, 9 more.



**117. His Name Is Wonderful**—Haven of Rest Quartet: Nearer My God, Precious Lord, Old Account was Settled, Blessed be the Fountain, 13 all-time favorites.



**80. Pinnacles of Praise**—Bill Pearce, and Dick Anthony Duets with the Concert Orchestra of London: Saved, Saved; Only Jesus; Jesus Led Me; 8 others.



**121. The Mickelson Touch**—Paul Mickelson and his Orchestra, deeply spiritual music. Beneath the Cross of Jesus, My Task, Swing Low, 8 more outstanding favorites.



**129. Lord of Glory**—The far-famed Revivaltime Radio Choir, with piano and organ: Under His Wings, Wonderful Savior, Great Physician, 17 soul-stirring hymns.



**106. To God Be the Glory**—Tedd Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast: To God Be the Glory, God of our Fathers, etc.



**33. His Eye is on the Sparrow**—Ethel Waters sings: His Eye is on the Sparrow, Deep River, In His Care, Just a Closer Walk with Thee, Stand By Me, 6 more.



**130. Spirituals**—Frank Boggs: Lily of the Valley, Go Down, Moses, Climbin' Up the Mountain, Jacob's Ladder, Everytime I Feel the Spirit, 14 all-time favorites.



**131. J. T. Adams and the Men of Texas**—A ringing tenor voice brings new depth to 12 outstanding hymns: When the Roll is Called, Up Yonder, Amazing Grace.



**92. Chimes at Dusk**—Lew Charles at the silver-toned Maas Chimes, bearing messages of joy, inspiration in: Living for you, Blessed Assurance, When the Roll is Called, Tis So Sweet, 16 hymns.



**126. Symphony in Brass**—The Salvation Army, N.Y. Staff Band and Male Chorus: Onward Christian Soldiers, Just as I am, To God Be the Glory, many more.



**65. Decade of Decision**—Music from Billy Graham's film classics featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs, 12 more favorites.



**63. Yesterday's Voices**—Paul Harvey narrates. Actual voices, sermons of Dwight Moody, Ira Sankey, Billy Sunday, W. B. Riley, George Truett, etc.



**51. Beyond the River**—Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.



**132. Solitude**—The Dick Anthony Choristers, outstanding male voices: Jesus, The Very Tho't of Thee, Nearer, Still Nearer, Hiding in Thee, plus 9 other hymn classics.



**133. Music... To Live By**—The famous Lorin Whitney speaks through the great Robert Morton Pipe Organ: No Longer Lonely, Art Thou Weary, Only Trust Him, 12 in all.

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OF THESE 26

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**ABSOLUTELY WITHOUT OBLIGATION**



**134. In Person**—Alan McGill sings a new challenge to seek and worship Christ: Lead Me Gently Home, Jesus Paid It All, The Unveiled Christ, plus 9 favorites.



**135. Old Time Religion**—The unforgettable voice of Bob Daniels, supported by the Ralph Carmichael Orchestra and Chorus, 13 all-time favorites from by-gone days.



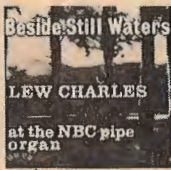
**136. Easy Listening**—A thrilling sermon in music by outstanding organist Les Barnett: He Leadeth Me, God Be With You, Blessed Assurance. A treasury of favorites.



**107. Handfuls of Music**—Joe and Marion Talley with the Dick Anthony Choristers: I Never Walk Alone, When the Saints Go Marching In, Saved by Grace, plus 11.



**86. Praise the Almighty**—Lutheran Hour Choir: The King of Love My Shepherd Is, O Rejoice Ye Christians Loudly, Jesus Lover of My Soul, 9 others.



**137. Beside Still Waters**—Lew Charles at NBC Pipe Organ: Old Rugged Cross, Sweet Hour of Prayer, 16 hymns for reflective listening, music for meditation.



**68. Great Stories from the Bible**—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.



**104. HymnTime Sing-Along**—Jerry Barnes and Kurt Kaiser Singers: 18 familiar hymns for family singing: Blessed Assurance, Wonderful Words of Life.



**98. I Found the Answer**—Jack Holcomb, favorite tenor of hymn-loving people, sings: Open Your Heart, I Found the Answer, If I Gained the World, 10 popular hymns.

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# Philip and Andrew, evangelists

BY JOSEPH A. CALLAWAY  
Associate Professor of Biblical Archaeology,  
Southern Seminary, Louisville

January 12, 1964

Lesson Text: John 1:35-46  
Golden Text: John 1:42

A FISHING village on the north shore of Galilee, Bethsaida, was a plain village of ordinary people. Its claim to fame was no more than any of hundreds of villages in Palestine. That is, until Jesus met three of its ordinary people. But when Philip, Andrew and Peter were called into the immortal circle of the Twelve, Bethsaida took its place in the sun of fame for what it gave to the Christian world. Two of the three, Philip and Andrew, are of special interest in this lesson.



DR. CALLAWAY

Two of the three, Philip and Andrew, are of special interest in this lesson.

## Faith of one-talent man

ANDREW was as ordinary as our next-door neighbor. His extraordinary interest was in finding salvation. Out of a wordless background he suddenly emerged upon the stage of history and stood among John's disciples.

How does a one-talent man find Christ? Look at Andrew and see. When John announced "Behold, the Lamb of God!" (v. 36 RSV), the two disciples, of whom Andrew was one, heard him. John must have elaborated to him what "the Lamb of God" meant. But Andrew stayed to find out for himself.

Anyone can have this kind of attitude. It is a healthy attitude, holding on to old truth, but open to new revelation. What if Andrew had said, "No, I'll stay with John because I have my friends here already"? But he was willing to take his one talent to Jesus and offer it in the Master's service.

The use made of Andrew's one talent is one of the miracles of the New Testament. Although he appears in only three or four noteworthy events, and always in the role of bringing someone to Christ, it would be difficult to picture the course of the early church apart from those events. Truly the one-talent faith of Andrew heralds for all

time the significant role that ordinary people have in the Kingdom of God.

## What?

TO the two disciples who followed him, Jesus said, "What seek ye?" (v. 38). It is rather strange that he did not say, "Whom seek ye?" because John the Baptist had pointed the disciples to him. With perception as keen as a two-edged sword, Jesus pierced the casual manner with which the two approached him. Their real quest was laid bare with the nakedly direct question, "What seek ye?" They were looking for a "what" instead of a "whom."

The Lamb of God was what they sought (v. 36). Politely Jesus invited the new disciples to his home where they could talk in private. What was said in this memorable visit is not recorded in Scripture. All we know is that the disciples reappeared as evangelists (v. 41). They found the Lamb of God.

Exactly what John the Baptist meant by "Lamb of God" was more readily understood by the disciples than by us. Apparently he had spent some time developing this theological idea with the band which followed him. Perhaps we do not over-simplify the meaning by saying that Jesus was to them the Lamb of God who by sacrificing himself could take away and blot out the sin of the world (v. 29).

The "what" sought by the disciples was not merely personal salvation. It was more than selfish concern about their hereafter. Self was involved only in a secondary way. If self-salvation had been primary, the two would have retired to their nets after meeting Jesus. But they chose to follow Jesus in the work of taking away the sin of the world. Slow business it proved to be, but this is the "what" they sought when they followed him.

## Edge of limelight

ANDREW was a man who laid foundations. He did most of his work in historical darkness, because we see him at the edge of the limelight only fleetingly. But what a foundation he laid!

"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is . . . the Christ" (v. 41).

"And he brought him to Jesus" (v. 42). We do not know that Peter was accustomed to following his brother anywhere. From what we know of him, he would seem to be a difficult person to "bring" unless he wanted to go along. How Andrew persuaded Peter to come to Jesus we are not told. He simply brought him.

Immediately the spotlight focuses upon Peter, and Andrew, mentioned simply as "Simon Peter's brother" (v. 40) fades into the background. Out of sight is Andrew, but he is there, a charter member of the Twelve and one of the first, if not the first, to win another to Christ.

Pentecost is the imposing monument to the simple work Andrew did. It has caught the imagination of both biblical writers and the Christian world, but Pentecost would have been improbable had not Andrew brought his brother to Christ. Because Simon Peter preached the sermon on the Day of Pentecost.

## Under a fig tree

PHILIP found Nathaniel under a fig tree. There seems to be nothing unusual about this because fig trees are common in Palestine, and they provide good shade from the hot sun. But there is something unusual.

In Jewish writings of the time, there are references to a seat under a fig tree as the right place for the study of the Scriptures. By implication, then, the first man to whom Philip witnessed was a man of the Scriptures. This throws a different light upon both Philip and Nathaniel. Because it indicated that Philip, also of the village of Bethsaida, was a man of the Scriptures.

His opening statement to Nathaniel shows this. "We have found him, of whom Moses in the Law, and the prophets, did write," he said (v. 45). Nathaniel sounds like a bigot in his reply, "Can any good thing come out of Nazareth?" (v. 46). Actually he spoke out of a serious study of the Scriptures, and he knew that nothing significant was written about Nazareth. In fact, it was not even mentioned. Jesus' exclamation about Nathaniel, "Behold an Israelite indeed, in whom there is no guile," (v. 47) indicates that he was no bigot.

The witnessing of Philip is instructive, because he went first to his friends who studied the Scriptures to tell of finding the Christ.

## Conclusion

THE first impression we get of Andrew and Philip is that they were ordinary people like us. They were looking for Christ, and found him. Under the impact of finding Christ, they be-

came personal evangelists. But still they were ordinary people on an extraordinary mission. This is the role in which most of us fit, for we are not all destined to be the preachers of great Day of Pentecost revivals.

## Uncle Deak writes

Dear ed:

We shore hated to loose her. Gramma Lumly died last week. She had been primary teacher fer fifty-two years. Her class wuz the one hind the curten by the stove in the corner. She didn't have no kin we thot. Lestwise none never came to see her. But when it came time fer the funeral ye never seen the like of relitives that popped up. They looked sorta like vulchures hoverin round. I reckon they wuz watin to see what she left em. What with all her insurence an farm an stuff she had more'n we thot. They shore wuz sprized when she left most ever thing to missions. Thets where her hart wuz all the time. I member now that feller from the state Baptist office talkin to her bout makin out a Christian will. Ill bet shes lookin down rite now smilin bout it all. She shore did put the damper on them kin foks. Lot more of us ned to do jest what Gramma Lumly did.

Uncle Deak

Church Chuckles by CARTWRIGHT



"Look at this mark I made back in '36. Now there was a REAL snow storm!"

# A Smile or Two

## Holiday

"WAS Washington as honest as they say he is?" the lad asked his father. "Why, of course, Sonny," was the reply. "Then why do they close the banks on his birthday?"

## Unreasonable facsimile

PAL Joey: "I thought you said you were going to buy your wife a new car. Why did you buy her a new mink coat?"

Joey's Pal: "They don't make imitation cars."

## Next lesson - - - parking

TIM: "How long did it take your wife to learn to drive?"

Tom: "It'll be ten years in March!"

## No temptation there

A HOBO wanting to earn a bite to eat stopped at a farmhouse along the road.

The farmer's wife told him, "If I thought you were honest, I'd let you go into the chicken house and gather egge."

"Lady," the hobo replied, offended in his integrity, "I was janitor of a shower room for 15 years and I never took a bath."

## Popped

USHER: "How far down do you want to sit?"

Old Lady: "All the way down. I'm very tired."

## Numbered

TEACHER: "Now, Georgie, if I subtract 25 from 50, what's the difference?"

Georgie: "That's what I say. Who cares?"

## Hand-to-mouth

YOU'RE a modern person. if after meeting a crisis face to face—you take a pill.

## Familiar routine

SERGEANT: "Did you give the prisoner the third degree?"

Constable: "Yes, we browbeat him, badgered him and asked him every question we could think of."

"So?"

"He dozed off and merely said, 'Yes, dear, you are perfectly right.'"

## He should get an 'A' for effort

TEACHER: "Name three collective nouns."

Pupil: "Dust pan, waste basket, and vacuum-cleaner."

# Attendance Report

Church	December 29	
	Sunday School	Training Union
Berryville, Freeman Hgts.	143	70
Blytheville, Trinity	226	91
Camden		
Cullendale First	391	154
First	477	146
Conway, Pickles Gap	60	38
Crossett, First	481	172
Dumas, First	268	74
El Dorado, East Main	248	72
Forrest City, First	475	171
Midway	46	44
Ft. Smith		
Grand Ave.	689	312
Mission	28	
Trinity	266	122
Harrison, Eagle Hgts.	255	94
Heber Springs, First	172	85
Crossroads Mission	28	
Huntsville, Calvary	42	
Jacksonville		
Berea	129	65
First	409	140
Jonesboro		
Central	375	149
Nettleton	206	92
Lavaca, First	249	127
Little Rock		
First	770	275
White Rock	33	11
Immanuel	1081	322
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## Religious News of the World

### Atheistic drive

CRACOW, Poland (EP)—As the result of a survey published in Tygodnik Powszechny, Roman Catholic weekly here, Polish Catholics are reported to be concentrating on how to make religious instruction more effective for the youth of this Communist country.

The survey showed that many Polish young people, although still nominally Catholic, have given up many religious practices and display a skeptical attitude toward religion.

One youth was quoted as saying that he regarded holy days as "a piece of antique furniture in a modern home."

### Graham in Pentagon

WASHINGTON, D.C. (EP) — Dr. Billy Graham predicted ultimate peace for the world and foresaw immediate peace for individuals at the annual Christmas service in the Pentagon Building concourse sponsored by the Pentagon Protestant Pulpit.

Addressing an audience of 2,000, the evangelist declared: "The Bible says there will be wars and rumors of wars until Jesus Christ comes again to establish His Kingdom. . . Then we will know peace."

Dr. Graham predicted that "His Kingdom will ultimately prevail." "There is a day coming," he went on, "when governments of this world will bow at the feet of Jesus Christ, the King of Kings and the Lord of Lords."

### Russian Baptist appeal

MOSCOW (EP)—The All-Union Council of Evangelical Christians (Baptists) in Russia called on all Christians, in a Christmas message, to pray for the "further improvement of the relations among people in the whole world."

Signed by the Rev. Jacob Zhidkov and the Rev. Alexander Karev, the council's president and general secretary, respectively, the message was sent to headquarters of the American Baptist Convention in Valley Forge, Pa., U. S. A.

Noting that "especially dear" to the heart of Jesus Christ was "peace of man with God and peace of people with one another," the message said, "May the peace, bought by the blood of Jesus Christ, live in our hearts."

The Baptists urged Christians to be "messengers of this peace for all mankind, for all nations and for all people in whose hearts there is still enmity towards God and towards their neighbors."

### Toys rationed

HAVANA (EP)—Even toys are rationed in Cuba these days. Parents were only allowed to buy two toys per child for Christmas this year, and purchases had to be made through the industrial ration book, a version of the food rationing booklet.

"The flow of imperialist toys is over," commented Havana Radio. "Now, next to the ones built in Cuba, we have toys imported from East Germany, Red China, Poland and Czechoslovakia."

Dolls could only be purchased for girls from one to 12 years of age. "Girls older than 12 should only worry about their preliminary Marxist education. . . not about dolls," said Havana Radio.

### Vatican Council's 'inaction'

BERLIN (EP)—Regret over the Vatican Council's "incomprehensible" postponement of any decision in regard to the Catholic Church's laws on mixed marriages was voiced at a meeting here of the management of the United Lutheran Evangelical Church in Germany (VELKD).

The meeting, presided over by Bishop Hanns Lilje of Hannover, head of the Church, featured discussion of the Vatican Council and current problems in ecumenical and mission work.

It was urged that only through a satisfactory revision of its mixed marriage regulations and practice that the Catholic Church could "manifest an ecumenical broadmindedness."

### Speaking in 'tongues'

MINNEAPOLIS (EP) — A report which neither encourages nor condemns the practice of "speaking in tongues" has been approved by the Church Council of the American Lutheran Church (ALC) following a two-year study.

The ALC report was prepared by a special committee which sent two of its members on a 10-day field trip last summer. The trip included visits in four ALC congregations where "glossolalia," as the "speaking in tongues" is known among theologians, had been practiced.

Dr. Fredrik A. Schiotez, Minneapolis, ALC president, said the report "is prepared in the same evangelical spirit as characterizes Paul's discussion of the subject in I Corinthians 12-14."

"The report calls our attention to the wisdom of Paul, who saw fit to permit, not promote, the practice," he said.

### Symbol of Christmas

NEW YORK (EP)—America, a national Catholic weekly, has endorsed a proposal of one of its readers that the Christmas symbol of Santa Claus be replaced by the Three Kings to point up interracial brotherhood.

Endorsement of the suggestion by Mrs. Daniel Schlafly of St. Louis, Mo., came in a personal column written by Father Thurston N. Davis, the magazine's editor-in-chief.

### Belgian nun's songs

NEW YORK (EP)—The most popular recording artist in the U.S. today is Soeur Sourire, the Smiling Sister of the Dominican convent of Ficherfont, Belgium.

According to three record trade journals, the songs of Soeur Sourire, whose real name is Sister Luc-Gabrielle, are now at the head of the best-seller list. Her songs, in French, have a folk-type quality.

The most popular of the twelve songs in her album, "The Singing Nun," is "Dominique," a joyful ballad about the founder of her order.

As a single disc, "Dominique" has sold more than 750,000 copies since October. The full album was expected to top the million mark by Christmas.

Soeur Sourire, who composes the music and words to her songs, accompanies herself on a guitar she named Adele. She bought the guitar in Brussels as a last purchase before entering the gates of the Ficherfont convent in 1959.

The young singer was a student of decorative arts in the Belgian capital when she decided to enter the Dominican order to become a missionary nun.

It was in the convent that her gift for music was discovered. In the evening, after studying or working in the field, the other sisters gathered to hear her songs of faith. Soon, she was asked to record them.

### East German clergy

BERLIN (EP)—There are some 6,000 Protestant and 1,500 Roman Catholic clergymen still active in Communist East Germany, it was reported here by Dr. Gerhard Lotz, a senior official of the Evangelical Lutheran Church in Thuringia, East Germany.

Christian denominations operate 500 homes for the aged, 100 rest homes and 94 hospitals in the Soviet Zone, he said.

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