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Arkansas Baptist State Convention

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Arkansas
Baptist
newsmagazine

Silent Night, Holy Night

Moderato

Lyrics: *pp* In the night, all is still, no sound is heard, no sleep in the town, no rest in the land, sleep in the field, sleep in the stall, no hay in the stack, no rest for the oxen.

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DECEMBER 21, 1961

Why non-tithers?

EVERYWHERE we go to talk on stewardship of money and explain The Forward Program of Church Finance, we hear the question, "Why do so many Baptists refuse to tithe?"



DR. DOUGLAS

This is a difficult question but, after some study and experience, we will try to answer it.

A part of the refusal to tithe has its roots in history. Before the Reformation all of the tithes went into the hands of the clergy. The ecclesiastical authorities used the money without giving account of the amount or the use.

The people rebelled and some of the scholars went to the Bible to disprove the giving of tithes in order to stop the abuse. Some people now honestly believe that the New Testament does not teach or have a plan of systematic giving.

But, for all those who believe the above, we pose some questions. Is it right for the Law to get more money for God than the law of love can get? Does it sound logical for a servant to give more to his master than a son to his father? Jesus taught love as the governing law that is implanted in the heart and not written on stone. Love always does more, "God so loved that He gave. . . ." Love will always find a way.

Some give this answer to the question: "Win the people and get their money." A new birth does not mean that the individual knows everything about how to run a church or finance Kingdom causes. The new birth certainly implants a new "seeing" and a new "will-iness" into the life, but there must be teaching and there must be a "stirring up."

This statement is based partly on II Corinthians 8. Paul taught the Corinthians what the churches in Macedonia were doing in the matter of giving money and then admonished them: "See that ye abound in this grace also."

There are many and varied reasons why Baptists do not give more than one-third of their tithes through their churches. Among these is the fact that some churches have so many non-liberal givers in places of leadership that the church cannot even talk about giving, much less teach the new converts the Bible plan of giving. Any plan of teach-

ing or any plan of finance is taboo in these churches.

In a day when it takes money to do effective work for God, and in a day when God has blessed Baptists with enough money to do the things that need to be done, is it right for a church to limp along financially? Somewhere, sometime, a day of reckoning will come.

Why? It may be that we have been afraid to look at the problem objectively and plan prayerfully. Therefore, the people go along without a real challenge to give.—Ralph Douglas, Associate Secretary



PROCLAMATION

1962

For Baptist Jubilee Advance, Year of Church Extension 1962

[To be Read at New Year's Eve Watch Night Services,
December 31, 1961]

AS THE bitter winds of a turbulent world scatter the people like dry leaves, the doors of our churches swing open to a continent with changed landscape. Old cities rot at the center and spires of old churches topple over; new suburbs bulge out where planted fields once gave harvests of grain and cotton; farmlands disappear as bulldozers chew up quiet rural pastures; and highways become roaring raceways for people whose only goal is the next town and whose only guide is the red and blue road map that tells where to find the wide pavement.

Families often decay when old cities decline; suburban people consume the wealth they have produced and are still hungry; men run aimlessly through a world they do not understand; and the seeds of bitterness and disillusionment bear the fruits of conflict and strife in man's soul, in his neighborhood, and in his world.

Since this is so, the time has come for churches to declare that any man in Christ is a new creature, because God has reconciled us to Himself by Jesus Christ (II Cor. 5:17f.); it is time for the churches to carry this word of reconciliation of God and man, and man with man, to places where the people are: in cities, in suburbs, and in the farmlands; it is time for churches to be heedless of themselves and to be concerned for people who perish without the reconciling Word.

Therefore we proclaim the year 1962 a Year for Church Extension. It is a year when we shall go into old churches to renew them; enter new areas to start new missions, Bible schools, and churches; and penetrate deeply into every area of personal and community life with the Gospel of salvation.

"ARKANSAS"

**LARGEST
RELIGIOUS
WEEKLY**

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, L.H.D.	Editor
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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press;
EP Evangelical Press.

December 21, 1961 Volume 60, Number 50



B55B Photo by Robert Jackson

'Holy night'

FATHER Joseph Mohr, an assistant parish priest in Oberndorf, a relatively obscure village in the Austrian Alps, little dreamed he was writing himself into immortality when he penned "Silent Night" in 1818. Summoned to the humble cottage of a poor woodcutter to welcome a new born babe, Mohr contrasted the scene with the birth of Jesus. Soon, he found himself creating a poem that was descriptive of the night on which the infant had been born.

Ark. Baptist completes 60th year of publication

WITH this issue of the paper, the 60th for 1961, the *Arkansas Baptist Newsmagazine* completes its 60th year as the official organ of the Arkansas Baptist State Convention. (We regularly do not publish the paper the weeks of July 4 and Christmas.)

We trust our readers have been helped intellectually and spiritually by the vast and varied materials carried in the paper this year and the editor and staff pledge themselves to try to make the paper better in 1962.

Please take note of the index for the whole year, carried in this issue. Whether you have filed all or part of your papers, you will do well to preserve this issue for future reference.

The next issue is scheduled Jan. 4.—The Editor

Slick car deal still perpetrated

THE "get - yourself - a - new - car - free" scheme that we warned our readers about sometime ago has bobbed up again, in a multilithed letter received by one of our pastors here in Arkansas.

The sales letter is from one who styles himself an evangelist and comes from Dania, Fla. According to it, the recipient had been recommended as one with a good reputation and who, because of his position, could earn a new car—and more—just by letting himself be seen driving the 1962 model.

According to the letter, "One minister has earned \$8,200 in seven months, etc." [What the significance of the "etc." is, is not clear.—ELM]

The *Arkansas Baptist* appreciates the fact that the pastor who received this letter remembered our previous warning and has passed the letter on to us. We are turning it over to the Better Business Bureau, Little Rock.



May the Peace

and happiness of Christmas
be yours throughout

the New Year

ARKANSAS BAPTIST
NEWSMAGAZINE

Erwin L. McDonald, Editor

Mrs. E. F. Stokes, Associate
Editor

Mrs. Harry Giberson, Secretary
to Editor

Mrs. Weldon Taylor, Mail Clerk

**Brooks Hays and Pope meet
as 'brothers in Christ'**

ARKANSAS' Brooks Hays, now a special assistant to President Kennedy, paid a "courtesy call" on Pope John XXIII on a recent visit to Rome, he has revealed in a delayed press release.

Hays, who was president of Southern Baptist Convention from 1957 to 1959, said he had a 15-minute talk with the Pope on Oct. 23, but that the visit to the Vatican was "unrelated to my governmental duties."

At that time, Hays was on a diplomatic trip to five European capitals, as an assistant secretary of state. He has since been transferred to his White House post.

"Pope John and I met as Fellow Christians without concern at that moment over the differences between the religious bodies with

which we are identified," said Hays.

"Our meeting symbolized the interest all Christians have in strengthening religious freedom and other freedoms throughout the world," he continued. "We can hardly hope to see an end to political aggressions unless we of the Christian faith, whatever our affiliation, exhibit an active spirit of unity and brotherhood."

Mr. Hays said that he regarded as the high light of his visit the Pope's saying to him, "We are brothers in Christ."

Hays said it is his personal conviction that "Southern Baptists should match every gesture of good will from Catholics and other Christians and thus strengthen freedom around the world."

Christmas down on Bunker

CHRISTMAS down on Bunker (on the wrong end of a dirt road, three miles south of London, Pope County) was a lot like going fishing. You often got a bigger kick out of getting ready for it than you did the big event itself.



ERWIN L.

Part of the getting ready involved my personal conduct across the year. This was not so thrilling. I was often told that I better be good or Olde Santa wouldn't come to see me. When that fell flat of the desired reformation, I was sometimes warned that if I didn't make a quick change and for the better that Santa would bring me a bundle of switches.

I was just a normal boy. Which is a way of confessing that, good intentions notwithstanding, I was never able to be good for a whole day, let alone a whole year. There was many a switch worn to a frazzle on my aching back and legs, but never did I find one switch, let alone a bundle of them, in my Christmas sock.

I learned that there was a miracle of grace that descended upon our house at Christmas that seemed to make switch-swinging out of bounds. Mama and Papa were so goodhearted during this glorious season that they'd let us children get by with mischief which at other times of the year would have provoked a resounding slap if not a spanking or a thorough thrashing.

There was a lot more getting ready for Christmas, as far as the creature comforts are concerned, down on Bunker half a century ago than today. Then you even had to trudge three miles to reach the nearest dispensary of such items as bologna, cheese-and-crackers, and Vienna sausage. The modern super-market, with everything done in tins, frozen cartons and cellophane wrappers, was as unknown then as radio, television, and airplanes.

Aside from the "staples," such as coffee, sugar, flour, etc., we produced the most of our Christmas food at home. Native black walnuts, scaley-bark hickorynuts, chinquapins, and home-grown peanuts were a lot more common during the holiday season than English walnuts, Brazil nuts (called, you know what), almonds, etc. And we had more per-

simmons, apples, home-canned peaches, and huckleberries than the fancy, far-fetched fruits we indulge in today.

Picking out walnuts and hickorynuts to provide ingredients for home-made cakes, and shredding cocoanut which you cracked and peeled yourself to provide cake covering, were common chores.

One of the blessings then was that we could not run down to a corner grocery store, as now, and pick up packages of rolls or bread. Mama had to make our own "lightbread." And was it good!

Most of the meat for the Christmas diet was assured by a hog-killing prior to the holiday season. This was sometimes augmented by hunting forays for rabbits, squirrels, quails, ducks or geese. The pork supply, salted down or hung for smoke-curing, in "the smokehouse," in the back yard, was the mainstay of the meat supply.

We didn't have food refrigerators then and would have thought such an innovation silly. There weren't many days, after cold weather set in, that the temperature in the kitchen ever got high enough for food to spoil. The food was especially safe on cold, wintery days when there was a strong wind from the north.

And we didn't worry about not having a refrigerator to keep our drinking water cold. There was ice in the waterbucket, out on the front porch, a big part of the winter. Sometimes we had to take the waterbucket, with its lone dipper used by everybody—including tobacco-chewing, bewhiskered visitors—in and set it by the open fire to thaw out before we could get a drink. (The only alternative would have been to draw a bucket of water from the well, out in the front yard, or go down the hill from our house and drink out of the branch.)

When my older readers think back to the way things were when we were growing up, they'll realize all over again that happiness at Christmas does not depend upon gadgets or material gifts you give or receive. Christmas, as the scriptures say of the Kingdom of God, "is within you."

The thing that makes Christmas the most glorious season of the year is love in the hearts of people. And the greatest love is that which prompted our Heavenly Father to give us the most marvelous Christmas Gift of all—his own Son—to be our Lord and Savior. If you receive a Cadillac "for Christmas," and have not Christ in your heart, Christmas is nothing but a blank on the calendar for you. For you it is as if Christ had not come.

Erwin L. McDonald

Friendship at Christmas

SEVERAL years ago I stood by an unknown man at the desk in our post office, each of us mailing our Christmas greetings. It bored him, and he said in a grouch, "Christmas is a humbug—gives me a pain in the neck." I said, "It is a joy to me—the best time in the year."

I plead to make it that by using it wisely. I always look forward to it with delight—and a prayer, and am never disappointed. It always leaves for me a beautiful afterglow. How use it?

To draw old friends closer and to win new friends. The most wretched poverty on earth is the lack of friends—God and people. I'm sure I've held many friendships intact for years simply by love-notes once a year at Christmas.

My article in December *Home Life* magazine tells of my favorite means—love-notes on postals. The results to me have been marvelous.

Often my postals revive old friendships.

I learned the address of a woman lost to us 25 years. She had been our nurse at the birth of our oldest son. It brought her and her husband to see us—a precious friendship revived. I've had many like experiences.

And how many precious new friends Christmas has brought me. Round the corner several years ago was a wonderful missionary couple. Christmas warmed their hearts to look out two old people. They came with their slides, showed us their mission in S. Rhodesia, drove us to see the city lighting, and now for several years have been among my choicest friends on earth. The Christmas spirit did it.

An unknown woman wrote me at Christmas: "Many years ago you were Baptist pastor in the town where I lived. I never met you. But often my sister and I have wanted to write you our thanks for things you wrote." Christmas has warmed the hearts of many people in many states to write similar letters, often to become fast friends. So I thank God for Christmas and the enriching of friendships. And we'll need them more in the years ahead, I the more for the recent loss of the dear wife of many years.

To make the most of it, prepare early a list of old friends to cling to, and write at least a love-note on a postal. I know from long experience the marvelous results in holding old friends, and just as truly in winning new friends by an overture of friendship. I urge the doubtful to try out my favorite hobby of love-notes on postals.—S. L. Morgan, Wake Forest, N. C.

Christ in Christmas?

"XMAS." Does this term represent Christmas to you? Have we become so familiar with it in the advertising and other publicity related to Christmas that we accept it? It may seem at first that this is being concerned with a minor point. When you consider the trends that are being established in the celebration of Christmas, this point has an

important bearing on Christmas.

Many people know and understand what the term means. To many others it is nothing more than an abbreviation of a word that must be written many times during the 30 to 60 days before Dec. 25.

To the person who knows a little Greek it is easy to see how the letter Chi came to be substituted for Christ in writing the word. If this one fact were common knowledge, the term would not be as objectionable.

Perhaps, most people see the term and think nothing at all about what is involved. But do we lose the importance of the birth of Christ to a few who see the "X" as the representation of the unknown quantity?

It should be alarming to the Christian to see the emphasis that commerce has placed on this important religious holiday. Even our Jewish friends and neighbors accept this as a time for exchanging gifts and the general merry-making that has come to be a part of our traditional celebration.

Hardly one Christmas has passed until advertisements in the newspapers suggest that we ought to do our Christmas shopping early. Has this shopping come

to be a custom that has lost its meaning to many of the people, even Christians? Is this the unknown quantity?

Many people will take the attitude that since "Xmas" is generally used, there can be no objection to it. Others may feel that they can do nothing about it. I would like to suggest: Never use the symbol in correspondence or publicity. If you must use an abbreviation, why not use "Ch'mas"?

If we are to keep Christmas as a remembrance of the birth of Christ, we must do everything we can to keep Christ in our Christmas. Certainly, as Christians we must understand that no one knows the exact date of the birth of Jesus but since December 25 has been set aside for the celebration, why not make it all honor Him? Christians need to be true in every area of life!

We talk of winning the world for Christ. Is the United States of America becoming more Christian because of what you are doing? The observance of Christmas is a good starting place for letting Christian influence shine.

Will you use the term "Christmas" and forget the other? — Milton D. May, New Orleans Seminary

All is confusion

I LOOKED at the calendar recently and it was another Thanksgiving day. I turned on the television just as Old Santa was to depart from the airport in his helicopter. I turned on the radio and they were soliciting letters to be sent to him at the North Pole. Some travelling!

I looked at the clock, at least it told the truth. With a little time on my hands before preparing company dinner, I decided to browse through the magazine rack. I've vouched that we are in dire need of a "readascence," since the coming of the television. The first article I read was about a winery out in California that was considered a church-related organization, calling themselves the Christian Brothers Association, attempting to worm out of paying profit taxes.

Browsing on, I read that we were to have another new Bible. "What. . . an-

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Letters to Editor

(Continued from page 5)

other one? Well, under such conditions, we would almost have to have a different one." Some predict that this forthcoming compilation of all religions dumped into one will be just ideal for Bible teaching in our public schools. Now, I'm not so sure we need to have the Bible taught in public schools.

I read in one of our denominational periodicals where a church that was looking for a pastor, wanted a young man 25 years of age, with 40 years' experience. "Baptists are getting choosier these days." Some of the women in our church complain because we don't speak to them. Well, if they'd only dye their hair the same color twice, we might recognize them when we saw them.

They say that we are living in a fast age with the world at our doorsteps. I am inclosing a post dated check—send me next week's issue of *Arkansas Baptist*—today—"Confused Connie" (Mable D. House), Route 1 Skellytown, Tex.

The Vaught article

IN RESPONSE to the article by W. O. Vaught in the Dec. 7 issue entitled "Is Self Criticism Going to Destroy Us," we would like to point out some facets of the question which were not brought out in the article.

Let us establish at this time that we are Southern Baptist and are sympathetic with its program. However we are not sympathetic with the attitude of "leave it alone, it will heal itself." In support of our approach we would like to point out a simple biological fact that the person contracting the disease is the first to know that something is wrong. If he "leaves it alone" it may become fatal by the time it becomes evident to those around him.

Dr. Vaught says, in regard to Dr. Elliott's book *The Message of Genesis*, "Twenty years from now the professor may wish to give some other explanation to the solution to this problem." We submit that in twenty years, if we allow this and other books to circulate freely with the endorsement of our Convention through its silence concerning them, we will be in the position of a number of other denominations who have lost their fire and decrease in the number of souls saved each year.

We are very concerned about the message of our ministers in the next few years. Especially in light of this book mentioned and other teachings which we are allowing to infiltrate our seminaries, colleges, and even our pulpits. Dr. Vaught says we must learn to retain the wheat and blow the chaff away.

We submit that most of the young Christians, preachers, and laymen, who enter our schools do not know the difference between the "wheat" and the "chaff." Another way of stating this would be to learn to eat the fish and throw away the bones but if we give

the fish to a small child he will in all probability get a bone stuck in his throat and without quick assistance from a mature person, he might choke to death. We as a denomination have the responsibility to feed our young on nothing but the pure milk of the Word. I have yet to see a cow lead her young into a field of bitterweeds when they could be grazing in clover.

We are convinced that if we don't speak out against that with which we do not agree, it will surely, quickly and most effectively overrun our ranks, and we believe that it already has a head start. The apostle Paul had no fear in withstanding Peter, nor did he have any fear in making known his positive stand for the truth.

In conclusion, we call your attention to the Amplified New Testament, Jude verses 3 and 4: "Beloved, my whole concern was to write to you in regard to our common salvation. But I found it necessary and was impelled to write you and urgently appeal to and exhort you to contend for the faith which was once for all handed down to the saints—the faith (which is that sum of Christian belief) which was delivered verbally to the holy people of God. For certain men have crept in stealthily gaining entrance secretly by a side door. Their doom was predicted long ago, (impious, profane) ungodly persons who pervert the grace (the spiritual blessing and favor) of our God into lawlessness and wantonness and immorality, and disown and deny our sole Master and Lord, Jesus Christ, the Messiah, the Anointed One."—J. S. Peterson, Pastor, Honey Creek Baptist Church, Wolfe City, Tex.; A. F. Worley, Pastor, Macedonia Baptist Church, Texarkana.

REPLY: As I see it, Dr. Vaught is pleading for two things, in his article: That Baptists be very careful about blasting one another because of differences of opinions, and that any complaints against an institution or anyone connected with it be presented to the institution's board of trustees. He raises a good question when he asks: "If we can't trust these (trustees duly elected by us from our own people) . . . then whom can we trust?"

'Best I've seen'

THANK you for sharing with me the article by Dr. W. O. Vaught. This is by far the best thing I've seen on this subject, and I plan to use it as soon as possible. I'm still swamped with material from the last meeting of the Kentucky Baptist Convention and it probably will be the Christmas issue before this article can be run.—C. R. Daley, Editor, *The Western Recorder* (official organ of Kentucky Baptist Convention), Middletown, Ky.

Wrong conclusion?

DR. W. O. VAUGHT draws the wrong conclusion, in his estimation, in his article on self-criticism. When men who teach in our seminaries say, by implication, that God could not keep error

out of His Book; that those whom He inspired to write His Book lied concerning the ages of men, or that the Genesis account of the beginning is poetic fancy, as Eric Rust told the Baptist Student Union members at Fayetteville a few days ago; that Job never existed nor was Jonah swallowed by a big fish, it is not the "self-criticism" that will hurt our message of the Lord, but such rank scepticism that will do for our denomination what it has already done for some of the other major denominations. While they have almost stood still these past several years, Southern Baptists have gone forward as the one group who have remained true to the Word of God.

When our seminary professors begin to doubt the accuracy of God's Word, and that He was unable to keep flagrant errors from creeping into it, then the seeds of destruction are being sown which will lead to the rending asunder of our denomination. Many of our churches and leaders will not stand for any such tearing apart of the Book which means more than life to millions of us. Just as the professors in many seminaries of other denominations have wrecked the faith of thousands of young men whom God has called to preach His Word, so will such men in our seminaries wreck the faith of our young men whom God has called to preach His Word among Southern Baptists.

As a retired Baptist Minister I am very disturbed over the trend in some of our seminaries to put scholarship above faith in the Word of God as it is written. I am not belittling scholarship, but scholarship alone is not enough.—Harlin V. Nelson, Huntsville

Commends Dr. Vaught

JUST a note to express my appreciation for the fine article in this week's "Arkansas Baptist," by Dr. W. O. Vaught Jr. As a third year student in the Midwestern Baptist Theological Seminary here in Kansas City, I am well aware of the problem he faces with honesty and integrity as few men (including Baptist preachers) will. I do not agree with all that Dr. Elliott presents in his book, neither do I agree with all that is in the books written by Conner, nor Broadus, nor Hobbs, nor any other of our great men. My disagreement, however, does not mean that I know more than they, it probably means the exact opposite. I believe that if more would read what any writer has to say for himself rather than what someone else has to say about him we would have less destructive criticism and more brotherly kindness and love.

Dr. Vaught proves himself to be a great leader among Baptists and a Godly man in his presentation of this matter, and you prove again that you are the best editor with the best Baptist paper in the Southern Baptist Convention in publishing it.—Lynwood Henderson, Pastor, Little Blue Baptist Church, Rt. 3, Kansas City, Mo.

(Continued on page 7)

Letters to Editor

(Continued from page 6)

New RE Division

AS A member of a Southern Baptist church and The Arkansas Baptist state convention, I would like to raise a question and hear some discussion on the action of the State Board of creating a new department or division for Arkansas Baptists to support. I would like to go on record as being opposed to this new division of Religious Education because I can see no reason for it to exist.

As it has been explained in our state paper it seems to cast reflections on the ability of our present Sunday School, Training Union, Brotherhood and Music department leaders as not being able to coordinate their work. I for one think they have done a good job for several years and see no reason why they could not continue to do a good work without another division for us to support.

I do not wish this letter to the editor to cast any reflections on Bro. J. T. Elliff. I know Bro. Elliff and respect him as a called man of God. It seems to me, we as Arkansas Baptists and Southern Baptists in the past several years have created or established several agencies that are not necessary. It reminds me of our Federal Government and their unending adding to the payroll more people and jobs so that our Government may grow bigger and bigger so that it can never again be controlled like it has been in the past.

Since our leaders of home and foreign mission fields and others are already asking for a 2 percent increase in co-op program funds I feel we can use God's money for better causes than these new agencies that seem to be so unnecessary. I hope other Baptists of the state will comment on this issue. I also wish to say that I speak only for myself. My opinion should not reflect on my church or anyone else.—Dudley R. Terry, Box 233, Tyrone

P. S.—I might add that I am a Church Treasurer and Deacon among other offices elected by the church. This isn't the case of a disgruntled fringe member criticizing our work.

REPLY: The time for discussion of Baptist affairs by Baptists never passes. Your letter is greatly appreciated. There may be other Baptists across the state who have some of the same questions in mind that you have raised here.

The establishment of the new Religious Education Division is not something which was done either hurriedly or secretly. And it was created, not by the State Board, but by the State Convention. For more than two years this matter has been under careful study and planning, first by a special Survey Committee, then by the Executive Committee of our State Board, and, finally, by the Executive Board itself before the proposal was presented to an annual meeting of the State Convention, where it was adopted.

Another group to give the proposal careful consideration and who were convinced that this is a needed expansion of our organization were the heads of the state departments of our Baptist work, including, of course, the executive secretaries of the four departments directly involved: Sunday School, Training Union, Music, and Brotherhood.

The Religious Education Division, it is felt by those who have had the responsibility of shaping it, will greatly increase the effectiveness of our religious education program in Arkansas. This, it is felt, should be the final test the division must face; not whether or not other workers have been or will be added to the payroll.

As we have said, it is never too late for Baptists to discuss their work. But it is too late now for us to debate whether or not we are to have the RE division. It has already been created by our Convention's highest earthly authority—the State Convention itself—and we have an outstanding man on the field as director of the new division—J. T. Elliff. Brother Elliff is already reporting to you from week to week on the new program and will be keeping you informed as the new work has time to develop. Let's give him our prayerful support.—ELM

Crescent College?

ONE of our Ft. Smith readers asks: "How long did the Baptists have Crescent College at Eureka Springs? Why did it close? Was Dr. Richard Thompson the only president? Where did he go after the college closed? Is he living?"

We find no mention of Crescent College either in Encyclopedia of Southern Baptists, or in History of Arkansas Baptists by Rogers. This seems to indicate that the Arkansas State Convention was never officially connected with the Eureka Springs College.

If anyone has the answers to any or all the questions, we shall be happy to receive them and pass them on.—ELM

Church Chuckles

by CARTWRIGHT



"He always leaves loopholes in his New Year's resolution. Listen to this one... 'I hereby resolve to give serious thought to the possibility of doing my best to attend church every Sunday!'"

Parochial aid

IN THEIR annual meeting held recently in Washington, D. C. nearly two hundred Cardinals and Bishops of the Roman Catholic church, without a dissenting vote, repeated their demand that the Federal Government collect taxes from people of all religious beliefs and of none and use the money thus collected to promote the Roman Catholic religion by subsidizing their schools that teach it.

It had been reported that some of the Bishops were opposed to the idea of government subsidies for their schools on the ground that it would eventually lead to government control. When the vote was taken, however the few dissenters were herded into line and all obediently followed the "party line" which demands that the cost of operating their schools be piled on the backs of the already overburdened taxpayers.

As a result of this meeting the American people will witness Catholic political pressure in action on a bigger scale than was ever seen before. When Congress convenes in January its members will be coerced, threatened and pressured as never before to set aside the First Amendment to our Constitution and pass legislation that would force the American people to support with their taxes a religious school system controlled from abroad and operated for the primary purpose of promoting the Roman Catholic religion.

Catholic school pupils are taught that their church alone has the truth and that our Protestant churches are frauds. Do you want your taxes to be used to support this arrogant belief? What are you going to do about it? Think it over and let your Congressmen and Senators know what you decide.—Jack Odum, Rt. 2, Box 208, Ft. Bragg, Calif.

What to fight

PEOPLES of the world had better spend less time fighting one another and pay more attention to fighting the forces of nature, such as insects, water shortages and diminishing resources, things that have the final say about how we live.—William R. Sullivan, 1116 S. Flower, Los Angeles 15, Calif.

Out of the dark

I WAS a doubting Thomas. There was a time when I doubted because there was not the peace and happiness that a Christian should have.

I can not speak in public; so I take this means of speaking.

One of my sins is of omission, that is, withholding the tithe. Another is not attending church as one should. The reason for this was the fear of acting hypocritically and perhaps doing more harm than good.

It is so clear to me now. Just do His will and faith will come in.—P. F. Boone, Monticello

COURTSHIP, MARRIAGE and the HOME...

By MRS. J. H. STREET

God's gift to womanhood

"Christianity has lifted woman to a new place in the world.

"... And just in proportion as Christianity has sway will she rise to a higher dignity in human life."—Herrick Johnson

"To feel, to love, to suffer, to devote herself will always be the text of the life of a woman."—Balzac

HOW GLAD I am that you are taking minutes out from your Christmas activities to read today's column!

Please consciously lay aside your perplexities, your last minute gift-wrapping, your cooking, your pressures.

Only those who withdraw from the hurry and flurry, for worshipful meditation, will feel anew the supernatural blending of heaven and earth in recognition of that birth in Bethlehem so long ago.

What did His coming mean to womankind?

The angel's message:

unto you is born . . .

ye shall find the babe wrapped in swaddling clothes . . .

proclaimed for all eternity the fact that the experience of bearing and mothering a child is God's greatest gift to womanhood. Mary voiced the response of Christian mothers of every race, every circumstance, and every generation in her majestic, incomparable Magnificat:

Tell out, my soul, the greatness of the Lord, rejoice, rejoice, my Spirit, in God my Savior;

* * * *

So tenderly has He looked upon his servant, humble as she is.

* * * *

His name is holy; His mercy - sure from generation to generation toward those who fear Him;

* * * *

The arrogant of heart and mind He has put to rout;

He has torn imperial powers from their thrones, but the humble have been lifted high . . .

(Luke 1, NEV)

The birth of the King in a lowly manger fulfilled the admonition in Proverbs, ". . . before honour is humility." One in our generation expressed it in these words:

"Kingly greatness lies either in character, or wisdom, or service. Our Lord was supreme in all three."



What did Jesus' coming do for woman?

Grown to manhood, He honored a wedding with His presence and a miraculous blessing.

During His ministry He enunciated timeless principles that have guided Christian women through the ages:

What therefore God hath joined together, let not man put asunder.

* * * *

Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her.

* * * *

O woman, great is thy faith: be it unto thee even as thou wilt.

* * * *

Daughter, be of good comfort; thy faith hath made thee whole.

* * * *

Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

* * * *

Returning now to the tasks that are ours in final preparation for happy family reunions and celebrations in remembrance of His coming, let us go with a glow in our hearts: thanksgiving for the privilege of being a woman; gratitude for the emancipation of womanhood made possible by the coming of this glorious Saviour.

O holy Child of Bethlehem!

Descend to us, we pray;

Cast out our sin, and enter in,

Be born in us today!

We hear the Christmas angels

The great glad tidings tell;

O come to us, abide with us,

Our Lord Immanuel!

Happy Christmas!

Rosalind Street

[Mail should be addressed to Mrs. Street at 2309 South Fillmore, Little Rock, Ark.]

HEAVEN

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma



THE GREEK word for heaven (*ouranos*) carried three meanings: the aerial heavens where clouds and birds are (Luke 4:25; 9:54); the starry heavens (Mark 13:25); and the highest heaven where God dwells (Matt. 5:34; Rev. 4:1). Bible teachings about heaven in this last sense are restrained. It exhausts language in describing its glory (I Cor. 2:9). Since the language is largely symbolic, the reality must be greater than the symbol.

Heaven is a place (John 14:2), but the Bible does not locate it. However, it is where God and Christ are, and that will be heaven enough. It is a place of glory. Gold and precious stones (Rev. 21:18ff.) suggest moral values; white robes (Rev. 6:11) imply purity; there will be leaves for healing (Rev. 22:2) and crowns for victory (Rev. 4:10). The "unclean" will not be there (Rev. 21:27).

Heaven will be relief (Rev. 21:4, 13). It is reward. Rewards will be in degree to the Christian's service on earth (Matt. 25:14-30; Luke 19:12-17).

Some will be saved "as by fire" (I Cor. 3:14-15). The soul will be saved, but the works will be burned. To all the saved is promised victory over Satan.

Heaven will also mean realization. The "white stone" (Rev. 2:17) probably means fullness of personality. It involves complete knowledge (I Cor. 13:8-10); ideal service (Rev. 22:3-4) and worship (Rev. 21:22); perfect fellowship with God (Heb. 12:22-23; Rev. 7:4-11); holiness of character (Rev. 3:5; 21:27); fullness of life (Matt. 25:46); and fellowship with Christ (John 14:3; Rev. 3:21).

Heaven will mean appreciation (Rev. 15:3). There Christ will receive praise and honor (Rev. 4:10-11; 5:9-12).

Heaven will mean endless growth (I Cor. 13:12; Eph. 3:18-19). With the hindrances of the flesh removed, we shall go on growing in grace and knowledge of Christ in an endless eternity.

Comparing Genesis 2:8-25 and Revelation 22:1-5, it appears that heaven will embody the restoration of the conditions of Eden.

Christmas in Arkansas

The Pool of Siloam

By J. C. HIGHFILL, New Orleans Seminary

A BEAUTIFUL hillside, an artist's desire to paint the life of Christ, and a newspaperman's idea have combined to present, in Siloam Springs, a unique panorama of the life of the Master in celebration of the Christmas season.

Siloam Springs is a community of 4,000 population situated in the picturesque hills of Northwest Arkansas. A small stream winding through the town helps enhance its natural beauty.

At one point, virtually in the heart of the city, the creek widens to form a beautiful little lake, and it is on this lake shore (a hill 50 feet high and 450 feet long) that the panorama will be erected again this year as it has been each year since 1956.

The late editor of *The Interstate News*, a Siloam

Springs newspaper, first conceived the idea of the picturization in 1955. Having related his idea to a local businessman, he was offered a nativity scene. The scene was erected on the hill across the lake where its colorful reflection in the quiet waters created considerable interest among the Siloam Springs citizens.

Being determined to enlarge the project, the editor sought out a local sign painter who admitted to a long-felt desire to do something with his hands for the benefit of Christianity. Together the two men built and erected seventeen figures, life-sized scene of the birth, which was placed on the hillside for the Christmas season of 1956.

In September of 1957 the newspaper editor passed

(Continued on page 18)

Arkansas All Over—

Former athletic star named Conway pastor

A FORMER All-Southwest Conference basketball player at the University of Arkansas is coming back to his home state to become pastor of First Church, Conway. He is Dr. William T. Flynt, aged 39, for the past four years pastor of First Church, Ashland, Ky.

Dr. Flynt was born and reared in the Wattensaw Church community, R.R. 1, Lonoke, where his mother and step-father, Mr. and Mrs. W. H. Deese, still live. (He is a step-brother of Pastor Wilson Deese, of West Helena Church.)

He attended Ouachita College before transferring to the University. Besides his outstanding sports career, he was an active student leader at the University, serving as president of the student body. He received the A.B. degree from the University and went to Southern Seminary, Louisville, for his theological education, earning the B.D. and Th.D. degrees.

Mrs. Flynt is the former Miss Carolyn Simmons, daughter of Mr. and Mrs. W. T. Simmons, Stuttgart. There are four children: Tommy, 13; Kaycille, 11; Ricky, 8; and Dale, who will soon be 5.

The Flynts will move to Conway

upon completing their work at the Ashland church, on Jan. 14.

"We have enjoyed our work in Kentucky, but are happy about this call to come back to Arkansas," Dr. Flynt told the editor of the *Arkansas Baptist Newsmagazine* in a telephone interview.

Dr. Flynt will succeed Rev. J. H. Street, who left the Conway church to become pastor of Little Rock's University Church.

Focus Week leaders named at Ouachita

CHARLES Petty, senior religion major from England, and Justlyn Matlock, senior education major from Little Rock, have been named co-chairmen for the Ouachita College Religious Focus Week scheduled for Feb. 26-Mar. 2.

The focus week annually features a team of ministers and laymen who conduct services throughout the week. Team members also speak in class periods and counsel during informal dormitory discussion and in regular discussion meetings.

Petty expressed the hope that this year's focus week will surpass that of last year in spiritual success when approximately 400 Ouachita students registered public decisions for Christ.

Elmdale begins new church building

GROUND breaking ceremonies for a new building were held at Elmdale Church, Springdale, Sunday afternoon, Dec. 3. Taking part in the ceremonies were Mrs. Joe Byers, E. A. Sherry, Dr. E. E. Harris and Dr. Rogers Edmondson, members of the Elmdale Church who served on the Missions Committee of Springdale's First Church, which established Elmdale as a mission in 1960.

The 152-by-36-foot mission building was erected by First Church in a fast-growing residential section of Springdale. It was opened on Sunday, Oct. 2, 1960. Exactly six months later, the Elmdale mission was constituted as a church. It was formally named Elmdale Baptist Church, and the Rev. Weldon Barnett, who has pastored it since Dec. 15, became its first regular pastor.

There were 69 present for its first Sunday School meeting as a mission. By April 2, when the church was constituted, it had 81 church members and 123 in Sunday School. The church membership now stands at 141 with a Sunday School enrollment of 181.

Delivering the address at the ground breaking ceremony was Dr. C. W. Caldwell, Little Rock, director of missions and evangelism for the Arkansas Baptist Convention.—Mrs. Billie Jines

New Arkansas Baptist subscribers

Church	Association	Pastor
New budget after free trial:		
Carson Lake	Mississippi Co.	Tommy Carney
Cross Roads, Blytheville	Mississippi Co.	Bill Holcomb
Humnoke, First	Caroline	Bob Powell
Mineral Springs, Liberty	Little River	Boo Heflin
Trumann, McCormick	Trinity	Roy A. Cragg
One month free trial offer:		
Nettleton, First	Mt. Zion	R. D. Harrington
Old Walnut Ridge	Black River	Bill Johnson
Three month free trial for new church:		
Alco	Stone-Van Buren-Searcy	Frank J. Rodgers

Marked Tree deacons

IN A service at First Church, Marked Tree, Donald Delk, Mack Howerton and Guy Prince were ordained deacons and Ira Davenport was installed as an active deacon. The ordination sermon was given by Rev. A. M. Houston, pastor, Pleasant Grove Church. The questioning was led by Rev. Curtis McClain, pastor, First Church, Harrisburg. Rev. Conway Sawyers is pastor at Marked Tree.

Benson Edwards ordained to ministry

SUNDAY afternoon, Dec. 3, a special ordaining council called at the request of First Church, Palestine, ordained

Benson Edwards to the full gospel ministry. Rev. Edwards has been called to serve as pastor of the Palestine church.

The Council was composed of Rev. Edgar Harvey, moderator; Thomas H. Edwards, clerk; Dr. Fred Savage, Rev. Vernon Bradley, Rev. Fred E. Sudduth, Rev. R. B. Crofts, and Deacons Roy W. Spurgers, Elmer W. Parker, Albert Parish, Lloyd Latham, Clayton Latham, James W. Nooner and J. D. Ginn.

Dr. Savage led in the examination and questioning of the candidate. Mr. Bradley delivered the ordination sermon and gave the charge to the candidate and to the church. Moderator Harvey led the ordination prayer, after which the council proceeded with the laying on of hands.

Mr. Edwards is a native of Arkansas, the son of Mr. and Mrs. Thomas H. Edwards of DeQueen. He served four years in the Navy, with duty in the Pacific during World War II. He is a graduate of University of Corpus Christi, with a B.A. degree, and has studied at Southwestern Seminary. He is married and has two children.

Revivals

GRAVES Memorial Church, North Little Rock, Rev. Pete Quinn, pastor; Johnny Green, Goodman, evangelist; Ed Walker, music; 46 professions of faith, 14 additions by letter.

REV. Billy Walker, Walnut Ridge, closed eight days of revival services with Esther Church, Flat River, Mo., Nov. 26; 27 professions of faith; 22 were baptized; 170 on promise of letter.

Faith Church formed by Little Rock group

A NEW church, designated Faith Baptist Church, has been organized by former members of Trinity Church, Little Rock. The church operating for the time being in Base Line Grammar School, five miles south of Little Rock on Highway 167, has called Rev. Harold C. Clower, formerly pastor of Trinity Church, as pastor.

The church has 71 enrolled in Sunday School and has averaged 60 in attendance for the several weeks it has been meeting. Pastor Clower reports.

It will be constituted Sunday afternoon, Dec. 31, at 2 p.m., in a service at the Base Line School. A building site has been secured adjacent to the school grounds.

Pine Bluff alumni

NEWLY elected officers of the Ouachita College alumni club for the Pine Bluff area are: Rev. John Harrison, president; Dr. Jack McHaney, vice president; Mrs. George O. Ellis, treasurer; Miss Nan Spears, secretary. The association was formed at a dinner meeting at the First Church, Pine Bluff, Tuesday night, Dec. 5.

Dr. Lee preaches

DR. Robert G. Lee conducted a series of weekend services at Grand Avenue Church, Ft. Smith, December 1-3. On Saturday evening he preached his famous sermon, "Pay Day—Some Day," for the 726th time. There were 15 professions of faith. Rev. Paul McCray is pastor.

Arkansas Baptist ad brings African sale

JIMMY Karam, Little Rock clothier and churchman, has a greater respect for the outreach of advertising in the *Arkansas Baptist Newsmagazine* now.

A recent air-mail letter from South Africa brought him an order from Missionary Logan C. Atnip, in response to a Karam clothing ad carried in the *Arkansas Baptist* last September.

Wrote Atnip, a native of Marmaduke, Ark., who was appointed a missionary by the Foreign Mission Board of the Southern Baptist Convention in 1956:

"Just recently I received my *Arkansas Baptist Newsmagazine* for the month of September. In one of them, dated Sept. 7, you had an advertisement. I would like very much to get some of the wash & wear clothes . . ."

He then gave his order for two suits and two pairs of slacks.

"I noticed that you had given your testimony at one of the Billy

Graham meetings in Philadelphia." Atnip continued. "My wife heard you speak at Southwestern Seminary in 1960 while we were home on furlough. How grateful for God we are for laymen like you whose testimony means so much today."

Missionary Atnip attended the University of Arkansas and Baylor University, receiving the A.B. degree from the latter. He has the B.D. degree from Southwestern Seminary. Former Arkansas pastorates include: Mt. Hebron, Marmaduke; Walls Chapel, Paragould; and Mounds Church, Rector. Since 1957 he has been an evangelistic educational worker at Baptist Publishing House, Box 8241, Belmont, Bulawayo, Southern Rhodesia, Africa.

Mrs. Atnip is the former Virginia Hill, a native of Georgia. They were married in 1950.

The summer-weight clothing requested is on its way to Atnip by air express.

Pastoral care

workshop Jan. 9

THE ANNUAL pastoral care workshop for all Arkansas ministers will be held Tuesday, Jan. 9, 1962, from 9 a.m. until 3:30 p.m., in the auditorium at the University of Arkansas Medical Center.

The chaplaincy departments of the Arkansas Baptist Hospital, the Arkansas State Hospital, and the Consolidated VA Hospitals of Greater Little Rock are sponsors of the workshop.

The general theme will be "The Pastor Deals with Bereavement and Grief." Guest speakers will be: Dr. Robert E. Elliott, professor, Department of Pastoral Care, Perkins School of Theology, S. M. U., Dallas; Dr. Fred O. Henker, asst. professor of Psychiatry, University of Arkansas Medical School; Dr. John G. Howard, Little Rock psychiatrist; Rev. Jack C. Ruffin, associate pastor, Little Rock Second Presbyterian Church; and Storm Whaley, vice president, University of Arkansas Medical School.

All Arkansas pastors are cordially invited to attend the workshop. Registration fee of \$2 should be mailed to Rev. Jerre Hassell, treasurer, in care of Arkansas Baptist Hospital, Little Rock.

Holy Land tour

A HOLY Land Tour will be conducted next summer by Professor Walter Moffatt, of Hendrix College. The tour, by air, will leave New York July 12 and return to New York Aug. 4. The itinerary includes the United Arab Republic, Jordan, Turkey, Syria, Lebanon, Israel and Greece.

Professor Moffatt is an experienced world traveler, having visited in Europe in the summers of 1953 and 1954 and conducted European tours in the summers of 1958, 1959, 1960 and 1961. He is chairman of the English Department at Hendrix College. Tour arrangements are being handled by Kruger Travel Bureau, Little Rock.

Association News

Washington-Madison Association news

REV. GARLAND A. Morrison, pastor at Bigelow, was the evangelist in an eight-day revival at Second Church, Fayetteville. There were eight additions by baptism, five by letter and two other professions of faith. Professor Ewell Logue reports that it was an excellent church revival.

KEN Boen, Ft. Smith led a week-end revival at Caudle Avenue. There were 17 professions of faith. Rev. Jack Porter is pastor.

DR. Andrew Hall was "M" Night speaker in the Tri-County Baptist Association at Baxter Springs, Kansas. The attendance was in excess of 600.

ED. F. McDonald was guest speaker for "M" Night at First Church, Springdale. The churches exceeded their goal of 540. Twenty-two pastors and 21 Training Union directors were present. Twenty-five churches were represented.

Second Church, Fayetteville, received the trophy for having the largest percentage of its Training Union enrollment present (54). First Church, Springdale, had the high attendance, with 82 present.

Greene County Ass'n

Theo T. James, Missionary

CALVARY Church, Paragould, was in revival services, Nov. 26-Dec. 3. Rev. Jack Parchmand, pastor, Second Church, West Helena, was the evangelist and James Felty, music director of West View Church, Paragould, was the singer. There were 12 additions—four for baptism and eight by letter. Rev. J. W. Gibbs is the pastor.

UNITY Church has recently bought an electric organ. Rev. A. W. Psalmonds is the pastor and Mrs. Marie Markley, organist.

"M" NIGHT: West View Church, Paragould, won the loving cup at the "M" night service, Dec.

4, held at First Church, Paragould. There were 28 churches represented, with 402 present. Rev. David T. Cranford, pastor, Walnut Street Church, Jonesboro, was the guest speaker.

PASTORLESS are the following churches: First Church, Paragould; Mounds; Oak Grove; Spring Grove; Walls Chapel; Stonewall; Light; Brighton; Pleasant Valley; Rock Hill and Immanuel, Paragould.

THE MONTHLY Youth Meeting for Greene County was held on Dec. 6, at First Church, Paragould. The banquet was served first. The preacher was Rev. Curtis Mathis, pastor, Central Church, Jonesboro. The theme of the meeting was "God's Will For Your Life." There were 61 present. Rev. Billy Cartwright is chairman of the youth committee and Jimmy Blackburn is president of the Youth Organization.

BIG CREEK Church has recently called Rev. Bobby Rose as pastor. He is a freshman in Ouachita College. First Church, Paragould, ordained him in July. He is a native of Greene County.

Kruger Travel Bureau

announces

It's 1962 HOLY LAND TOUR

conducted by

PROFESSOR

WALTER MOFFATT

visiting

United Arab Republic Lebanon
Jordan Israel
Turkey Greece

and Syria

Tour price—leaving New York

July 12, 1962

and returning to New York

August 4, 1962.

\$1,365.00

For further information, contact

Professor Walter Moffatt—

Hendrix College, Conway

or

KRUGER TRAVEL BUREAU

109 E. 7th Street

Little Rock, Arkansas

Telephone:

FR 4-9272

SBC state meeting reports

New Mexico launches its jubilee year

FARMINGTON, N. M. (BP)—Baptist Convention of New Mexico launched its 50th year here, culminating in the 1962 session of the convention at Roswell.

The 1961 session adopted two resolutions:

1. "That we as Baptists maintain a united front in rejecting federal funds or any kind of tax money for our institutions whether these funds be loans or grants.

2. "That we reaffirm our faith in the Southern Baptist program and institutions and pledge our support to state and convention-wide leaders."

It adopted a 1962 Cooperative Program goal of \$545,000 with one-fourth going to worldwide objectives through the Southern Baptist Convention.

South Carolina copes with college issues

GREENVILLE, S. C. (BP)—South Carolina Baptists ran overtime coping with two issues on their Baptist colleges—fraternities and racial segregation.

The convention voted overwhelmingly not to instruct the schools to lower racial barriers.

By a vote of 613 to 284, trustees of all state Baptist colleges were directed to amend their charters in order to ban student membership in Greek-letter societies, on- or off-campus.

The convention adopted a budget of \$3,375,000 through the Cooperative Program. The Southern Baptist Convention share of the \$1.5 million operating budget remains at 45 percent.

The convention also embarked on a prohibition campaign, asking a \$5,000 war chest be provided to whip up support for a statewide referendum on sale of liquor, beer and wine. It was an effort to make the state "bone dry."

Social issues faced by Virginia Baptists

ARLINGTON, Va. (BP)—Virginia Baptists said that boards of trustees and not the general association of Virginia, meeting in annual session here, adopted the report of the Committee on Social Practices in Virginia Baptist Schools and Institutions, dealing with dancing on the Baptist college campuses.

The committee was created following a request in the 1960 meeting that the association express its disapproval of dancing on the Baptist college campuses. Trustees of the institutions where dancing is practiced would be asked to comply with wishes of the association.

The association adopted three resolutions addressed to the General Assembly of Virginia on liquor problems in the state.

The resolutions petitioned the legislative body to:

1. Provide increased funds to "expand the services of the division of alcohol and rehabilitation of the State Health Department through the construction of a hospital and clinic facility with one of the state medical schools;"

2. Enact an "implied consent" law so that when a person is granted a driver's license he is also consenting to a chemical test for intoxication;

3. Defeat any and all proposals to legalize "liquor-by-the-drink."

The Cooperative Program budget adopted by the association for 1962 is \$3,533,000. Messengers elected R. P. Downey, pastor of Salem (Va.) Baptist Church, as the new president. The 1962 session is set for Nov. 6-8, at Virginia Beach. Alexandria was selected as 1963 site.

Maryland voice vote opposes nuclear test

BALTIMORE (BP) — Baptist Convention of Maryland, by a voice vote, approved a resolution opposing atmospheric testing of nuclear bombs. The resolution, ap-

proved over several objections, also opposed their use in warfare.

The convention voted other resolutions on world peace, race relations, government aid to non-public schools and improvement of standards among migrant workers.

It commended by name two Maryland state legislators who voted against a bill to provide public school bus transportation to students of private and parochial schools.

Robert F. Woodward, pastor of First Baptist Church, Frederick, Md., was elected new convention president.

The convention approved plans for securing enlarged facilities for its state Baptist staff offices in Baltimore. It adopted a Cooperative Program budget goal for 1962 of \$510,000. The 40 percent allocation to Southern Baptist Convention was passed.

Kentucky says state shouldn't tax church

DANVILLE, Ky. (BP) — In their first session as a "convention," Kentucky Baptists spoke out against the state applying its three percent sales tax to churches.

The resolution said since educational institutions and certain charitable agencies are state sales tax-exempt, churches ought also to be. Taxes are collected from purchases within Kentucky as well as on church literature bought from the Baptist Sunday School Board in Nashville.

The Cooperative Program budget, adopted, for the coming year is the same as this year's—\$2.5 million. Sixty-five percent remains in Kentucky, the rest going to agencies of the Southern Baptist Convention.

The state body, since its founding, has been known as the General Association of Baptists in Kentucky. Messengers this year changed it to Kentucky Baptist Convention, "in keeping with the names used by other state Baptist groups."

V. C. Kruschwitz, Elizabethtown minister, was re-elected to head the state group.

The convention reaffirmed the

(Continued on page 14)

(Continued from page 13)

general association's precedent-setting 1956 stand that women may be enrolled as messengers to the annual meeting and may deliver reports to the group. This year, as usual, even the Woman's Missionary Union report was presented by a man. Since the 1956 decision, a number of women have enrolled as messengers, however.

Children's Home enters new Illinois budget

EFFINGHAM, ILL. (BP)—The Illinois Baptist State Association, in 1961 session here, adopted a next year's budget of \$738,999. For the first time, the budget includes the Illinois Baptist Children's Home at Carmi. The operating budget of the state association is \$595,840.

The association elected C. R. Walker, pastor, First Baptist Church, Marion, Ill., president.

In a speech to the state association, James M. Windham of Chicago assailed Chet Huntley of NBC-TV, claiming Huntley branded as "bigots" all who opposed federal aid to parochial schools. Windham, a Baptist minister, heads the Chicago office of Protestants and Other Americans United for Separation of Church and State (POAU).

Tennessee continues integration policy

MEMPHIS (BP) — Tennessee Baptist Convention adopted a record Cooperative Program budget of \$3.7 million, elected E. Warren Rust of Cleveland as president and continued its practice on integration of Baptist institutions.

Messengers picked Gatlinburg for the 1962 convention Nov. 13-15.

The Cooperative Program budget will follow the usual division of one-third to Southern Baptist Convention causes and two-thirds for state missions. The new budget is \$200,000 more than the 1961 Cooperative Program income.

Havlik leaves Kansas

JOHN F. Havlik, secretary of evangelism for Kansas Convention of Southern Baptists, has been called to Louisiana to fill a similar post. Havlik, is a graduate of Baylor University, Waco, Tex., and Southern Seminary, Louisville, Ky.

Banner month cheers SBC budget leaders

SOUTHERN Baptist Convention leaders were cheered by Cooperative Program receipts for the SBC having their best month for 1961 during November. Forwardings from state Baptist bodies amounted to \$1,637,900.

It brought the 11-month budget total to \$16,074,296. While the November news was good, the budget objective of \$18,513,500 still was distant. Few expected December receipts to reach \$2.5 million, since they have averaged \$1.5 million in the 11 months thus far.

Failure to meet the \$18.5 million goal means curtailments for agencies sharing in the capital needs section of the budget. (Operating budgets were assured in October when receipts passed \$14 million.)

Operating budgets get priority. If the capital funds fail to materialize in full, the agencies in this section of the budget will get only a proportion of their budget allotments.

What does it mean?

For the 30,000 Movement of the Southern Baptist Convention—the giant church extension drive—it can mean a slow-up. The SBC Home Mission Board counted on the full \$900,000 in capital funds for its church extension loan fund, vital to the success of the movement.

Some time ago, the Convention met not only its full operating and capital budgets but entered an over- and - above "advance" stage as well. The Home and Foreign Mission Boards shared the advances by themselves.

Lack of any advance stage coming in 1961 has forced the Home Board to cancel its 1962 "Operation Big Cities," used to extend Southern Baptist work in major Northern and Western metropolitan centers.

Convention Cooperative Program receipts have increased year by year. The shortage has come at this point: Budgets have increased faster and in greater sums

than receipts have.

The Cooperative Program income for 1961 to date, for instance, is running 3.23 percent ahead of 1960.

Designated income, which is not shared by all agencies, but is sent only to the agencies specially mentioned, has risen 7.04 percent over 1960 to date. It stands at a Nov. 30 total of \$12,167,040. Designations include the large Lottie Moon Christmas Offering for Foreign Missions and Annie Armstrong Offering for Home Missions.

Reports by Treasurer Porter Routh do not include total church collections, nor the shares of the Cooperative Program kept in the states for use there.

Worker for New York

SOUTHERN Baptists' first director of language work in New York City has been appointed by the denomination's Home Mission Board.

Leobardo Estrada, pastor of the First (Spanish) Southern Baptist Church of Los Angeles, Calif., was named to the new position. He is also speaker for "La Hora Bautista," the Spanish-language version of "The Baptist Hour," radio production of the Convention's Radio and Television Commission.

SBC briefs

SECRETARY of the Interior Stewart L. Udall has announced that Glorieta Pass, N. M., has been designated a national historical landmark because of a Civil War battle fought there Mar. 26-28, 1862. Some 1200 acres of the Pass are owned by the Baptist Sunday School Board, which maintains Glorieta Assembly.

MISS Annie Ward Byrd, who has been editor of the Sunday School Board's Intermediate Sunday School lessons since 1949, has been named to the new position of editorial co-ordinator with the board.

Beacon Lights of Baptist History

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

Christmas Evans

CHRISTMAS Evans was born in Wales, Dec. 25, 1766, and named after that day. His father died when the lad was nine years old. He did not learn to read until after the age of 15.



DR. SELPH

He was converted and joined the Presbyterian church when he was 18 years old.

He began holding religious services in cottages. The people gladly heard the two sermons and prayers Christmas had memorized. He attended school a short time but poverty forced him to quit.

Discouraged, he considered leaving the ministry and became indifferent to religion. About this time, he fell into the hands of a mob who attacked him, left him insensible, and blind in his right eye for life. This narrow escape aroused him to new diligence, and soon afterward he declared his faith in Christ, was immersed and united with a Baptist church.

He was ordained at Lleyn and became pastor of five small churches at age 22. Though one limb was smaller than the other, he frequently walked 20 miles on Sunday, preaching four or five times. Crowds gathered about him as he traveled on foot through town and county.

He moved to the isle of Anglesea in 1791, taking the pastorates of two Baptist churches and eight preaching stations. No other Baptist pastors were near. The churches were cold and distracted but his work stimulated revivals.

He attended an open ar associational meeting in 1794. The weather was hot and two preachers preceded him. When he started the third sermon the people were exhausted from the heat, but not for long. Here was something different. People began to weep and praise God, clapping their hands

and leaping for joy. Excitement prevailed into the night. They said, "That one-eyed man of Anglesea is a prophet sent from God."

For years he attended these meetings, preaching his famous sermon on the demoniac of Gadara. It took three hours for him to develop this message. People sat spell-bound as he drew the picture of the demon-possessed man. Emotions were stirred. Men fell on the ground as though thrown by an earthquake. Conviction swept through his graphic words.

His last church at Caernarvon was difficult. Here he battled church debts and dissension. He died while on a collection tour for the church, at the age of 72, fifty-four years in the ministry. His dying breath was a quotation from a Welsh hymn. Then, waving his hand as though addressing someone, he cried, "Wheel about, Coachman; drive on."

THE BOOKSHELF

Counseling for Church Leaders, by John J. Drakeford, Broadman Press, 1961, \$2.95

The author shows how religious leaders in Biblical times helped people with their problems and how laymen in modern churches can give such help today. Along with a summary of modern counseling techniques, the book sets out limits within which the layman should work. It indicates that some of the best opportunities for counseling come to church workers, and other leaders within the church membership.

The Minister's Handbook of Dedications, by William H. Leach, Abingdon Press, 1961, \$2

Dr. Leach has gathered a total of 55 dedication services for this collection. The services are divided into three sections, each dealing with a particular type of church dedicatory program. Part I covers dedication of buildings and sites; part II, with the dedication of furnishings and equipment; and part III, with other dedications, such as

(Continued on page 23)



'Foolishness of the thing preached'

IT'S not the *preaching* that is important. Not, at least, according to I Corinthians 1:21. Rather it is the message that is preached that is important. A literal translation makes this point amply clear: "God took pleasure through the foolishness of the thing preached to save the ones believing." (By "foolishness," Paul meant thus to describe the thing preached from the standpoint of the unbeliever.)

So, what was the thing preached? The answer to this question appears almost immediately: "We are preaching a crucified Christ" (1:23). No wonder then that some thought the topic of early preaching was foolishness. The Christians were claiming that one who was executed as a common

criminal was alive, and divine, and king! How absurd can you get?

Granting the possibility of a resurrection—and ancient superstition would allow almost anything—if this one was divine, then he didn't die; and if he died then he wasn't divine. Foolishness!

But mind you, God employed this foolishness to "confound the world" and "to save the ones believing." And that was the matter of importance, not the preaching, which was merely a vehicle of communication for this divine message.

Let us who preach recognize this. To do otherwise will inevitably result, and often has resulted, in foolish preachers and foolish preaching.

Copyright 1961, by V. Wayne Barton,
New Orleans Seminary

A better world begins with me at Christmas Time

By BECKY BURRIS



ONE DAY it suddenly occurred to me that I couldn't sit and twiddle my thumbs and expect the world to get better. No. If this is to be a better world,



I must make it better myself. At least, I must make it better all around me.

I didn't have much—just my heart and my head and my hands.

My heart spoke first.

"You can't pile up rocks to heave at your neighbors and make the world better," it told me. "You can't invent bigger and more horrible atomic bombs to drop on your neighbors and make it better.

"Rocks and bombs belong to hate. That is what is wrong with the world today—everybody is trying to out-hate everybody else. It never has worked, and it won't work now.

"The only weapon powerful enough to destroy hate is love. Against the ghastliness of modern war, love alone can prevail. Love only can cure the world's ills. To make the world a better place, all you have to do is fill the world with love."

Simple, isn't it?

THE INCOMPREHENSIBLE thing is that love is free. It lies all around us, waiting to be picked up and nourished and harvested and used.

You don't have to impoverish a country to build up a stockpile of love. You don't have to float loans, or raise taxes, or sell government bonds to produce it.

People go to the ends of the earth seeking diamonds and uranium. But diamonds and uranium won't stop war.

Love, which will, gets trampled into the dust under restless, searching feet.

My head spoke next.



"Before you can make the world better," it pointed out, "you must be better yourself. You must clean everything out of your heart and fill it with love."

I got to work. It was a hard job. I was rusty at loving. Others, anyway, I loved myself. I was self-centered and grabby and given to whining and finding fault. I had to study love and how to get it. I went to the Bible. "Love thy neighbor as thyself," it told me. I worked hard. I couldn't do it alone, so I asked God to help me.

"Take every unworthy thought from my heart, God," I prayed, "and fill it up to the very brim with love!"

God did, and it was wonderful. I had to help, of course. I shoved and shoved. I dug and hacked away at malice and envy and greed. Little by little, they faded into nothingness. I felt light and airy and full of joy. My life was different. I came out of the shadows into the sun.

My head was pleased.

"Take your home next," it said. "Make life sweeter now for the ones you live with every day."

"Don't let them laugh, God," I prayed, alone in my room.

I STARTED next morning. "L-Day," I called it. It was the first day I let love tell me what to do.

I got up early. To my husband, still drowsing, I said, "Honey, let me bring you some coffee in bed!"

He was puzzled, but pleased. (Heretofore, I had lain in bed and begged him to bring me coffee.) I got him coffee, then gave him a good morning kiss. That's something else we'd neglected.

"I love you," I said. I'd never done that before so boldly. Then I cried, gaily, "What would your majesty like for breakfast?" I saw pleasure in his eyes. I'd made him feel important.

In a better world, everybody must be made to feel important.

AWAKENING our son,
I called him "darling."

He came out tucking in his blue jeans, grinning. "Did you call me 'darling' Mom?"

"Yes, I did, Son." I gave him a hearty kiss. "I love you, honey. Mothers who love their little boys call them 'darling.' I'm going to call you 'darling' a lot from now on. And every day I'm going to tell you I love you."

He laughed and blushed; but he liked it, too.

We hadn't been a demonstrative family. That's where we had been wrong. Affection must be freely shown. There should be nothing embarrassing about letting people know we love them. We wouldn't have trouble-makers, I'm convinced, if people loved one another more and showed it.

What's wrong with us? Are we mad? Why are we so stupid? Why haven't we human beings vast quantities of love? We need love that foams up all over us and all over every other human being we come near.

That one little thing—and our quest for a better world would end.

We punish juvenile delinquents when all they need is love. Bad children are cheated children. They grow up without love. Starving for it, they go berserk. They steal and kill and destroy, getting revenge.

My family has a regular ritual now. Every day my husband tells me he loves me. I tell him I love him, too. And both of us tell our son we love him.

Corny? Not a bit. Delightful! We live different lives since we began it. The little world of our home is a better world.

I thought up a scheme to make them happy. It consists mostly of laughing at things, so our house is a jolly place. I surprise them with novel ideas. I praise them a lot and sacrifice myself to please them.

"Let me do it!" I cry, where I used to be lazy. "It won't take a minute!" "I'd enjoy doing it!" "Oh, let me—let me!"

In my muddling way, I'm trying to be like Jesus. He went about, you recall, doing good deeds. He was—and he told us to be, too—the servant of all.

Nobody was so lowly that Jesus didn't love him and help him.

"Splendid!" my head said, noting our happy home. "Now, branch out."



NEXT DOOR lived a little lady of 84, all alone. I'd been nice to her in a skittish way for years. Skittish, because I dreaded being regaled with ailments. "I'm so rushed," I'd gasp when she caught me. "I can hardly stop for a moment to talk."

When I found I must make the world better, I changed.

I went next door and took some cake. The little old lady was sick. She was happy I'd thought of her. She said bashfully, "Do you mind if I give you a teeny, weeny kiss?" I said, "I'd love it."

She brushed my cheek with lips as soft as the petal of a rose. I gave her frail body a squeeze. I was glad it happened. The next day she lapsed into a coma. A week later, she slipped away to heaven with a little smile.

God giving me a nudge? I think so.

God will give you nudges, too. All you have to do is obey them.

In my block are big, old houses. Many of them have been remodeled into apartments. In those apartments live lonely-old ladies. I'd give a tea, I decided, and invite them all. Nobody gives parties for old ladies, much.

I went to each house, making friends and issuing invitations. One lady had fallen and sprained her ankle. "But I'll be well," she exclaimed happily, "by next Wednesday!"

She was. They all came to tea, and we had a lovely time.

The world is full of lonely old ladies—and old men, too. It's full of lonely middle-aged folks, too, and of lonely children. All of them should be invited to parties. They need to be noticed and made to feel important.

When you do something about lonely folk in your town, you make it a better world.

BBETTER-WORLDING is my business now. I went to a meeting. Women had gathered to study mental and emotional health. I asked them, when given an opportunity to speak, "What are you doing to make this a better world?"

They looked at one another in silence.

"I guess nothing," they murmured, almost every one. Then they brightened. "Perhaps improving our own personalities will make the world better!"

"It certainly will," I told them, "if you use your
(Continued on page 18)

(Continued from page 17)

good personalities to improve the world." I looked around at their shining faces. "And," I added with a smile, "I can't see how you could avoid doing that."

Well-adjusted people are working all the time to make the world better. It is unkind, unhappy, and bitter people who make it worse. They are our real enemies. They include Communists.

COMMUNISTS are Communists, I'm sure, because they are miserable. Ill-equipped for life and unhappy, they can't bear to see anybody else happy. They slash and they bang things around. In a great upheaval, they think they'll come out on top. They could come out on top any day if only they'd fill their hearts with love.

One lady at the meeting said, "I'm working with the Bowl. We give free concerts two nights a week all summer. Expensive programs, and all we take is a collection, I'm sure Bowl programs make the world better."

"Certainly!" I agreed. "I am familiar with Bowl concerts. I'd say all you people connected with that good project are outstanding better-worlders."

One sweet little lady, whose face glowed, said shyly, "I put cookies out for the garbage man."

Everybody laughed. I laughed, too, but I was touched. "How do you do it?" I asked, intrigued. The garbage man is human, too. "How do you distinguish between his gift cookies and the —?"

"I put them in a box, on top of the can," she said. "The first time I put them out, I tacked on a little note saying, 'These are for you, with thanks.'"

We all agreed she is making her little world better.

Another woman took courage then and said, "Sometimes I call people on the telephone and tell them I like them."

The Pool of Siloam

(Continued from page 9)

on, but interest in the work continued and in 1957 and 1958 two new scenes from the Master's life were added through the efforts of the Chamber of Commerce and a small group of interested citizens. But it remained for the Chamber of Commerce of 1959, headed by a local theater owner, to actually catch the vision of the completed panorama and to set about getting it done.

The editor's wife was consulted about the dream of her husband and agreed to prepare, with the sign painter, a master plan which was followed.

"The Pool of Siloam" as the editor had named his project, is a chronological panorama of thirteen scenes, life-sized and larger, in vivid color, of the Life of Christ, from birth through death and resurrection. The resurrection scene is a 22-foot figure of the Master, which stands at the top, or apex, of the hill above the other scenes. Each scene is individually lighted, with lights that fade in and out.

Background music and Biblical narration tell the

We looked at her with sudden interest.

"People don't always know that," she said, blushing a little. "I'd be very happy, sometimes, if somebody called me up and told me."

"The Golden Rule," I murmured, thinking that I would, too.

My greatest thrill came when Ruth called, all agog. Ruth is a self-sufficient divorcee. She had hooted at the very idea of better-worlding.

"You'll howl," she said exultantly, over the phone. "Honestly, it's a scream! Here I am, big as life, running a nursery school!"

I was amazed. Ruth had never done anything useful. "You mean you've got a job?"

"Young mothers—servicemen's wives," Ruth bubbled. "In our court. The community laundry. They do their washing there. Babics stumble around under their feet. I asked one of them if she'd like me to watch her youngsters while she washed. She fell on my neck. And now, honey, I've got dozens! I run a regular nursery school—tell 'em stories, kiss their wounds. It's the first baby-tending I ever did in my life—and I love it!"

"Of course you do," I said happily, blinking. There was a new note in Ruth's voice. For the first time in her life, she had put somebody else before herself. She had learned what it means to serve.

Again I thought of the Golden Rule . . .

We better-worlders must observe the Golden Rule at all times. We must keep our hearts filled with love, our heads actively engaged in thinking up ways to help others, and our hands busy performing many good deeds.

[Submitted by The R. W. Fair Foundation,
P. O. Box 689, Tyler, Tex.]

Christ story, culminating in a complete lighting of the entire hillside to the glorious music of Handel's "Messiah"—"And He shall reign forever and ever—Hallelujah."

The sign painter turned artist has built all of the scenes; although he admits he never studied art, his work depicts an unusual native talent and a deep love of his God.

John Brown University, located in Siloam Springs, has contributed much to the project. Wiring of the hillside, recording of narration and music have all been done by the University; the engineers have combined the operation of lights, music and narration all on one tape; the entire sequence takes about thirty minutes.

The Pool of Siloam was dedicated Dec. 4, 1959, and during the ensuing month 15,000 persons stood on the creek bank to view the spectacle.

Permanent dates have been established for 1960 and the years to come when the "Pool" will be open to the public each night from December 11th through December 31st with presentations at 6:15, 7:00, 7:45, and 8:00 p.m.

DEPARTMENTS

Missionary Union

God grant these gifts to you

God grant these gifts to you
His Star to lead you on your way
The joy, the faith, the friendship
That comes with this glad day.
And ever in the New Year
Like an answer to a prayer,
The Light of Peace to bless you
And guide you—Everywhere!

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

WMU OFFICE STAFF

Nancy Cooper
Mary Hutson Mrs. Melvin Murphree
Mrs. R. E. Hagood Mrs. C. S. White

THE CHRISTMAS Season brings to us the opportunity to give in memory of the gift! It was in 1887, in the then far away Orient, that a weary missionary

Church Music

Great year ahead

YOU know, I can hardly wait for the new year. There are so many wonderful music events planned. We have the finest ministers of music and music directors in the history of the Arkansas Baptist Convention. In fact, we have just about the best prospects for a good year that I have ever known.



MR. McCLARD

In addition to the usual associational schools of music, music conferences, festivals, hymn sings, carol sings; the state program of festivals, music conferences and camps, we have some special features in our program that will make for some rewarding experiences.

First, there will be the opportunity of leading the music for the Evangelistic Conference. This is such a distinct privilege because those that attend the conference seem to love to sing more than any others. One of the greatest pleasures I have as State Music Secretary is to direct our Music Men as they lead the music for the state conferences.

In March, we will have one of the finest choral conductors in the nation to lead us in a church choir clinic. He is Lara Hoggard, one of the finest choral technicians in the entire country. When you attend the workshop you will notice something almost unnatural in the concentration and quick response given by those attending the rehearsals under the inspiring leadership of Dr. Hoggard. Every phase of music and vocal pro-

bent above a writing desk and penned a letter home, "Why should we not do something that will prove that we are really . . . followers of Him?" Worn and sick from the rigors of 15 years in North China's lonely fields, Lottie Moon raised her eyes above the limited skyline of her day and dreamed a limitless tomorrow. Then she made this significant suggestion:

"Is not the festive season, when families and friends exchange gifts in memory of THE GIFT, the most appropriate time?" Thus the idea of the Lottie Moon Christmas Offering was born.

This Christmas churches over the Convention join in bringing this offering to meet the urgent plea for reinforcements of personnel and supplies which comes from the 47 countries where Southern Baptists are working in the name of Christ. "Why should we not do something to prove that we are followers of Him?" Give in memory of The Gift!—Mary Hutson, Youth Director

iciency comes under his careful scrutiny. Need I say more?

An opportunity of a lifetime will be afforded church musicians in Arkansas, Oklahoma, Kansas, and Missouri when the entire force from the church music department in Nashville joins with music specialists from Oklahoma, Arkansas, Missouri, and Kansas and choral conductor and soloist, Claude Rhea, of New Orleans Seminary, to present a most exhaustive presentation of curriculum and materials for the church music ministry. The date is May 14-15.

This is a must for every minister of music, part time music director, directors of children's choirs, Sunday School and Training Union music leaders, those that work with the music in the children's departments, pianists, and organists.

This is not all. Simultaneous music schools in every association in District 8 jointly sponsored by the church music department in Nashville and our own department. One Nashville worker and one worker from our department will be part of the faculty in every association in District 8. The date, April 30-May 4.

Now, hear this. Two state-wide music conferences next summer, one for young people, adults and leadership at Ouachita College June 18-25, and the other for Juniors at Arkadelphia July 30-August 2. No Siloam Springs Music Conference in favor of two general assemblies with a broadened curriculum which will include music. Guest Leaders at Ouachita include Dr. Walter Warmath, El Dorado; Dr. Dupre Rhame, Furman University; Dr. James McKinney and Dr. Jack Dean, Southwestern Seminary; Mr. and Mrs. Floyd McCoy, Howard College, Birmingham; and many, many, more. Have you ever known any program so thrilling?—LeRoy McClard, Director

Missions-Evangelism

"By all means win some"

Open air meetings

MANY churches could conduct open-air or tent meetings in the summer. There is something about this type of



MR. REED

meeting that draws people, I am for any worthwhile, legitimate and ethical means of reaching people for our blessed Lord, I am conscious of the defects of these meetings and I know that many people hesitate to have them. However, the arguments for them far out-weigh the arguments against them.

The fact we are shamefully low in baptisms should prompt us to try something different. Just because a method is old is no excuse for doing away with it. Open-air, tent meetings have worked in the past. Just because we have air-conditioned, comfortable auditoriums is no reason for discarding the old-time meetings.

Several years ago when Dr. J. F. Queen was pastor of Park Place Church, Hot Springs, the membership looked forward to the annual "open-air" revival. It was common for 1,000 people or more to be present each night. Many souls were saved and came into the church by baptism.

Second Church, El Dorado, under the leadership of Rev. H. M. Geren and Leroy Smith, had outstanding open-air and tent meetings over a period of 15 years. Hundreds were saved in those meetings.

Many people are not accustomed to attending church and are shy of church auditoriums, regardless of size or looks. However, many of those same people will attend an open-air or tent meeting. When one is saved he won't be fearful of church buildings.

Why not begin now to plan a revival outside the four walls of your church building next summer? Many mission meetings could be held this way. It will do something to your people that a revival held in the auditorium won't do. If you haven't had such a meeting in several years, promote one with enthusiasm and I believe you will be happy over the results.

If this kind of meeting will help in reaching and winning more souls for Christ, then it will bring honor and glory to God. Emotion, loyalty and decision come together in an open-air meeting, especially in a public place such as a stadium. Have two revivals in 1962 with one of them open-air.—Jesse S. Reed, Director of Evangelism

Your Baptist Book Store will be closed December 29-30 for inventory.

Sunday School

Evangelism

Soul-winning Commitment Day is an important day in the life of a Baptist Church. The most important idea or concept in the New Testament is that of winning others to Christ.



MR. HATFIELD

Many pastors will use the first Sunday of January, Jan. 7, as Soul-Winning Commitment Day. When careful plans are made, much prayer is offered and spiritual guidance is sought, this can be the most important day in your year.

Preparing for this day, some pastors preach and teach inspirational and instructive sermons on personal soul-winning. Other preparations include a display of posters from the Home Missions Magazine (December issue). It helps to secure Soul-Winning Commitment cards from the Baptist Book Store and use through your Sunday School.

It is well to remember that Southern Baptists win to Christ and church membership one out of three lost people enrolled in Sunday School in a year. We also win only one out of 240 lost people not enrolled in Sunday School.

We should take a census, visit the prospects, enlist them in Bible Study, and win them to Christ and church membership. We should go to those we cannot enlist in Bible Study and witness to them in their homes.

The State Sunday School Department will send you a sheet on "How to Handmark A New Testament" and use it in evangelism. Interested? Write.—Lawson Hatfield, Secretary



Foundation

Guaranteed income

THIS guaranteed life income is possible through a Gift Annuity, which is a contract under which the Baptist Foundation will send you a check every six months.



MR. McDONALD

The rate of income you will receive is determined by your age at the time the annuity begins. It ranges from 3 per cent for a person 30 years old to 7.4 per cent for a person 80 years old, considerably more than the general average interest rate. To create a Gift Annuity you merely

deposit with the Arkansas Baptist Foundation any amount of money you desire. It will be invested by the wise and successful business men who comprise the Foundation's board of directors.

All details of administering the fund are handled by the Foundation, without worry or bother on your part. The checks will be mailed to you every six months, wherever you live. The amount of these semi-annual checks will never change. The faith and credit of the Baptist denomination are pledged to pay you a fixed income as long as you live.

You help yourself and at the same time you help Baptist institutions and agencies. You designate the institution or agency to benefit from your gift and upon your death the corpus will go as you have requested.

Perhaps you would like to have a guaranteed income as long as you or your wife shall live. This type of security is provided in a Joint Life Gift Annuity with the Arkansas Baptist Foundation. Such a contract will pay a definite amount every six months as long as either of two people shall live.

Thus, a man and wife can have a fixed income until the death of both. The amount of the semi-annual checks will not change when one dies, but will continue to go to the survivor.

The rate you will receive under a Joint Life Gift Annuity depends on the age of both people. The rates run from 2.8 percent beginning at age 80 to 7.2 percent at age 90.

For further information write the Arkansas Baptist Foundation, 401 W. Capitol, Little Rock, Arkansas.—Ed F. McDonald, Jr., Secretary

REBIND OWN BIBLE. Easy, simplified method. Kits; cover, glue, end sheets, materials, instructions. Lexide cover, \$1.95. Morocco \$5.00. State Bible size. U. S. Bible Bindery, Box 15061, Dallas 1, Tex.

CHRISTMAS GREETINGS FROM YOUR STUDENT DEPARTMENT

- | | |
|--|---|
| Darrel Coleman
City-wide Director, Little Rock | Peggy Peterson
Arkansas A & M College |
| Linda Day
Ouachita Baptist College
Henderson State Teachers
College | James Smalley
Southern State College |
| Neil Jackson
Arkansas Polytechnic College | Juanita Straubie
Arkansas Baptist Hospital |
| Jamie Jones
University of Arkansas | Kaye Canterbury
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| Leroy Madden
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BOONEVILLE, ARKANSAS

Monthly bulletin

EACH month missionaries, pastors and associational workers receive a rather sizable volume of mail from the Baptist Building. If an honest look were taken behind the scenes, one would be forced to say that very sincere denominational leaders are trying desperately hard to "motivate and inform" others for better service for Christ.



MR. ELIFF

It can also honestly be said that some of this mail fails in its objective because it is not read.

The Religious Education ministry of a church or denomination is no incidental part of its ministry. Aside from the preaching ministry, it is almost the sum total of all else we do. It is absolutely necessary that the best ideas and plans be effectively communicated to every church and leader in our state.

To facilitate this and to eliminate a great part of general Sunday School, Training Union, Church Music, and Brotherhood mail, the Religious Education Division will publish a monthly paper called the Religious Education News. Each of our four departments will have a page. I will try to focus on things of vital interest to the entire Division on one page. A sixth page will be given to items of general interest to church administration.

This publication will go to all pastors, missionaries, and associational officers in Sunday School, Training Union, Church Music, and Brotherhood. Since each department now sends a monthly bulletin to those named above, there will be no added expense to this project, but rather a savings.

I will have the general oversight of this project as one of my duties. Look for our first issue soon after Jan. 1.—
J. T. ELIFF, Director

TIRNEY WOOD PRODUCTS, INC.
Fine Church Furniture

HARRISON, ARKANSAS
P.O. BOX 309

LET HIM LIVE WITH THE PIGS



Tong Chin lived in a mountain village on the East Coast of Formosa. His home was a shed which was part of a pig pen. He was in rags, couldn't speak Chinese, only tribal. He ate with his hands and his mother was anxious to get rid of him saying, "He can't do anything. He only eats." Her attitude explains why instead of living with her he existed with the pigs. He couldn't run away because he was blind. A more hopeless future than the one he faced is hard to conceive. But visit him now in a Christian Children's Fund Home for the Blind and listen to him recite his lessons and play part of a classic on the piano. In just a couple of months he has become a clean, bright and extremely appreciative boy. Modern teaching methods for the blind can accomplish miracles.

But what about the other needy blind or crippled, tubercular, leprosy, deaf and children who are normal except for their cruel hunger? Some of them do not even have a roof over their heads and sleep in the streets—these refugees, cast-off or orphan children without a friend or guidance and who are neglected like a stray dog—these forsaken children whom mercy passes by?

Christian Children's Fund can rescue and properly care for only as many of them as its income permits. Such children can be "adopted" in Formosa or any other of the 45 countries listed below and the child's name, address, story and picture with the privilege of correspondence is provided the donor. The cost to the donor is the same in all countries, ten dollars a month.

Christian Children's Fund, incorporated in 1929, with its 412 affiliated orphanage schools in 45 countries, is the largest Protestant orphanage organization in the world, assisting over 55,000 children. With its affiliated Homes it serves \$2 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

COUNTRIES:

Africa, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Ceylon, Chile, Egypt, England, Finland, France, Greece, Hong Kong, India, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Portugal, Puerto Rico, Scotland, Spain, Syria, Taiwan (Formosa), Thailand, Turkey, United States, Vietnam (Indo-China), Western Germany, American Indians.

For Information Write: Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.

Richmond 4, Virginia

I wish to "adopt" a boy girl for one year in _____

(Name Country)

I will pay \$10 a month (\$120 a year).

Enclosed is payment for the full year

first month . Please send me the

child's name, story, address and picture.

I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$_____

Please send me further information.

NAME _____

ADDRESS _____

CITY _____ Zone _____

STATE _____

Gifts of any amount are welcome. Gifts are deductible from income tax.

Good news of a great joy

By DR. SAM C. REEVES

Pastor, First Church, Arkadelphia

December 24, 1961

Bible Material 2:1-12; Luke 2:1-20

Devotional Reading: Matthew 1:18-25

Lesson Passage: Luke 2:1-16

Memory Selection: Luke 2:10-11

Introduction

THE SETTING for this lesson has to do with the historical facts, human and divine, which transpired at the actual birth of Jesus Christ on earth. A one word summary is the "Incarnation," God becoming clothed in actual human flesh like ours. It is the story of all God all man all in one.

This incident enables Christians to speak of the historicity of our religion. These events actually took place in time, in the fulness of time, right here on earth. It happened when the power of the Caesars, who could order most of the people of the world around, was used of God to work His mighty purpose as prophesied in scriptures. To some, the story of the birth of our Lord may appear as a fanciful tale, but in no sense is it a fairy tale. It deals with facts as well accredited in history as any other historical events.

Bethlehem lies six miles south of Jerusalem and about sixty-six miles from Nazareth. Caesar Augustus was emperor of Rome. The people who worshipped Augustus as god were legion, while the number who worshipped our Lord at His birth numbered merely more than a dozen. But no one will worship any of the Caesars this Christmas, while Christ has pretty close to a billion souls who name His name.

I. The place of our Lord's birth

SOMEONE has observed that God chose a stable as the place of Christ's birth because those who were most in need of Him were the most likely to come there—not to the rooms in the inn. The world in general was too preoccupied to take out that much time

on such impractical matters. Look after business first was the order of the day. There was no room for Christ in one of the typical business establishments and that has not changed in the main since. For a people schooled during centuries to know that their main business was to look for the coming of Christ, it turned out that they were too busy at other business to even look at Christ.

But some did and more did, and others have, and they do now, and always will 'til He comes again. It is simple to figure out the main reason why the inn keeper did not have a room ready for the birth of our Lord; he most likely did not even know Christ was to be born in Bethlehem or, if he had heard, had not been sufficiently impressed with its importance to be apprehensive to the point of concern. It was more a case of a man being badly informed than a man who was bad.

Somebody charged with the responsibility of keeping this coming event before the people, especially the people of Bethlehem, had not done a good job. That was the church's responsibility. That hasn't changed during the years, and the world is behaving pretty much the same this Christmas as at the first one. The same kind of people still find our Lord at Christmas in about the same kind of places.

II. The purpose of Christ's birth

THE SCRIPTURES inform us at this point and nothing has changed here either. It is the same today as yesterday and will be tomorrow and all the other Christmases. Christ's coming was "good news," "The Good News," "The Gospel." Our Saviour was born that night who was Christ the Lord. Luke 2:10-11.

"Fear not for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

The only people who really celebrate Christmas are the ones who have discovered the truth in Christ and make

Him known to the world. The world still needs more of what Christ came to give and still gives than anything else or all things else and people who make it possible are doing the greatest work in the world for the greatest Person—our Lord Jesus Christ.

Attendance Report

Church	December 18, 1961		Addi- tional
	Sunday School	Training Union	
Alpena, First	79	33	
Berryville			
Freeman Heights	171	56	
Booneville	84	48	9
Glendale	54	22	
Ion			
Camden	482	217	1
Callendale First			
Cowray	340	122	1
First			
El Dorado	279	139	
East Main	989	273	
First	94	54	
North Side Chapel			
England	59	24	
Ganey Creek			
Fayetteville			
Providence	125	55	
Ft. Smith			
Galvary	661	162	4
First	1,208	347	2
Galveston	334	136	
Grand Avenue	719	261	19
Mission	21		
Kelley Height	174	91	
Temple	289	157	
Towson Avenue	215	71	
Trinity	312	104	
Gravel Ridge			
First	140	77	
Gordon			
Beech Street	174	89	
Harrisburg	145	92	3
Galvary			
Harrison			
East Heights	249	100	
Hot Springs			
Park Place	470	176	
Second	865	157	8
Mission	83	18	
Huntsville			
First	92	40	2
Combs Mission	11	5	
Kingston Mission	51	42	
Jacksonville			
First	773	300	8
Marshall Road	89	51	
James Mills			
Shorewood Hills	99	55	
Jamesboro			
Central	484	188	2
Little Rock			
First	1,199	503	4
Galvas Street	439	220	1
Dennison Street	44	33	
Immanuel	1,282	400	1
Forest Tower	37	22	
Kerr	89	15	
Rosedale	247	94	10
South Highland	488	164	3
Magnolia			
Central	760	270	20
McGehee			
First	420	169	3
Chapel	44	24	
Mena			
First	324	78	
Mission	56	27	
Mountain Home			
East Side	79	60	6
Newport			
First	344	149	3
Mission	40	41	
North Little Rock			
Barber Cross	395	268	3
Central	332	123	
Highway	298	72	1
Leroy	599	248	1
Park Hill	897	384	2
Sylvan Hills	290	109	
Pine Bluff			
Sulphar Springs	95	89	
Rogers			
Sunside	142	70	9
Smackover			
First	308	157	3
Springdale			
Cudde Avenue	176	69	1
Edmdale	95	30	
First	167	149	
Van Buren			
First	440	163	3
Oak Grove	173	87	
Susmon	88	28	

EDITOR'S NOTE: Because we do not publish a paper the week of Dec. 25, we are carrying in this issue the Sunday School lessons for two Sundays—Dec. 24 and Dec. 31.—ELM

Growth through Christian maturity

By DR. SAM C. REEVES

Pastor, First Church, Arkadelphia

December 31, 1961

Bible Material: I Corinthians 13; Ephesians 4:11-24

Devotional Material: Ephesians 1:15-23

Lesson Passage: Ephesians 4:11-24

Memory Selection: Hebrews 6:1

Historical setting

PAUL wrote this letter from prison in Rome about A.D. 62. This letter was written to be read in the churches then established but the truths set forth are timeless. In truth he was writing to all New Testament Churches for all times. Paul was writing to deepen their conviction regarding Christ, to give them a clearer understanding of their personal responsibility in the work of the Gospel, and to encourage them to grow on in maturity in Christ. It is this last emphasis which concerns us in this Sunday's lesson.

Introduction

THE CONTENT of this message and the coming of it at the end of the year's lesson close to the beginning of a new year makes it easily adaptable to a "Resolution lesson."

We never outgrow or grow out of the need for the reaffirming of our convictions concerning Christ and the experience of being converted again and again. We Baptists best understand this as growth in grace after salvation.

It has been aptly said that one can be born again unto salvation but once but we can be converted again and again. Paul speaks very plainly on this point and even says to believers (Ephesians 4:22) "Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness."

I. The Person Who never changes

BEFORE Paul appeals to Christians to be different he does the wise thing

of getting us to take a realistic look at the measure of the stature of the fullness of Christ, Ephesians 4:13.

Christ is the head of the body of the church. He called each believer and called him to specific work. No Christian ever fulfills his full potential of service for Christ apart from a proper knowledge of the Son of God and conviction concerning his beliefs. Everything else changes in time but Christ in His person and place never changes.

Standards are not supposed to vary and our standard for measurement of growth as Christians is the "same yesterday, today and forever." Hebrews 13:8. No age and no set of circumstances will ever change that. Paul has confidence appealing to Christians (Eph. 4:21) "as the truth is in Jesus." Christ still reigns. He is our unchanging standard for growth.

II. The persons who should be changing

THIS IS what Paul is saying to all believers. This is exactly what we will be doing if we make up our minds to grow to maturity as Christians according to the "measure of the stature of the fullness of Christ." We are to "grow up into Him in all things."

Even Christians should continuously know conversion experiences for the saddest mistake anyone ever makes is to think that growing old is an invitation to stop growing. We never stop growing and changing, and each successive stage at each new age demands of us new attitudes, renewal of our minds, and resolve to do better, and this is what Paul is appealing to Christians to do in following this original experience of regeneration unto salvation in Christ.

Acceptance of Christ is an experience that makes babes of every believer, born again into the family of God, and our unending task from that moment is to grow to maturity in Christ. My mother is in her eighty-sixth year, and I am glad to say that she is still pressing on towards the mark of the prize of the high calling in Christ and that is just normal Christian living.

Conclusion

HOW DO Christians grow? We grow by obeying the same laws of growth that apply in most other areas of life and the main lesson is simply to TRY. Start doing something no matter how much you may fail at the start. Take that first faltering step and then walk, for you will never walk if you do not take that first step.

Take that first step in winning someone to Christ and then you will grow as a soul winner. There is someone within the orbit of your vision who has a need that no one else on earth can ever possibly meet but you, and God put you here to do just that. Try it and discover how much happier growing Christians are than the other kind.

The Bookshelf

(Continued from page 15)
camps, hospitals, and parsonages. Scripture resources are offered for each type of dedication. Poetry, litanies, and prayers are also included.

TWO valuable volumes for the keeping of personal engagements and records are being made available to the public by The Executive Desk Diary, Ltd., 717 Fifth Avenue, New York 22, N.Y.

The 1962 Saturday Review Executive Desk Diary enables one to see and plan a full week's activities at one opening of the book. There is adequate space for such necessary notations as telephone numbers, expenses and reimbursements. Also there are 63 pages of comprehensive information, including data on key cities of the world, tax and postage information, travel regulations, etc.

The companion volume, The New Personal Record and Data Book, makes it possible to eliminate bulky files and over-stuffing of desk drawers and should save much time of searching for vital information needed from time to time. Here is one convenient place for all personal and family records, in a carefully organized, well-bound book. More than 30 separate sections indicate what records should be kept and how maintained.

The Diary is \$7.50 in the DeLuxe Executive Edition, and the Counselor Edition of the Personal Record and Data Book is \$4.50.

New Year traditions

By CHARLOTTE DOWDALL

IT IS time once again to ring in the new year. We have a new opportunity to begin afresh to make our lives the way we want them. All around the world people are conscious of this new beginning.

The Greeks hang olive branches over the gate or front door and say, "Come in, good year; go out, bad year."

The women empty the jugs and pitchers of the household of all the old water on New Year's Eve. They fill them with clean new water the next morning so that all will be refreshed.

In Iran everyone usually gets a new outfit of clothes on New Year's. In the past, the women have worn drab dark colors and the men bright blues, canary yellow, and other beautiful hues. The country is now becoming more streamlined and changes are taking place. Un-

less the men are careful, the women may surpass them with the splendor of their new outfits.

In England it has been considered lucky to open a bank account at the new year. It was also a practice to give gifts at this time. Farmers might give their landlords cheese or a turkey. The candlestick maker might give his steady customers a few candles. A grocer might present the housewife with figs or oranges.

Among engaged couples or friends it has been popular to give a gift of gloves. Husbands sometimes have given a gift of pins to their wives. These were expensive and almost a luxury. Then they later began to give money with which to buy pins. This was the beginning of the term "pin money." Any extra money a person may have is

spoken of even now as pin money.

Tibet, sometimes called the roof of the world, has special ceremonies for the new year. Performers dressed in red, green, and white satin and wearing masks, do what they call a "devil dance" while they blow on very long horns. Cakes and sweets are eaten by one and all.

The French bake a special New Year's cake which contains a bean. The person who gets this slice and finds the bean becomes the king or queen for a celebration.

In Scotland everyone tries to be first to get his foot in his neighbor's door after midnight on New Year's Eve. The first to cross the threshold is supposed to have a whole year of good luck in store for him. This practice is called "first foot." The Scots, too, have given us the song, "Auld Lang Syne," which is often used at the new year.

Most shops are closed in China on their New Year's Day, which comes later than ours. A few peanut and candy booths may be open. Boys who visit relatives and friends on this holiday generally receive two oranges for luck.

As we enjoy this bright new year, we hope it will be a year of progress and happiness for residents of all lands. We pray that everyone will do his best to make the future good.

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God's Wondrous World

Christmas carols

By THELMA C. CARTER



DO YOU know that the first Christmas carol was sung when the angelic choir sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14)? Thus the first Christmas carol dates back to Christ's birth. It began with a song out of the sky and the earth below began to take knowledge of a divine event.

Historians tell us that some of the old carols in use today are older than any other form of musical songs. Even before the true languages of England, France, and Germany were spoken, carols as songs of devotion and praise were sung in Latin.

Many composers of ancient carols have long been forgotten. Most of the Christmas carols that we sing first started in England. Similar carols, telling of the

Christ child, the shepherds, and the star, came from other countries in later years.

Charles Wesley wrote in 1739, "Hark! The Herald Angels Sing." This was one of the most famous carols of the eighteenth century. "Silent Night," perhaps the best known of all carols, was written by Joseph Mohr, an Austrian.

"O Little Town of Bethlehem" was written by a minister, Phillips Brooks.

Both words and music of "We Three Kings of Orient Are" are by another minister, John Henry Hopkins. The American poet, Henry Wadsworth Longfellow, wrote the words of "I Heard the Bells on Christmas Day."

Of all the treasured carols written in other languages, there are more songs for Christmas than for any other season.

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SHELTERED

By GEORGE H. EHRMAN

*Where do little birdies sleep
When winds are cold and snow is deep?
No warm wool clothes have they to use,
And on their feet they wear no shoes,
Yet 'neath our God's protecting wing*

All winter long we hear them sing.
(Sunday School Board Syndicate, all rights reserved)

A Christmas Prayer

By NINA WILLIS WALTER

*May the Christ child bring you
peace and joy
To make your Christmas bright
And bless your life the whole year
through
And be your guiding light*

**HOW
MUCH
HELP
DOES
A PENNY
BUY**



when electricity's doing the work? Here's one example: 1¢ a day runs the dishwasher for a family of four! Mighty low wages, wouldn't you say? And your electric service is ready to do dozens of other jobs all over your house for the same bargain rates. What a value!

ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS

A Smile or Two

Knows his alphabet

AT THE end of a course in signal procedure, a group of boots at a naval base were given an exam. One of the questions was: "What three letters are used to get help when in distress?"

One sailor who obviously didn't have his heart in the course answered, "I O U."

This modern age

AN OLD farmer left his secluded farm for the first time in forty years to go to town and buy a new plow. In the hardware store he saw something he had never seen before, an electric fan. He stared for a moment at the whirling fan and said to the hardware man, "Boy, that's a fast squirrel you got in that cage."

Ministerially speaking

ON a recent Sunday night a certain South Arkansas pastor had just taken several minutes to outline in detail the church calendar for the coming week.

"Well, folks, that's another week shot to Heaven!" he concluded.

Catty remark

SHE: It takes a magician to get a rabbit out of a hat.

HE: But any woman can let the cat out of the bag.

A hen's life

NO wonder a hen gets discouraged. She never finds things where she laid them.

Patient sort

A VISITOR to a church arrived late, but made up for it by listening attentively to a long, drawn-out sermon. Finally he turned to his neighbor to ask how long the minister had been preaching.

"Four years," the other whispered.

"I'll wait then," the visitor replied. "He should be through before long."

Hog-tied

SPEAKER: "Thank you, sir, for staying to listen to me when everybody else walked out."

Listener: "Don't thank me. I'm the next speaker."

Oversight

MOTHER (distractedly): Oh, I don't know what I'm going to do if the baby doesn't stop crying.

Little Brother: Didn't you get a book of directions with him, Mom?

Sad haddock

CUSTOMER: I don't like the looks of that haddock.

Fish Dealer: Lady, if it's looks you're after, why don't you buy a gold fish?

INDEX

For all 1961 issues of the ARKANSAS BAPTIST NEWSMAGAZINE. Refer to it when you are needing facts, figures and inspiration for your own enlightenment or the enlightenment of others on what we Baptists are doing and endeavoring to do. We suggest that if you are not already keeping a permanent file of the paper that you start doing so with this issue. We plan to give you a complete index in the closing issue of each year's papers. Key to listings: (E) editorial; (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (GL) Gleanings from the Greek New Testament; (NG) Nuggets of Gold; (PS) Personally Speaking; (SS) Sunday School lessons. The first numeral is the number of the month, as 10 for October. The second number indicates the date in that month the issue was published and the third is the page number.

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Seminary enrollment

DAYTON, Ohio (EP)—A slight increase in the number of persons preparing for the ministry has been noted in 1961 over last year according to the American Association of Theological Schools. The group cautioned, however, against undue optimism in interpreting the figures.

The AATS, which comprises Protestant seminaries in the U.S. and Canada, said member schools reported enrollment of 20,466 theological students in the annual Autumn survey.

This compares with 20,032 a year ago and 21,088 in 1959. The totals include most Protestant students at the post-A.B. level in preparation for the ministry.

Dr. Jesse H. Ziegler, associate director of the AATS, reported Canadian enrollment is at its highest in six years with 765 students, a 10.4 per cent increase over 1960.

U. S. enrollment increased 1.9 percent to 19,701 over 1960, but was below the figures recorded in 1956-57-58-59.

"All of this needs to be seen against a background of increasing general population, increasing total Protestant membership and increasing college and university graduating classes," Dr. Ziegler said.

"The staff of the AATS," he said, "has no clear answers as to the failure of the churches to enlist men for its ministries in numbers comparable to these increases.

"Possible reasons that have been suggested are competition with recruitment by industry; questioning regarding the relevance of the church and its ministry; rising costs of theological education especially for married students; relative lack of grants comparable to other fields to assist the student without financial resources; lack of clarity regarding the ministries of clergy and laymen; and fewer clear voices speaking appreciatively of church and ministry than those speaking critically."

Religious News of the World

Bethlehem pilgrimage

FIFTEEN thousand Israeli Christians have asked permission to cross the Israel-Jordan border to participate in the traditional Christmas pilgrimage to Bethlehem. This number is about one-third of all Christians in Israel. Last year, 10,000 applied for permits to attend the annual observance at the birthplace of Christ; however, only 3,500 pilgrims were permitted to go. — Survey Bulletin.

Visitors are atheists

FOUR Russian visitors, all leaders of Soviet youth organizations, recently attended youth Sunday School classes at First Christian Church and services at First Presbyterian Church in Oklahoma City. When asked what they thought of God, one of the group replied that they (the Russians) do not think of him. "It is a matter of personal conscience," he commented. "People can if they want to, but we (the four Russians) are atheists." — Survey Bulletin.

Oppose McCormack

FORT WORTH, Texas (EP)—Baptist Bible Fellowship International, a fundamentalist group, has gone on record as opposing election of Rep. John W. McCormack (Dem. — Mass.) as Speaker of the House of Representatives.

Mr. McCormack, now House Majority Leader and a Roman Catholic, is reported in line to succeed the late Sam Rayburn.

In registering its opposition the fellowship said that Rep. McCormack's influence "may aid forces which seek tax support for parochial schools."

New WCC members

NEW DELHI, India (EP) — At its Third Assembly here, the World Council of Churches took to its ranks in full membership the Russian Orthodox Church and the Orthodox Churches of Communist Poland, Bulgaria and Romania.

Nineteen other churches in the U.S., Africa, Asia and Latin America were also admitted to membership, but the Russian group was the oldest and largest of all national Orthodox Churches to be admitted.

The Vatican promptly warned that the admission of the Russian Church would be used by the Soviet government as a means to "confuse the world" and as "a cover for further persecution of religion . . ."

Two Chilean Churches (Pentecostal Church of Chile and the Pentecostal Mission Church of Chile) became the first Pentecostal bodies to be voted into the World Council. They received more votes cast against them, however, than were cast against the Russian Church.

Illegitimate births

LONDON (EP)—One of every nine babies born here last year was illegitimate, according to Dr. J. A. Scott, London county council's chief medical officer.

In his annual report, Dr. Scott said 10 years ago illegitimate births in London totalled 3,597. In 1960 the figure almost doubled to 6,530 births registered. In the crowded Paddington area of London the illegitimacy rate was 21.9 percent.

Synagogues closed

FIVE more Jewish religious leaders in the Soviet Union have been removed from positions as lay chairmen of congregations in the capitals of five Soviet Union republics, according to reports by the New York Herald Tribune.

The newspaper said "it has been authoritatively established that the government has closed down synagogues in at least a dozen Soviet cities in its intensified campaign to diminish the influence of Jewish communal life in the Soviet Union."

COUNSELOR'S CORNER

By Dr. R. Lofton Hudson

Pagan Christmas

QUESTION: Preachers are always harping on how commercial Christmas has become and how pagan, but they never seem to get around to telling us how to make Christmas Christian. How can we keep Christ in Christmas?



DR. HUDSON

ANSWER: There is not just

one way to do it. One, see that your family at some time during the Christmas season sits down and reads aloud the Christmas story. It can be found in Matthew 1 and 2, in Luke 1 and 2, John 1, and its deeper meaning summarized in Philippians 2:5-11.

Two, when you are thinking of gifts, buy one for somebody who may really need to be remembered at this season. There are many forgotten people in our society.

Three, do not get carried away by talk about Santa Claus and the drinking bouts that have become a part of our culture. Speak of Jesus and what he means to you. Stay sober and think sober. There are many good ways to be happy except with drink.

Four, look up and about you at the joy that can be a part of Christmas. It is not all pagan. It is a time of year when we give. Give in as many ways as you can.

Merry Christmas!

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