

12-17-1964

December 17, 1964

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "December 17, 1964" (1964). *Arkansas Baptist Newsmagazine*. 158.
<https://scholarlycommons.obu.edu/arbaptnews/158>

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Arkansas Baptist

newsmagazine

DECEMBER 17, 1964

personally speaking

Not in a manger



IN *Revell's Book of Illustrations* for the Sunday School Lessons of 1964 is a thrilling Christmas story about something that happened a long time ago in the life of a Skid Row resident and a little orphan boy.

The day before Christmas, a Skid Row alcoholic found a dollar bill. Greatly excited at his good fortune, he began trying to decide how to spend the money. Finally, he decided he would go to his favorite saloon and treat some of his friends to a drink.

But on the way to the saloon, the old tramp passed a sporting goods store and espied a baseball bat in the window. This brought back haunting memories of long ago, when he had been a poor boy who longed to play ball but who was never able to own a bat.

Seeing that the bat was priced at only a dollar, the old man went in and bought it. Then he took it to an orphanage, just down the street. Placing it in the doorway, he rang the doorbell and ran away.

Finding the bat, the keeper of the orphanage made a Christmas present of it for an awkward, gangly boy who liked to play ball but who up to this time had never owned a bat. The boy grew up to become a famous man—Babe Ruth, the home-run king.

Wouldn't it have been wonderful if the old man could have known what that dollar bat would mean in the hands of the lowly orphan boy?

There is no way of assessing little gifts and little kindnesses.

Sometimes the last days just before Christmas become so cluttered with frenzied activities that we almost feel, if we do not say it, "I'll be glad when Christmas comes and goes." But, in spite of the last-minute shopping sprees to try to be sure to get cards and presents to

"swap" for all the cards and presents we receive, there is a spirit of Christmas that is contagious. This is the spirit that helps us, for a little while, to forget ourselves and remember others. And, strangely, as we show our love for everybody, a wonderful feeling of joy comes over us. Christ is born again—in our hearts.

Erwin L. McDonald

IN THIS ISSUE

DO Christians pray, "Lord, call my neighbor's boy," in answer to the Great Commission? Are young people unconcerned about the needs in the Lord's vineyard? These questions are put by the Editor in "Whom shall I send?" on page 3.

* * *

WHEN a latecomer arrives at church, what do you do? If you look back, perhaps you should read J. I. Cossey's article on church etiquette. You'll find many an excellent suggestion from this *Emily Post* of the religious world, on page 7.

* * *

LOOKING for a pen pal in a faraway land? We've found one for you. Read the letter on page 4. There's a picture, too, for those of you who like to know what your correspondents look like.

* * *

THE heart-breaking situation in the Congo, subject of editorial discussion last week, returns in two spots in this week's edition. See "Statement on the Congo crisis," page 16, and "Now I know Bill Wallace," page 11.

* * *

ROSALIND Street's recent article on the problems of the unmarried female brought about a bit of controversy. She returns to the subject on page 6.

* * *

COVER story, page 4.

Arkansas Baptist
newsmagazine

MEMBER:
Southern Baptist Press Ass'n
Associated Church Press
Evangelical Press Ass'n

December 17, 1964 Volume 63, Number 50

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol

Little Rock, Arkansas 72201

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month

or \$1.68 per year per church family. Club plan (10 or more paid

annually in advance) \$1.75 per year. Subscriptions to foreign

address, \$3.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed

articles are those of the writer.

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

Bulletin; DP Daily Press; EP Evangelical Press.

'Whom shall I send?'

IT used to be that one of our greatest concerns as Christians and church people was a shortage of volunteers to serve on mission fields. This continues to be a grave matter. But in recent years we are faced with a new and growing crisis—lack of enough educated and dedicated men and women to man our local church staffs.

A recent report of the American Association of Theological Schools reveals that the size of the entering class of 127 accredited Protestant seminaries (including some of our Southern Baptist seminaries) declined in 1964 for the third consecutive year. Although the decline was not great, it continued a trend which is the reverse of the one which must be established to overcome a clergy shortage.

We Baptists, along with many others, believe in a God-called ministry. And we believe in the best possible education for those called to the Christian ministry. So, if there is a decline in the number of young people preparing for full-time church positions, either God is not calling enough to meet the needs in our fast-growing world population, or some who are being called are not hearing and answering the call. Now, God is "not willing that any should perish, but that all should come to repentance." Surely, then, he desires to call as many as are needed.

From something our Lord said one day to his disciples, there seems to be a definite connection between the compassion and prayers of his people and his calling of laborers for his harvest. Could it be that church people are more concerned with manipulating their "little preachers" in the interest of preserving a self-centered, easy-going status quo than they are imploring God to call out men who will be his prophets? Is it possible that the call for ministers is not being heeded because the call is really for those who will preach "peace, peace when there is no peace"? Could it be that the great need of our times is for spiritual "disturbers of Israel"?

Edgar Dale may have had his finger on one of our sore spots when he said, in a lecture recently at the University of Missouri:

"We have a shortage in journalism, in teaching and other fields of what I shall call 'the abrasive man.' He is obviously a controversial figure. He disturbs the peace of the affluent suburb and the apathetic city. He doesn't fit in. He creates ripples when we prefer calm water. Once the well-rounded man was the well-educated man. Now we are likely to think of him as a smooth, unabrasive fellow, a nice guy. He revolves in a nice little circle, in a nice suburb, where nice people live, our kind of people. . . .

Continues Mr. Dale: "It's a good life with one fatal weakness. It often puts these nice people out of touch

with the disturbing problems of the city and the rest of the world. . . ."

Back to the call. Are too many parents praying: "Lord, call my neighbor's boy?" Are young men not concerned about the needs in the Lord's vineyard because their hearts are set on their own vineyards? When they do pray, do they pray, "Lord, send my sister?"

Who can really pray effectually for God, the great Lord of the harvest, to send laborers, except those who are already laboring in the heat of the day?

Is this what the preacher-missionary shortage boils down to—to a luke-warmness of compassion in the hearts of us Christians?—ELM

Social Security

ONCE again Congress has granted an extension for pastors filing certificates for Social Security coverage. The deadline has now been extended to April 15, 1965. Two or three extensions have been granted in the past but there are indications that this may be the last one. So pastors would be wise to take advantage of it. Anyone who has been in the ministry for some years and who files a certificate by the deadline will be covered as of 1962. He will, of course, be required to pay the Social Security tax on his income for 1962, 1963 and 1964. Further details on the extension can be obtained in a leaflet at all Social Security offices. Pastors who are not covered are urged to provide this additional protection for their families.—*Biblical Recorder*

Radio Responsibility

A RADIO preacher of Gulfport, Miss., and his wife, along with his assistant, were arrested recently on a federal indictment issued at Nashville, Tenn., charging use of the mails to defraud. The indictment said the radio preacher, Rev. J. Charles Jessup, operated the "Fellowship Revival Association" to plead for donations in radio talks and in tent and auditorium revivals.

While the Association was pledged to use donations for religious work, it actually was used for evading taxes, maintenance of reduced cost mailing privileges and for personal enrichment, the indictment said.

There have been all too many evidences of radio preachers using the airways to "fleece the sheep." It is encouraging to note a tightening up of requirements for truth and responsible broadcasting.

Those who have been permitted in the past to attack with impugny individuals, institutions and denominations in so-called "religious broadcasting" are being put on their good behavior. Anyone attacked by radio can demand equal time for reply. Several programs in this section of the country are now being monitored on a more or less regular basis, with a view to honesty and fair play. It's about time!—ELM

the people SPEAK

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

Wanted—pen pals



I SHALL appreciate it very much if you would give your valuable time little to my request.

I have been desiring for a long time to get contact with some people in your country to correspond in order to create a good friendship. But I did not know how to do it. Recently, however, I've learned through Young Council For International Contact (20-1 Jimbo-cho, Chiyoda-hu, Tokyo, Japan) that best way is to write directly to the editor—So here I am.

Our country, Japan, is now in an isolated position in Asia after the defeat in the last war. But we younger generation here are earnestly wishing to keep a friendship with the peoples in the other countries. Especially we are anxious to keep good relations with the peoples in your country. The exchange of postal cards, pictures and stamps are certainly welcomed and moreover the talks in the letters would be most excellent idea to learn things about your country. To have a better understanding with each other is the best way to the world peace. Don't you think so?

If you will hear my request I'll be more than glad and moreover, if you will publish this letter in your column, it would be still better.

Yours very truly,
Mineko Yomashita,

c/o Seibo-no-Ie
1925-2, Catholic Church
Naka, Tamana-shi
Kumanoto-ken, Japan

P. S. Let me introduce myself:

I am 18 year old girl and am attending Tamana high school (in senior). I live in the dormitory which is operated by church near my school.

P. S. S. I should be greatly indebted to you if you would return my photograph to me, for it is my favorite one.

A Jewish viewpoint

I WAS a little upset at the short news bulletin you printed in the Arkansas Baptist [back page of Nov. 5 issue] presenting an Orthodox Rabbi's remarks on conversion. I recognize that his remarks are news and were accurately reported. I regret that such a capsule report may leave the reader with the wrong impression concerning the views of all Jewish denominations.

First of all, some historical background is necessary. The New Testament itself records "A Pharisee would encompass land and sea to make a convert." Judaism was a missionary faith. When the Roman Empire became Christian, one of the first laws passed by the disciples of the "gentle Prince of Peace" was that anyone converting to Judaism was to be burnt. He who had taught him Judaism was also to be burnt. As you might imagine, this inhibited Jewish missionary activity.

Throughout the years of Catholic power, rigged disputations were often set up which the Jew was never permitted to win. After the Jews lost, severe penalties usually followed to the entire community. Inevitably, it was anger provoked by a conversion to Judaism which set off this dismal chain of events. Sometimes conversion to Judaism provoked riots and popular Christian raids and murders in the Jewish section rather than official church action. Jews began to resist and turned away those who wished to convert to Judaism because usually the entire community was made to pay "for the loss of an immortal soul."

Reform Judaism represented in Little Rock by Temple B'nai Israel takes the position of the Book of Ruth. Sincere converts are both accepted and welcomed. They are considered to be in the same category as Father Abraham, for was Abraham not a convert? We do not run after our Christian neighbors pushing upon them unwanted Jewish materials, because we refuse to assume that they are not good people or that

The Cover



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Erwin M. Hearne, Jr., Artist

RICHMOND, Va., Dec. 16, 1785
—Baptists in Virginia rejoice in the vote by the Virginia General Assembly adopting Thomas Jefferson's "Act to establish religious freedom." The Baptists had encouraged Jefferson and other statesmen including Madison and Mason, in the support of the declaration guaranteeing "that all men shall be free to profess and... maintain their opinions in matters of religion..."

God does not love them. We do not hold that God loves only us. Indeed, the Jewish position is "the righteous of all people have a share in the world to come." I repeat, however, we welcome and accept all sincere converts.

This past June, Hebrew Union College ordained its first Japanese graduate. Rabbi Hiroshi Okamoto has returned to Japan which he feels is ripe for a Biblical Faith. He feels that Judaism has the attractive gentleness which others advocate. We will have to wait and see what the results of his efforts will be.

I have only one last concern basic to Judaism. We think society puts enough emphasis on individuals. We like to stress the family. We, therefore, take into consideration the effects of a conversion upon those in the family who remain unconverted. This, of course, adds a dimension of concern and love and difficulty.

Thank you for reading through this extended epistle. I, as ever, appreciate the continued kindnesses and sincere fellowship which you so magnificently manifest.—Elijah E. Palnick, Rabbi, Temple B'nai Israel, Little Rock

REPLY: Any who persecute in the name of religion or who hold to the
(Continued on Page 5)

American Council on Alcohol Problems succeeds National Temperance League

BY CARRADINE R. HOOTON, WASHINGTON, D. C.

TO meet a growing concern over the rapid spread of alcoholism and other alcohol-related problems, a new program is being launched. Doctors, lawyers, industrialists, social workers and government officials increasingly sense that today's drinking problems are getting out of hand.

Sponsored by The American Council on Alcohol Problems, Inc., the major objective of the new program will be to seek moral and scientific solutions to beverage alcohol problems in the United States, and neighboring countries.

More specific emphases by The American Council on Alcohol Problems will focus on research, the promotion of abstinence, the encouragement of rehabilitation services for alcoholics, the development of effective measures to protect society from the alcohol-

related problems which now threaten the health and security of the American people.

Not the least of the new Council's concerns will be the alcohol-education emphasis in churches, homes and schools. Beyond the presentation of scientific data will be suggestions of spiritual disciplines by which parents and youth may be helped to make wise decisions on whether or not to drink. Current emphases by secular societies on "how" to drink will be countered by demonstrations of how to live abundantly without alcohol.

Attention will be directed to the need of a careful study by governments, as well as churches and communities, of alcohol as a contributing factor to the poverty with which America is now at war.

The new Council will produce and distribute printed and audio-visual materials for the aid of families and agencies wanting to divert attention from glamorized drinking to the available alternatives for which modern youth are seriously in search. ACAP envisions the creation of a sober atmosphere to improve the image of social relations in the U.S.A.

It is expected, too, that international relations on the North American continent can be greatly strengthened by joint efforts to eliminate deceptive advertising and encourage better intercontinental agreements on the fight against alcoholism.

The American Council on Alcohol Problems, successor to The National Temperance League, Inc., is already in process of completing final merger with Temperance Education, Inc., of Chicago. Headquarters of ACAP are located at 119 Constitution Avenue, N.E., Washington, D. C. 20002.

Officers for ACAP are: president: Dr. Merrill B. McFall, Columbus, Ind.; executive director: Dr. Caradine R. Hooton, Washington, D. C.; treasurer: Col. Clayton M. Wallace, Washington, D.C., secretary: Rev. Ray W. G. Bayley, Madison, Wis.

Legal counselor: Dr. Edward B. Dunford, Washington, D. C.; 1st vice president: H. H. Hill, Seattle, Wash.; vice presidents: Dr. Foy Valentine, Tennessee; Bishop Reuben H. Mueller, Indiana; Dr. G. B. Williamson, Missouri; Dr. W. A. Scharffenberg, Maryland; Dr. James Renz, Illinois; Dr. Erwin F. Bohmfalk, Texas.

Directors-at-large: Dr. Cawley J. Stein, Ohio; Dr. Walter C. House, Kentucky; Roger Burgess, Washington, D. C.; Wm. N. Plymat, Iowa; Howard Maxwell, Pennsylvania; Rev. L. D. McGladrey, Illinois; Dr. W. T. Jones, Indiana; Mrs. Ruth Tooze, Illinois; Kenneth R. Maurer, Pennsylvania; Dr. E. H. Dailey, Ohio; Bishop W. Vernon Middleton, Pennsylvania; W. T. Berkheiser; Rev. Charles E. Morey, Illinois; Dr. G. Allen West, Tennessee; Dr. Elman J. Folkenberg, Maryland.

Letters

(Continued from page 4)

view that God loves some people and hates others certainly cannot claim Christ, the Prince of Peace, as authority or example. Christ died to save a lost world, and that includes every one born into the world, as we Christians see it. —ELM

Plans Jamaica program

J. O. TERRY, chief engineer for the Southern Baptist Radio and Television Commission, Ft. Worth, Tex., is in Jamaica to work out details on establishing a recording studio for the Jamaica Baptist Union's radio-television committee. He is conducting training sessions in radio and television, and talking with the government's radio-TV station administrators in addition to helping plan the Baptist recording studio.

PRENTISS, Miss. (BP)—Sophia Sutton Mission Assembly near Prentiss, Miss., has embarked upon a \$200,000 program of expansion to improve their facilities for Negro Baptists.

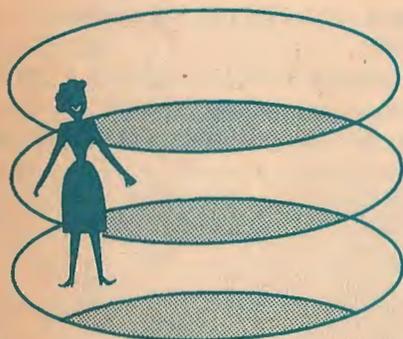
Revivals

TYLER Street Church, Little Rock, youth revival Nov. 27-29; evangelistic team of Ouachita College: Tom Elliff, evangelist; Billy Derryberry, song director; Ruffin Snow, soloist and youth fellowship director; Melissa Carter, pianist; 2 additions; Harold Hightower, pastor.

FIRST Church, Hamburg, Oct. 25-Nov. 1; Dr. T. K. Rucker, evangelist; Verne Carpenter, minister of music and education, music director; 26 professions of faith and additions for baptism; several rededications; E. E. Griever, pastor.

IRONTON Church, Little Rock, Nov. 27-Dec. 6; Ed Walker, evangelist; Raymond Bull, singer; Mrs. Jessie White, pianist; 6 by profession of faith; 4 by baptism; 1 by letter; 2 for special service; 97 rededications; Edward Edmondson, pastor.

More on the subject of old maids . . .



ONE reader's reaction to the column, "Old Maids... Hard to Get Along With?" (*Arkansas Baptist Newsmagazine*, Oct. 22) has just been received. That particular column was in response to a registered "gripe" concerning general attitudes toward women whose years are lived without husbands—either from choice or because circumstances decreed that road for them.

I am respecting the writer's request, "No part of above or name for publication." No restriction was placed upon my use of the article, "A Look at Loneliness," taken from *A Lift for Living* by Ralph W. Sockman, which article was enclosed with the letter. The writings of this noted Methodist churchman are always interesting and provocative of constructive thinking.

Dr. Sockman begins his "look at loneliness" with a reference to Marjorie Hillis Roulston's *Live Alone and Like It*, which many of us enjoyed reading back in its best-seller days.

It is gratifying to me to note that my own attitudes as expressed in an earlier issue ("Bachelor Girls versus Old Maids" — *Arkansas Baptist Newsmagazine*, May 3, 1962) and the more recent writing (Oct. 22) coincide in large measure with the ideas expressed by Dr. Sockman.

Stated in concise, simple language, it is my feeling that some unmarried women are lovable and beloved — so are some married women; some old maids are cantankerous — so are some wives. One's personality traits and character qualities and her reaction to her own set of circumstances are the determining factors that decide whether she is amiable and loved or cantankerous and tolerated.

Let me quote paragraphs from my article of 1962 which I consider appropriate response to the spirit of this reaction to my October article:

"If marriage is not in the plan for your life, you will find yourself following in the train of such distinguished women as Kathleen Mallory, Lottie Moon, Florence Nightingale, Dorothea Lynde Dix. . .

"If you seek further inspiration you may find it in the company of choice unmarried women of our day—women fruitful in service, commendable in attitude, joyous in their way of life."

Here are some of my favorite paragraphs from Dr. Sockman's treatment of the subject from the standpoint of loneliness.

"Many of them (business and professional women) are alert, attractive, educated. . . But there do not seem to be enough suitable and willing husbands to go around. . . .

". . . we should examine ourselves to see how much of our loneliness is self-caused.

"Sometimes we are lonely simply because we are unlovable. Sometimes we are out of step with the crowd merely because we are out of sorts; not every person who charts a lone course is a pioneer or prophet. He may be only an eccentric or a nuisance.

"And sometimes our loneliness is the result of our sin. . . . Hence, when we talk about loneliness, let us make sure it is not due to oddity, aloofness, self-centeredness or sinfulness. . .

"Nevertheless, no person goes far in the journey of life without some stages where he does or should walk alone.

"One thinks of William Penn . . . thrown into prison for speaking his religious beliefs. He spoke of solitude as a 'school few care to learn in, though none instruct us better'."

The rest of Dr. Sockman's article, in the tone of the last sentences quoted, recalls to mind some meaningful lines entitled "Minorities."

"The wise ways are not charted
By wild majorities
Shouting their noisy slogans
While thoughtlessness agrees;
By mobs who follow leaders
And ape what others do;
But by the saving remnants
Who stop and think things
through.

"Mobs always have outnumbered
The thoughtful and the wise
Who ponder every question
To see where justice lies.
When rabbles have subsided
And leaders had their day,
It is the saving remnants
Who will point out the way."

—Anonymous

Thank you, alert reader, for writing your reactions and blessings upon you as you continue in your full and exemplary life, involved in far-reaching responsibilities and unselfish service.

Rosalind Street

Mrs. J. H. Street
P. O. Box 853
New Orleans Baptist Seminary
3939 Gentilly Boulevard
New Orleans, Louisiana

Beacon Lights
of Baptist History

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

Church etiquette

BY J. I. COSSEY

PAUL said in I Cor. 14:40: "Let all things be done decently and in order."

We understand etiquette to mean "forms required by good breeding or by authority." A way of acting, mannerism. It probably comes within the study of ethics. It certainly is within the field of good behavior. It is said, "Private refinement makes public gentility."

Church etiquette pre-supposes some things. Go to church is the first requirement. No other place for one to learn how to act but in the services at church.

Being friendly is primary in church behavior. People should not flirt with each other in church, nor ever be fresh.

Church goers should make themselves a vital part of the service. Church services are not designed just to be watched.

We are admonished not to look back when late comers arrive and men should remove their hats when entering the door. A gentleman, when entering with a lady, should precede her or walk beside her to the pew.

Visitors should always observe the customs of the church with reference to standing, sitting or kneeling during the service.

When leaving the services at the close or at other times, the man should always precede the lady.

We are taught not to talk during the prelude or at any other time when music is being rendered. If you do not enjoy the music, keep silent.

Please don't look at your watch during the service. It is even ill bred to look at your watch when you are in conference with someone. If you are a caller or guest, to look at your watch indicates that you are tired of them or anxious for the time to pass.

Leave dogs and other pets at home. Other people might not like

Baptists face difficult days

THE spirit of sacrifice marked the work of our brethren a century ago.

Financially our state was left prostrate after the Civil War. Money was scarce. Rev. W. M. Lea gave 460 acres of White River bottom land to the State Convention which met in Arkadelphia, 1870. This land was to be sold and the proceeds to be used for free distribution of Baptist literature.

Universal debts in the South and East, unsound financial schemes to build railroads, and indescribable devastation over vast areas of our nation set the stage for the "panic of 1873." Conditions from 1865-1895 might well be described as "nightmarish."

Arkansas was a part of "a defeated country." Baptists of the South found not only deprivation and poverty but found antagonism, misunderstanding, and strife between whites and whites and blacks. They were called on to grapple with deep-seated prejudices and psychological perplexities.

Did Baptists falter? Hardly. Against terrific handicaps they made progress as the records show. In 1845 there were 130,000 Baptists among the 3,000,000 slaves in the South—one Baptist to every 16.7 Negroes who had reached age 10. In 1860 this ratio was one Baptist to every 12 Negroes of this age. In 1880, at the close of the reconstruction period, there was one Baptist to every 6.4 Negroes of this age.

Low income of the Southern people as well as you do. And there are some sermons that maybe they should not hear.

Be your natural self. Be responsive if possible. Be obedient and be seated wherever the usher wants to seat you. Do whatever you are asked to do. Don't criticize. Any fool can do that. Be quiet. "If you must whisper—whisper a prayer."

ple since 1877 has nagged the economy and of necessity held them back. A check on per capita income of this section by states with the income of states in the North and East showed appalling differences.

In 1870 the State Mission Board of the Arkansas Baptist Convention had received only \$48.75 in cash and \$15.15 in pledges for its work.

A panic in 1873 and a drought in 1874 all but stopped mission work. During the latter year the Convention reported \$125.50 from all sources for missions. There were only 15 banks in the state in 1876.

Farms numbered 49,424 in 1870; ten years later this number had grown to 94,433. Cotton gins numbered 60 in 1875. There were only 800 miles of railroad in 1880.

No funds were found to print the minutes of the Convention in 1875.

On Christmas night



The Christmas lights shine out in starry rays

As kindness, like the snow, envelops earth;

The Yule-log shares its wealth of warmth and light

While carolers sing hymns of Jesus' birth.

The tinkling sleighbells blend with happy cries,

As peace descends and mortal strife takes wing,

For love and faith have banished human hate,

On this, the birth-night of our Lord and King.

—Etta Caldwell Harris, Hamburg

BAPTIST WORLD CONGRESS - - JUNE 25 - 30, 1965

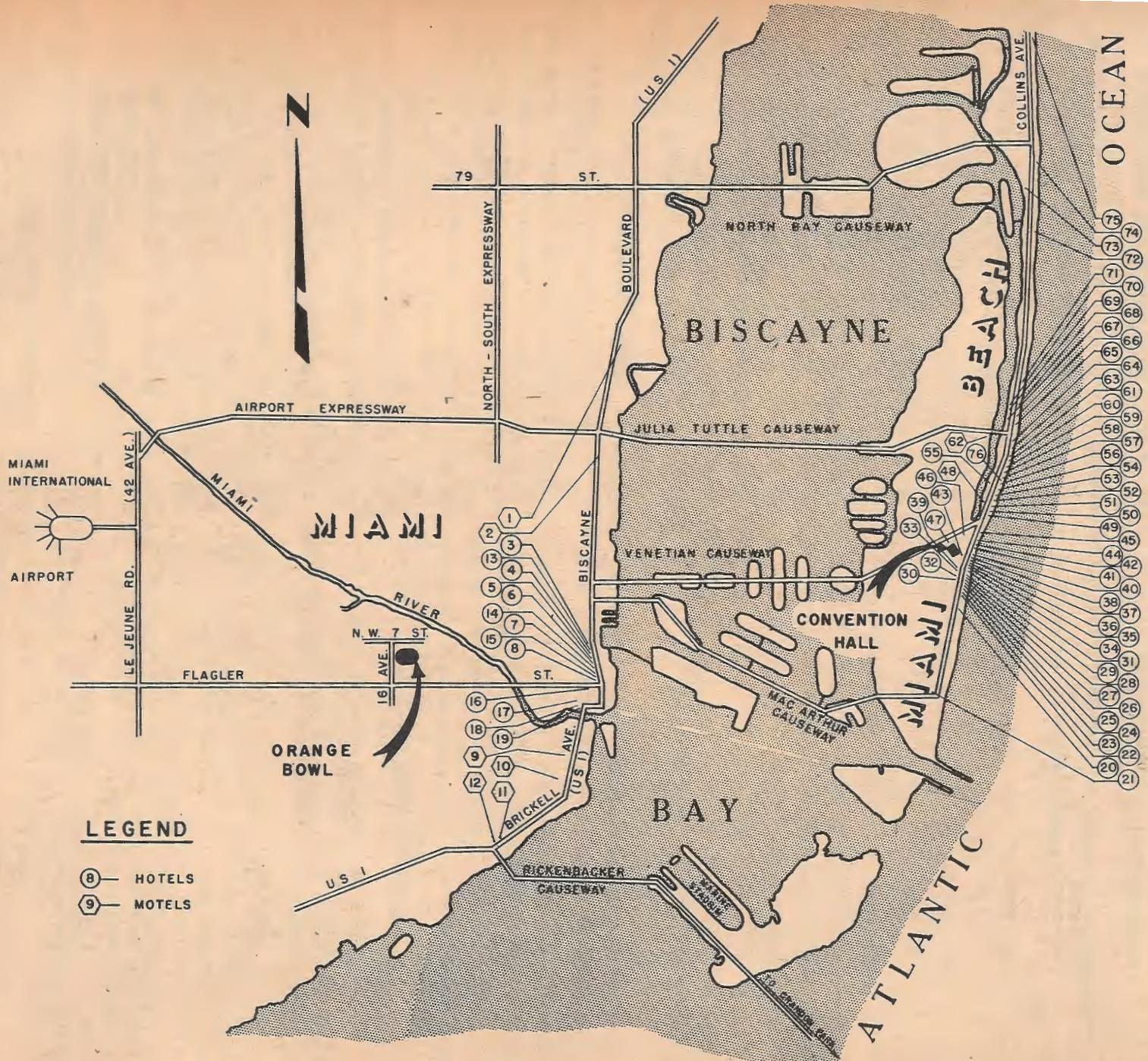
HOTELS AND MOTELS IN THE CITY OF MIAMI, FLORIDA

	<u>HOTELS AND MOTELS</u>	<u>SINGLES</u>	<u>DOUBLE OCCUPANCY</u>	<u>SUITES</u>
3	Alcazar Hotel	\$7.00	\$9.00	
9M	Arrowhead Motel	\$6.00	\$7.00	\$8.00-9.00
4	Biscayne Terrace Hotel	\$7.00	\$9.00	\$20.00
11M	Colonial Terrace Motel		\$7.00	\$8.00
15	Columbus Hotel	\$8.00	\$10.00-15.00	\$30.00
17	Dallas Park Hotel	\$8.00	\$8.00-9.00	\$15.00-18.00
5	Dupont Plaza Hotel	\$10.00-12.00	\$13.00-15.00	
12M	Holiday Inn Motel	\$10.00	\$12.00-14.00	
14	Leamington Hotel		\$6.00	
13	Liberty Hotel	\$4.00	\$6.00-7.00	
8	McAllister Hotel	\$7.00-9.00	\$12.00-14.00	
7	Miami Colonial Hotel	\$8.00	\$10.00-12.00	
6	New Everglades Hotel	\$7.00-8.00	\$10.00-12.00	
16	Ponce deLeon Hotel	\$5.00	\$7.00-8.00	
19	Robert Clay Hotel	\$6.00	\$8.00-12.00	
2M	Sandman Motel		\$10.00	
1M	Siesta Motel	\$5.00-6.00	\$5.00-7.00	
18	Towers Hotel	\$5.00	\$7.00-8.00	\$12.00-14.00
10M	Towne Motel	\$6.00	\$7.00	\$9.00

HOTELS AND MOTELS IN THE CITY OF MIAMI BEACH, FLORIDA

	<u>HOTELS AND MOTELS</u>	<u>SINGLES</u>	<u>DOUBLE OCCUPANCY</u>	<u>SUITES</u>
52	Algiers Hotel	\$7.00	\$9.00	\$18.00-27.00
45	Allen Hotel	\$4.50		
72	Allison Hotel	\$7.00	\$8.00	\$18.00-26.00
48M	Ankara Motel	\$8.00	\$8.00	
54	Atlantis Hotel	\$6.00	\$7.00	\$14.00-21.00
22	Bancroft Hotel	\$5.00	\$6.00	\$8.00
67	Barcelona Hotel	\$10.00	\$10.00-12.00	\$24.00
53	Belmar Hotel	\$6.00	\$8.00	\$25.00
75	Biltmore Terrace Hotel	\$8.00-12.00	\$10.00-14.00	
70	Broadripple Hotel		\$6.00	
61	Cadillac Hotel	\$8.00	\$12.00-14.00	\$20.00-30.00
60	Caribbean Hotel	\$7.00	\$9.00	\$18.00-25.00
74	Carillon Hotel	\$10.00-12.00	\$14.00-16.00	\$32.00-50.00
33	Claremont Hotel	\$4.00	\$5.00	
63	Crown Hotel	\$8.00	\$10.00	\$20.00-30.00
31	Delano Hotel	\$8.00	\$10.00	\$18.00-26.00
43	Dorchester Hotel	\$4.00	\$5.00	\$8.00
39	Fairfax Hotel	\$6.00	\$8.00	\$10.00-14.00
32	Gale Hotel	\$5.00-6.00	\$5.00-7.00	\$12.00
27	Georgian Hotel	\$6.00	\$7.00	
21	Jefferson Hotel	\$5.00	\$6.00	
64	Lucerne Hotel	\$8.00	\$10.00-12.00	\$24.00-36.00
73M	Her Majesty Motel	\$6.00	\$7.00	
36	Marseilles Hotel	\$5.00	\$6.00	
71	Montmartre Hotel	\$10.00-12.00	\$12.00-16.00	\$42.00-48.00
62M	Moulin Rouge Motel	\$6.00	\$8.00	
29	National Hotel		\$9.00	
42	Nautilus Hotel	\$8.00-9.00	\$10.00-12.00	\$14.00
26	New Yorker Hotel	\$5.00	\$5.00-7.00	
66	Pierre Hotel		\$7.00-9.00	
51	Promenade Hotel	\$6.00	\$7.00	\$14.00
40	Raleigh Hotel	\$6.00	\$7.00	
76	Rendale Hotel	\$6.00-7.00	\$7.00-8.00	\$15.00
38	Richmond Hotel	\$5.00	\$6.00	
34	Ritz Plaza Hotel	\$5.00-6.00	\$7.00-8.00	\$25.00
24	Royal Palm Hotel	\$6.00	\$7.00	
28	Sagamore Hotel	\$6.00	\$7.00	\$12.00
30	San Juan Hotel	\$4.00	\$5.00	
25	Sands Hotel	\$6.00	\$8.00	\$12.00
56	Sans Souci Hotel	\$12.00	\$14.00	
57	Saxony Hotel	\$10.00-12.00	\$12.00	\$26.00-38.00
46	Sea Gull Hotel	\$7.00	\$9.00-10.00	\$22.00
55	Sea Isle Hotel	\$8.00-9.00	\$10.00-12.00	\$24.00-36.00
41	Shelbourne Hotel	\$10.00	\$12.00-14.00	\$28.00-42.00
44	Shore Club Hotel	\$7.00	\$10.00	\$18.00-24.00
23	Shorecrest Hotel	\$5.00	\$6.00	
59	Shoremead Hotel		\$8.00	
37	South Seas Hotel	\$6.00	\$7.00	
69	Sorrento Hotel	\$8.00	\$10.00-12.00	
35	Surfcomber Hotel	\$6.00	\$7.00	\$14.00-21.00
50	Surfside Plaza Hotel	\$6.00	\$7.00	\$12.00
68	Surrey Hotel	\$5.00	\$7.00	
49	Traymore Hotel	\$6.00	\$8.00	
47	Tyler Hotel		\$5.00	\$8.00
58	Versailles Hotel	\$10.00	\$12.00	
65	Waldman Hotel	\$9.00	\$11.00	\$22.00
20	White House Hotel		\$6.00	

BREAKFAST AND DINNER AT MOST HOTELS AT A REASONABLE ADDITIONAL COST



11th BAPTIST WORLD CONGRESS

APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

MIAMI AND MIAMI BEACH, FLORIDA, U. S. A. — JUNE 25-30, 1965

BLOCK RESERVATIONS NOT ACCEPTED WITHOUT NAMES OF ALL APPLICANTS

Please fill out form completely and mail to:

BWA HOUSING BUREAU
BOX 1511
MIAMI BEACH, FLA., U.S.A.

ALL RESERVATIONS MUST BE CLEARED THROUGH THE B.W.A. HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become necessary to cancel a reservation, please notify the B.W.A. Housing Bureau promptly.

B.W.A. Housing Bureau Telephone 531-3424

At least six choices of hotels or motels are desirable

Hotel or Motel Preferences

1 _____
 2 _____
 3 _____
 4 _____
 5 _____
 6 _____

Reservations will be filled and confirmed in order of date of request, starting January 15, 1965

All reservations will be processed according to the date of receipt by the Housing Bureau. Hotels and motels will attempt to confirm the reservations within the rates indicated but they will be governed by early requests.

If accommodations at the hotel/motel of my choice are not available, I understand the Housing Bureau will make a good reservation as possible elsewhere and that I will receive confirmation direct from the hotel/motel.

Some of the hotels and motels may require a deposit on the reservation equal to the first day's lodging. It is recommended that, when required, deposits be made in accordance with the instructions given by the hotel or motel.

Type Room Desired

Maximum Room Cost Acceptable _____
 Single _____
 Double/Twin _____
 Parlor, 1 Bedroom Suite _____
 Parlor, 2 Bedroom Suite _____

ARRIVAL AND DEPARTURE DATES ARE ESSENTIAL

ARRIVAL DATE _____ AT _____ A.M. _____ P.M.

DEPARTURE DATE _____

NAMES OF ALL OCCUPANTS:

(Please Bracket those Sharing Room)

ADDRESSES:

MAIL CONFIRMATION TO: _____

NAME: _____

ADDRESS: _____

CITY: _____ STATE: _____ NATION: _____

The Listed Room Prices are for Registered B.W.A. Delegates
Registration for B.W.A. Congress is Requested Before Confirmation of Room Reservation

WRITE FOR REGISTRATION FORM

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MIAMI, FLORIDA

SCHEDULE OF MEETINGS

Morning Sessions

Convention Hall

Miami Beach

Night Sessions

Orange Bldg

City of Miami

TRANSPORTATION AVAILABLE TO ALL SESSIONS AT A REASONABLE PRICE

Now I know Bill Wallace!

FOR almost 14 years he has just been an honored name, but something happened the other day that causes me to really know Dr. Bill Wallace, Southern Baptist Medical Missionary martyred by the Chinese Communists in February, 1951.

It all started about a year ago when I met J. W. Tucker. He was visiting our town and the Cullendale Assembly of God Church while on furlough from mission work in the Congo. I shook hands with him twice. We were introduced the first time during a chance meeting at the Hotel Camden restaurant. The second time was a day or so later after he had spoken to the Lions Club.

I seem to remember vaguely that on that particular day the speaker did not quite have the full thirty minutes usually allotted before one o'clock. Occasionally the pressure of needed announcements plus an exceptionally good musical program makes for this situation. Still, Mr. Tucker did a good job in telling of his work in the Congo. To get a summary of his talk that day I checked the files of the Camden News. What had he said specifically? I want to remember...

After the president had dismissed the club I went over to express appreciation to the speaker.

Now I wonder if it was something more than just habit that caused me to reach across the speaker's table to shake his hand. I wonder also if the same trite words of thanks were used.

Nevertheless, what thrills me now as I look back to that moment is that in leaning over to shake that missionary's hand I was also shaking hands with Dr. Bill Wallace, Dr. Paul Carlson, Dr. and Mrs. O. P. Maddox, Lottie Moon, David Livingston, Adoniram and Ann Judson, Francis Asbury and all others who gave their lives while carrying out the Great Commission.

For, you see, several days ago J. W. Tucker was slain by Communist-led Congolese rebels. He had only recently celebrated his 26th year of missionary service in the Congo. News releases tell that after having been tied hand and foot and beaten for 45 minutes, his body was thrown into a crocodile-infested stream. This happened at his post in the city of Paulis, three hundred miles north of Stanleyville. Paulis? One wonders if this rebel stronghold was named after the missionary Apostle! Yes or no, what a place for martyrdom!

In the light of all of this, what can we do? We must retaliate blow for blow...but not as the world retaliates! We as Southern Baptists can pay back by letting every tragic blow this and other missionaries receive get a counter-blow of greater love and prayerful support through such as the 1964 Lottie Moon Christmas offering.—Robert A. Parker, Pastor Cullendale First Baptist Church Camden

A statement on the Congo crisis

BY H. CORNELL GOERNER

THE whole world has been shocked and saddened by the recent tragic events in the Republic of the Congo. Our hearts go out in love and sympathy to the families of those who have lost their lives in the Congo and our prayers go up to God for the safety of some who continue to be in the danger zone. We pray earnestly that there may soon be found a peaceful solution to the problems in this new African nation.

No Southern Baptist missionaries are involved. We have no mission work whatsoever in the Congo and have never had. We do have missionaries stationed in the neighboring countries of Uganda, Kenya, Tanzania, and Zambia. These countries now have sound and stable governments, and there is no reason to believe that the

civil war going on in the Congo will be extended to them, although there has been some strong anti-American feeling in some of them as a result of the Congo crisis.

The political problems of the Congo are quite complicated, and leaders of the new independent African nations are not fully agreed among themselves as to what is the best course of action. Conditions call for calm and reasonableness on the part of all, and we in America particularly should avoid a wholesale condemnation of Africans and their national leaders because of unfortunate events which have been confined to one nation—and one section of that nation.

There is no reason to fear for the safety of our missionaries in

the other countries of Africa. I have myself just returned from about a month of travel in five countries of central Africa. Conditions were peaceful and progressive in all of them. Our missionaries are going quietly ahead with their work, remaining completely neutral on all political questions and seeking to influence their friends and associates concerning the claims of Christ upon their lives and the Christian way of life for all peoples.

The need was never greater for the work which missionaries do. They need the prayerful support of all of our churches. Should a critical situation develop in any of the countries in which our missionaries are working, appropriate steps will be taken at once to safeguard their welfare. In the meantime, they would be the first to reassure their friends and relatives and to ask for the privilege of remaining at their posts of service during these challenging and momentous days.

Stanfills honored on anniversary

Buie to Gould

FIRST Church, Gould, has called Rev. William C. Buie as pastor and he began his work Sunday, Nov. 29. Mr. Buie is a native of Natchez, Miss., and attended Mississippi College and New Orleans Seminary.

He is married to the former Norma Jean Wayatt, also of Natchez, and a graduate of Southern Baptist School of Nursing, New Orleans.

Mr. Buie served 10 years as pastor in Albuquerque, N. M., prior to coming to Gould, eight years with the Fruit Ave. Church and two years as the church's mission Pastor. He was pastor of Calvary Church in Natchez prior to going to Albuquerque. He began his ministry at the age of 14 and has been preaching for 21 years.

The Buies have three daughters, Debby, 13, Becky, 11, Jeannie, 8, and a son, Trippy, 4.—Amos Greer

Goodwin homecoming

GOODWIN Church held a homecoming observance Nov. 29, with the ordination of Harold McGraw to the office of deacon a feature of the afternoon service. Gerald Jones, pastor of Immanuel Church, Forrest City, delivered the sermon.

Another highlight of the day was open house at the newly constructed pastorium, which was built at a cost of \$16,000. Don Reed is pastor.

Clegg to Van Buren

REV. Harold Clegg, pastor of Hagarville Church near Clarksville, resigned Dec. 13, to become pastor of Second Church, Van Buren.

In the year and one half Mr. Clegg was pastor at Hagarville, there were 16 additions, 10 of them by baptism. During this time a Training Union was organized, the auditorium was re-decorated and repairs were made to the roof.



THE children of Rev. and Mrs. Taylor Stanfill honored their parents with a reception on their fiftieth wedding anniversary, Nov. 8 at the home of their daughter, Mrs. Jeral Hampton and Mr. Hampton, in Booneville.

A large number of friends and relatives from throughout the state called to extend felicitations and best wishes.

Rev. and Mrs. Stanfill were married Nov. 8, 1914, at Ravenden Springs. Mrs. Stanfill is the former Gertie Esther Bailey of that city.

The Rev. Mr. Stanfill has served as Baptist minister in Arkansas for the past 45 years, during eight of which he served as secretary of the Arkansas State Baptist Convention. He was superintendent of city missions of Greater Little Rock for several years under the Home Mission Board. During his tenure with the Home Mission Board, he organized Park Hill Church and Pike Avenue Church, both in North Little Rock.

The Stanfills have lived in

Booneville since 1956, when he retired from active ministry. They are members of First Church, Booneville. Presently, Mr. Stanfill is serving as interim pastor of First Church, Greenwood.

Their son, H. L. Stanfill, is superintendent of schools at Conway.—Reporter

Caldwell to Douglas

DOUGLAS Church, Rt. 2, Gould, has called as its pastor Rev. P. J. Caldwell.

Mr. Caldwell is a native of Minnesota and Mrs. Caldwell is a native of Arkadelphia.

Mr. Caldwell attended Ouachita College and New Orleans Seminary. His most recent pastorates include First Church, Coal Hill; First Church, Viloa; Wheeling Church, near Arkadelphia; and just prior to coming to Douglas, Buena Vista Church near Camden.

Mr. and Mrs. Caldwell are at home in the church's pastorium, located adjacent to the church building, in the Douglas community.—Amos Greer

To Nashville meeting

ARKANSANS planning to attend the annual meetings of state Training Union, Sunday School, Music, Student, Executive and Evangelism secretaries at Nashville Dec. 14-18 include:

Dr. S. A. Whitlow and Dr. Ralph Douglas, executive board; Ralph Davis, Jimmy Griffin, Mrs. Bruce Tolleson and Mrs. Pat Speer, Training Union; Hoyt Mulkey, Church Music; Lawson Hatfield, Mrs. James Humphrey and Jerry Don Abernathy, Sunday School.

Thomas Edwards dies

DEACON Thomas H. Edwards, De Queen, died Dec. 3. Funeral services were held Dec. 5 with Dr. E. Fred Savage Jr. officiating, assisted by Dr. E. Butler Abington and Rev. J. H. Powell. Burial was in Redman Cemetery,

Mr. Edwards was a member of First Church, De Queen, for more than forty years. He was an active deacon and had served one year as chairman of deacons. He was Training Union Director for twenty years, taught a Sunday School class, served on several building committees and was chairman of the committee when the sanctuary was constructed. He was loyal to his church, supporting it with his presence, his influence, his talents, his possessions, and his prayers.

The word "service" summed up the life of Deacon Edwards. In addition to his service to the Lord, he was a public servant—working in the De Queen Post Office for 42 years and serving as postmaster for the last several years. He served the boys of the community as Scoutmaster for twenty years. As a member of the Rotary Club he took an active part in each of its efforts to improve the community.

He is survived by his wife, Mrs. Laura Benson Edwards; a son, Rev. Benson Edwards, Grubbs, Ark.; two daughters, Mrs. D. A. Bourns, Los Fresnos, Texas, and Mrs. Frank M. Cochran, Bradley. —Reporter



RAY Y. LANGLEY

To Eureka Springs

ROY Y. Langley has resigned the pastorate of First Church, Parkin, to accept a call to First Church, Eureka Springs.

Mr. Langley, who was born and reared in Arkansas, is the son of the late Dr. M. F. Langley, pastor for many years in the state. He was educated at Ouachita College and Southern Seminary.

Mr. Langley has been in Tri-County Association for more than 20 years, having served Crawfordville Church for four years. During his 16 years at Parkin, an educational building has been constructed. The entire plant has been air-conditioned and remodeled and the auditorium carpeted. During his service, 400 have been baptised and 100 added by letter.

McCord to Pine Bluff

WATSON Chapel Church, Pine Bluff, has called Rev. Eddie McCord as pastor.

Mr. and Mrs. McCord are natives of Waldron. He is a graduate of Ouachita College and Southwestern Seminary Ft. Worth.

Mr. McCord is the former pastor of Trinity Church, Benton; of First Church, Mt. Ida; and of First Church, Bauxite. He comes to the Watson Chapel from West Side Church, El Dorado, where he served for about a year.

The McCords have two boys, Bobby, 17, and David, 7.—Amos Greer

Riherd at Newport

LESLIE Riherd left the pastorate of West Church, Batesville, to become pastor of First Church, Newport, Nov. 30.

During his 11 years at Batesville, the church added an educational building of 15,000 square feet, valued at \$250,000; remodeled the front of the church; remodeled and enlarged the auditorium and added educational space under the auditorium.

Mr. Riherd has served as president of the Batesville Ministerial Association and moderator of Independence County Association. He was 1964 vice president of the Executive Board of the Arkansas State Convention and chairman of the operating committee.

'Lives' next summer

IN a recent issue of the *Arkansas History Commission News*, Dr. John L. Ferguson, executive secretary of the Commission, announced that the publishers of *Arkansas Lives: The Opportunity Land Who's Who* have reported they expect to make delivery of their book early next summer. He said there was still time for any who want their biographies to be included to get them in if they would mail them immediately. They should be sent to Dr. John L. Ferguson, Old State House, West Wing, Little Rock, Ark.

News about missionaries

REV. and Mrs. W. Alvin Hatton, Southern Baptist missionaries to Brazil, expected to leave Rio de Janeiro on Nov. 27 en route to the States for furlough. They plan to spend a month traveling by bus, train, and plane to give their four children a firsthand view of much of Latin America. They hope to arrive in Warren, in time for Christmas (their address: Rte. 1, Box 297, Warren). Mrs. Hatton, the former Catherine Jordan, daughter of a Baptist minister, was born in Dermott, and lived in Helena and Hot Springs while growing up. Mr. Hatton is a native of Abilene, Tex.

SBC Posts '69 plans

THE Southern Baptist Convention, meeting in Atlantic City, asked its Executive Committee to lead in gathering information for the next great Convention emphasis (post 1969). It was the expressed desire that the development of denominational goals and programs reflect the experience of as many local churches as possible. To secure grass-roots involvement, 41 study groups have been set up over the Convention territory. One of these is in Arkansas.

The Arkansas committee, Dr. Bernes K. Selph, chairman, will seek to answer the question, "What are the areas of work for which churches are responsible?" The committee will meet three times for three hours each meeting. It will be seeking ultimately to state in one sentence the overall objective of the church.

All meetings will be held at First Church, Benton.

In its first meeting, Dec. 17, the committee will be laying the

groundwork for its final summation by answering three questions:

1. What are some of the things churches should be doing that they are not doing?

2. What are some of the things churches should not be doing that they are doing?

3. What are the areas of work for which churches are responsible?

In its second meeting the committee will refine and reduce its broad list to 8-10 areas of work.

A final meeting will be held to reduce these to the minimum and sum them up in one sentence of the over-all objective of the church.

On May 10, 1965, all 41 chairmen will meet in Nashville to review the 41 papers. Their summation of these, along with the notes of the writers, will form the basis for the study of the Convention agencies for the post 1969 emphasis and work.

The Arkansas committee is composed of fifteen persons, of whom six are laymen. Besides Chairman

Selph, the committee includes: Carl M. Overton, Benton, writer (secretary and reporter); Don Hook, Little Rock; John Clement, Hot Springs; James Hill, Hot Springs; Oscar Golden, Benton; Gerald D. Burton, Little Rock; John Lide, Hot Springs; E. C. Ledbetter, Hot Springs; Herman Thurman, Benton; S. E. Bass, Benton; Victor Ledbetter, Benton.

R. V. Haygood, Little Rock, is associational representative and Travis M. Adams, Nashville, Tenn., is Southern Baptist Convention advisor. The representative for the State Convention will be appointed at a later date.

Deacon ordination

PLEASANT View Church, Russellville, ordained two deacons Sunday afternoon, Nov. 29: Ronal Austin and Henry Blalock.

Rev. B. L. Dorman, pastor of the church, served as moderator. Questioning of the candidates was by Dr. Erwin L. McDonald, editor of the *Arkansas Baptist News-magazine*. Dr. Charles B. Thompson, pastor of First Church, Russellville, gave the charge to the deacons and the church; Rev. Herman Hurd, pastor of Dover Church, preached the ordination sermon; Rev. William E. Woodson, missionary of the Dardanelle-Russellville Association, led the ordination prayer; and Rev. Carl H. Stone, pastor of Kelly Heights Church, Russellville, served as clerk of the council.

Other members of the council included Rev. J. Y. Summers, North Little Rock; and deacons Dr. Roy Nelson and Hugh H. Byrn, both of First Church, Russellville, and Henry L. Forsee.



FIRST Church, Paris, observed "Wyley Elliott Day," Sept. 27, in honor of retiring Sunday School Superintendent Elliott.

Mr. Elliott, left, received a gold wrist watch, a gift from the members of the church and Sunday School, in token of their appreciation for 25 years of service as Sunday School Superintendent. Pastor Harold White made the presentation.

FIRST Church, McGehee, recently conducted a Coronation service. Beverly Devine and Debbie Carpenter were presented awards as maidens, and Gayle Chilcoat, Tamara Tedder, and LeAnn Edwards were recognized as princesses. Queens crowned were Debbie Coker, Barbara Kolb, and Terri Horan. Joy Roswell was Queen with Scepter, and Janice LaFarra Queen Regent.

By the BAPTIST PRESS

Miami World Congress

THE Baptist World Alliance administrative committee, in semi-annual meeting in Washington adopted general features of a draft program for the 11th Baptist World Congress in Miami Beach next June 25-30.

Theodore F. Adams, chairman of the program committee and a past president of the Alliance, outlined to the administrative group a varied program of speeches, music, discussions, interest group sessions and pageantry.

The congress will follow the theme ". . . and the truth shall make you free," taken from John 8:32. It will emphasize the subjects of truth and freedom.

Morning sessions will meet in the Miami Beach convention hall. Afternoons will feature divisional meetings of study commissions and interest groups. Four evening sessions will be held in the 70,000-seat Orange Bowl athletic stadium in Miami.

Only two names have been announced so far by the program committee. Evangelist Billy Graham will speak both Saturday and Sunday evenings in the Orange Bowl. W. Hines Sims, Nashville, Tenn., has been named congress music director. A 5,000-voice choir from church and college choral groups in Florida and neighboring states will be used.

Adams said that invitations are going out to other participants and that names will be announced as soon as acceptances are received. The program for each of the six days is being balanced with representative Baptists from all parts of the world.

An attendance of 30,000 Baptists from 70 nations is expected.

In other business the Alliance administrative committee heard reports of continuing relief needs in many parts of the world. Attention was called particularly to tribal strife in Assam (India) and political unrest in the Congo. Relief coordinator A. Klaupiks reported a gift of \$60,000 from "Bread for the World" funds in Germany to the national Baptists in Assam.

Josef Nordenhaug, general secretary, reported that invitations for the 1970 world congress have been received from Tokyo, Hong Kong and Sidney. The committee asked Robert S. Denny, associate secretary, to visit these cities to investigate their facilities and resources. If one of the three is selected it will be the first time a Baptist World Congress will have met in the Orient.

Yugoslav Baptists

THE Yugoslav government has provided certain exemptions for churches from a 70 percent tax on funds sent to the country for pastors' salaries, according to the European Baptist Press Service in Ruschlikon, Switzerland.

The initial ruling setting up the tax forced a temporary halt in the sending of funds from American mission boards to supplement the salaries of 17 or 18 Baptist pastors in that East European country.

Josef Nordenhaug, general secretary of the Baptist World Alliance, Washington, D. C., said that news reaching their office says that under certain conditions churches have been exempt from the tax.

According to the European Baptist news report, the occasion brought a new resolve by Yugoslav Baptists to put their churches on a self-supporting basis.

Under God in pledge

THE United States Supreme Court has refused to rule that "under God" in the pledge of allegiance is a violation of the First Amendment to the Constitution.

By its refusal to review a finding by the New York state's highest court the Supreme Court in effect said that repetition of the pledge of allegiance in public schools, including the phrase "under God," does not violate separation of church and state. Neither does it deny the free exercise of religion on the part of pupils.

In commenting on the action of the Supreme Court, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here, said that it could have been predicted on the basis of previous decisions about religion in schools.



DR. Herschel H. Hobbs (left), pastor of Oklahoma City's First Church and preacher on "The Baptist Hour" radio program, discusses the problems and opportunities of radio evangelism with Ben Grauer, NBC Commentator, on Saturday, Dec. 19. The half-hour "conversation," produced by NBC-TV in cooperation with Southern Baptist Radio-TV Commission, Ft. Worth, will be broadcast by that network at 5 p.m. EST. Check local listings for broadcast time in your area.

New college head

JOHN Hamrick, pastor of historic First Church of Charleston, S. C., has been elected as the first president of a newly-authorized Baptist college at Charleston. His election came just one week after the South Carolina Baptist Convention voted to establish the college.

Hamrick, 48, served as chairman of the organizing committee authorized by the convention's General Board in 1958.

The convention requires a cash sum of \$500,000 and a site of 500 acres for establishing the college. The convention voted Nov. 11 to establish the college with a grant of \$2.5 million from the convention, and that the college become a four-year institution when necessary.

Hamrick, as chairman of the organizing committee, has worked closely with a fund raising committee for the school headed by H. E. Ashley.

A native of South Carolina, Hamrick has been pastor of First Church, Charleston since 1940. He is a graduate of the College of Charleston, and holds the bachelor and master of theology degrees from Southern Seminary, Louisville. Furman University, Greenville, S. C., awarded him an honorary doctor of divinity degree in 1953.

Evangelism to Atlanta

THE Southern Baptist Home Mission Board in annual session asked its nine-member evangelism staff to move their offices from Dallas, Tex., to Atlanta by June 30.

The evangelism division, operating on a budget of \$200,000, leads Southern Baptists in a uniform program of personal witnessing, revivals, evangelism emphasis and evangelism techniques.

The board's decision to move its evangelism division follows a trend of recent years to locate all administrative forces in Atlanta. Other offices have been moved from Memphis and Oklahoma City.

Join Mission Board

A STATE Baptist executive secretary and a seminary missions professor have accepted top leadership positions offered them by the Home Mission Board of the Southern Baptist Convention.

Fred B. Moseley, Portland, Ore., leader of the executive board of the Baptist General Convention of Oregon-Washington, assumes a newly created position on Jan. 1. He will serve as assistant to the executive secretary-elect Arthur B. Rutledge.

Hugo H. Culpepper, Louisville, associate professor of Christian missions and world religions at Southern Seminary, on Jan. 1 becomes director of the division of missions.

Culpepper takes the position

Giving is increased

THE Kansas Convention of Southern Baptists voted here to hike the percentage of its Cooperative Program budget goal going to world missions in 1965. The percentage was raised from 13.4 in 1964 to 15 percent next year. The budget goal is \$220,000. Kansas Convention's total 1965 budget, including other sources of income, is \$383,796.

Forrest Siler, pastor, Immanuel Church, Wichita, was re-elected convention president. For 1965, the convention voted to meet at Great Bend, Kans., Nov. 16-18.

Hospital officer

JOE NOVAK, former editor of the *Baptist Digest*, Wichita, Kans., has been named public relations director for Memorial Baptist Hospital, Houston, Tex. He was public relations director for the Houston Chamber of Commerce before joining the hospital staff.

Before editing the official publication of the Kansas Convention of Southern Baptists, Novak was editorial assistant for the *Baptist Standard* of Texas. He is a journalism graduate from Baylor University, Waco, Tex., and received the master of religious education degree from Southwestern Seminary, Ft. Worth, in 1955.

vacated by Rutledge in his elevation to executive secretary-treasurer.

These and three other staff changes took place in Atlanta at the annual meeting of the mission agency.

John F. Havlik, Alexandria, La., was named an associate director in the evangelism division, also effective Jan. 1. He has been secretary of the evangelism department for Louisiana Baptists.

Victor T. Glass, Atlanta, for seven years associate secretary of the department of work with National (Negro) Baptists, became that department's secretary following the retirement of Guy Bellamy, Oklahoma City.

The board also elected Thomas H. Baker, Atlanta, as art director, a new position in the division of education and promotion.

Home Mission budget

THE Home Mission Board of the Southern Baptist Convention has budgeted \$6,841,250 for work in the United States, Cuba, Panama and Puerto Rico. The budget, largest ever adopted by the mission agency, will support the work of 2,369 missionaries.

Action on the budget came during the annual meeting of the board, which witnessed the transfer of administrative leadership from Executive Secretary Courts Redford to Arthur B. Rutledge, his successor.

Actual transfer of administrative leadership started last August following Rutledge's election, but doesn't take full effect until Jan. 1.

However, at Redford's request, Rutledge took over the planning of the 1965 budget. As director of the missions division for five years, he supervised the spending of more than two-thirds of the budget.

New Orleans scholarships

FIVE \$1,200 disciplines scholarships will be offered by New Orleans Seminary. The scholarships will be awarded for the first time in September, 1965, to outstanding entering students who are preparing for various types of church-related service.

Departments

Executive Board

Give us something new

MANY church leaders say, "We need something new on Stewardship. We have tried all of the programs, now give us something that is different."

The doctrines of the Bible are old and there is no new substitute. But, there is a time and place for some new way of presenting the doctrines of the Bible.

A part of the Great Commission is "...teach them to observe all things...." In order to teach all things, we must always be on the alert for new ideas and new approaches in presenting the old things.

The Bible has, from the beginning, taught that all things belong to God and we are the stewards of God's possessions. We must emphasize that doctrine over and over in order for the

church members to become better stewards.

Southern Baptists are trying a new approach in 1965. The church members will be asked to tithe. But, before the church members are asked to tithe, they will be taught the "why" of tithing. Never before in Southern Baptist history have we spent a year emphasizing the doctrine of the tithe. We have spent shorter periods, but never twelve months. In the late forties we spent three months emphasizing this doctrine and the emphasis helped Baptists meet the mission challenge with larger budgets, more Cooperative Program funds, more workers, and financial records.

There is to be a Stewardship Conference in Little Rock, Jan. 11, 1965, from 10 a.m. to 3 p.m., at the Baptist Building. At this meeting the associational officers will be instructed in how to help

the churches teach their people to become tithers. The associational moderators, missionaries, Stewardship Chairmen, and treasurers are invited to attend this meeting.

Southern Baptists are hoping to challenge 2,000,000 church members to start giving at least a tithe of their incomes through their churches. Our state has set a goal of 60,000 new tithers. Each church and each association will be challenged to set a "New Tithers" goal.

This is a real challenge and will take a real effort to meet. But remember this, tithers are not born, they are reborn men and women who have been taught the word of God on giving and then challenged to put that truth into practice.

Let's go all out to help our people become better stewards.—Ralph Douglas, Associate Executive Secretary

Evangelism

Evangelism Conference

OUR state-wide Evangelism Conference will be held at First Church, Little Rock, Dr. Paul Roberts, pastor, Jan. 25-27.

Dr. Wayne Dehoney, president of the Southern Baptist Convention, pastor of First Church, Jackson, Tenn., will bring the closing message on Wednesday morning, on the subject "Revival Now." At the age of 20, Dr. Dehoney turned from a career of law to answer the call to preach. Since that time he has preached in over 100 churches, conventions, and encampments throughout the United States and has preached in Europe, Latin America, the Near East and Africa. In 1951 he went on a preaching mission tour of



DR. DEHONEY

Cuba, and in 1953 to Mexico. In 1955 he was a delegate to the Baptist World Alliance in London. In 1959 he toured the Holy Land and Africa. He participated in the evangelistic crusade in Hawaii in 1958. In 1960 he went to the Baptist World Alliance to Rio. In 1960 he was on a preaching mission in South and Central America. In 1961 he directed a simultaneous evangelistic crusade in Hawaii, one in Europe in 1963 and another in Scandinavia in 1964. Dr. Dehoney was educated at Baylor University and Vanderbilt University and took his theological work at Southern Seminary, Louisville. He holds an honorary doctorate from Union University. He is regularly heard over a network of 150 stations as the inspirational speaker on the Southern Baptist Convention Program *Patterns*.

Dr. Dehoney is author of two books *Challenges to the Cross* and *Homemade Happiness*. Both were published by Broadman Press.

Prior to his present pastorate Dr. Dehoney served at Central

Park Church, Birmingham, Ala. His seven year ministry there gained Nationwide attention through articles in *Time Magazine*, *New York Times*, *Business Week*, *Wall Street Journal*, *Christian Century*, *Christian Herald* and more than 25 other publications. While pastor there he led his church to 2,800 additions, increased the budget from \$60,000 to \$225,000 per year and increased the property evaluation from \$100,000 to \$1,500,000.

First Church, Jackson, Tenn., televises its Sunday morning services to thousands over church-owned television and sound equipment. The church sponsors three local missions and has an extensive youth activity program. First Church is the mother church of the historic Baptist Institution Union University.

You will not want to miss this great man's message from God to us at the conference. Yours for a great conference.—Jesse S. Reed, Director of Evangelism

Suggested Race Relations Sunday—Feb. 14, 1965

THE Southern Baptist Convention Calendar of Activities for 1965 suggest the observance of Sunday, Feb. 14, as Race Relations Sunday. This is only a suggestion, but we think it is a timely one.

Without violating the democracy of any local Baptist church, many churches if they choose to do so, can have a deeply enriching spiritual experience by observing Race Relations Sunday. If the date of Feb. 14 does not suit your situation, then select another date.

By relating to you some of the things some of our white Baptist churches have done in this area this year, you may get an idea for planning something for your church. In one large town church the WMS organizations of the white and Negro Baptist churches exchanged programs to the spiritual enrichment of each group and church. In a city church a local Negro pastor was invited to speak to a white church group with gratifying results. Several white churches had some of the Negro children that attended the summer camps to relate their experiences. Many churches have invited me to speak and show slides of our work with Negro Baptists. If I was asked to "pin point" the "five minute" high moment of our Convention program in El Dorado, my vote would go to Dr. C. B. Knox, the Elderly president of the Negro Baptist Regular Convention.

Now what about Race Relations Sunday in 1965? I believe many of our churches could make Race Relations Sunday one of the greatest days of the year for spiritual enrichment and worship. I know of one pastor of a large church making plans to have three of the "talent" winners from last summer camps for Negro children, and a local Negro Baptist pastor for a full Sunday service in his church. The exchanging of choirs and special music groups could be carried out by some churches and

Associational RA's

AN associational Royal Ambassador organization can be very effective in promoting new Royal Ambassador chapters and strengthening existing chapters and work in the churches within the association. The organization is directed by the associational Royal Ambassador leader and his committee. The leader is an elected officer of the associational Brotherhood organization and should be elected at the time other officers are elected. In fact, an associational Brotherhood is not complete until all officers are elected, including the Royal Ambassador leader.

Following the election of the Royal Ambassador leader and the appointing of his committee, he should meet with the committee to study their duties and organize for work. No committee can function effectively until they understand their duties and are organized to carry out their duties.

Duties of the Royal Ambassador leader and his committee include long-range plans for the

everyone would be blessed by such an experience.

We should keep in mind that our Negro Baptist friends love their churches as much as we love ours. They want their churches to remain autonomous just as we do. But we could strengthen our Christian witness by sharing our Christian testimony with each other.

In our city, last month, one of our very best Negro Baptist pastors died. One of our white pastors was invited to have a part in the funeral services. This experience blessed the bereaved family, and also the white pastor. We should be able to comfort each other in sorrow. We should encourage and strengthen each other in faith, doctrine, worship, and our Christian witness around the world.

To all of you a Merry Christmas and Happy New Year. Clyde Hart, Director

promotion of Royal Ambassador work and program plans made for the quarterly meetings. Dates for all meetings should be placed on the associational calendar. Assignments for program and activity responsibilities relating to the meetings should be made to the committee member responsible for the job. Goals for the number of new chapters to be organized should be made. Materials to aid the associational Royal Ambassador leader and his committee in their work may be secured from the Brotherhood Department, 302 Baptist Building, Little Rock. Included in the plans, and placed on the calendar, should be an association-wide "Basic Royal Ambassador Leadership Training Course." This course should be for the associational Royal Ambassador leader and committeemen, chapter counselors, assistant counselors, prospective counselors, pastors, educational directors, and other men interested in helping promote missionary education for boys, through study and activities and service. The "Basic Royal Ambassador Leadership Course" requires seven and one-half hours of class instruction to complete. The course is usually conducted in two nights, with longer sessions each night, rather than extended for three or four nights. The Brotherhood Department will be happy to provide an instructor for an associational Royal Ambassador Leadership Training Course whenever the time can be arranged. Contact us.

A new filmstrip "I Will Do My Best," produced by Broadman Films, is now available from the Baptist Book Store. This filmstrip will be helpful in enlisting men for counselors and assistants in church Royal Ambassador chapters.

To you the Brotherhood Department extends best wishes for a joyful Christmas and a Happy New Year. If we may be of service to you during the new year, call on us.—C. H. Seaton, Associate Secretary

New strategy

MANY times in years past, as a minister of music in a local Baptist church, I had the feeling that I could do a much more effective job of ministering through music if I were "left alone" to use some of my own imagination and creativity in developing programs and carrying out various phases of the work.

At the same time, I was grateful to the Southern Baptist Convention, the Sunday School Board, and the Church Music Department, and our own State Music Department for their programs and assistance which were available to the churches.

I did not feel that I could carry out a fully comprehensive music ministry in my church without the aid of the Sunday School Board, nor did I feel that my ministry should be a type of robot service, doing all that was presented and suggested by the Sunday School Board, and nothing more.

I think that something like a happy medium has been reached in this new Strategy for Church Growth and Development. This will give the individual church and its music leadership a chance to evaluate its own music needs and desires, see what is not being accomplished, see what can be done, set its own goals, and ask for the assistance it needs in reaching these goals.

Isn't this the most logical approach you have ever heard of? I really believe that with the coming of this "new deal" our Baptist denomination is approaching a new day. For the sake of our churches and the unsaved people we will reach, and for the glory of God, may it be so!—Hoyt A. Mulkey, Secretary

Give . . . in memory

"WHY should we not . . . do something that will prove we are really . . . followers of Him?"

of
the
gift

In a faraway Orient, a woman bent over a writing desk and penned these urgent words in December, 1887. Worn and weary from the rigors of fifteen 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.—Amelia Morton Bishop.

Today from 57 countries where Southern Baptists' 1,382 missionaries serve in the name of Christ comes the same urgent plea for reinforcements of personnel and supplies. The goal for the first offering was set at \$2,000—gifts totaled \$3,000. In 1963 the goal was \$11,850,000—gifts totaled \$10,949,857. Of that amount Arkansas Baptists gave \$280,399. In 1964 the total goal is \$12,590,000. Arkansas' goal is a 15 percent increase over 1963 gifts—\$322,459. What will we do to prove we are really followers of Him?

Remittance of the offering should be made through the church treasurer to Dr. S. A. Whitlow, treasurer of the Arkansas Baptist State Convention, 401 West Capitol, Little Rock.—Nancy Cooper, Executive Secretary and Treasurer

What's in the January magazine

EVERY Baptist in Arkansas should read the January issue of the *Baptist Training Union Magazine*. Churches should order extra copies to give to all of their leaders. Here are some articles you will find in the January issue.

1. Cover—the six tasks of the Training Union.

2. "Training Union Facing a New Day as Servants of the Churches" is an article by Albert McClellan. He lists six fundamental facts that we ought to keep in mind about Training Union.

3. "Why All Southern Baptists Should Be in Training Union" is an article by Dr. James R. Sullivan.

4. "Like a Mighty Army" is an article by Dr. W. L. Howse. He tells what should be included in the equipping work of the Training Union and some results of this work.

5. Dr. Charles McKay's stimulating article, "Toward Full Maturity" begins on page 7. He states that if you will draw a straight line from Isaiah 53:6 to Ephesians 4:13 you will understand the chief purpose of Training Union.

6. Some very valuable information can be found in Dr. James Coggin's article, "Train or Perish" on page 8.

7. Beginning on page 10 four members of the Training Union Department, Harris, Gibson, Ridgon and Rawls have written articles that every Training Union member should read: "Program Designs and Plans for Training Union," "Resources to Help the Churches," "Training Union Curriculum Material," and "Associational Tasks and Designs."

The January *Magazine* should be kept for future reference by all Training Union members. Refer to it throughout the year.—Ralph W. Davis, Secretary

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HOYT MULKEY SINGS



Pretty packages

BY IVA LOU DAWSON

MILLIE looked at Tom, and he looked at her. Finally Millie spoke.

"What will we do? We've spent all our money for gifts and none is left to buy wrappings and tags. Mother said we could have this plain white tissue paper, but I don't think it will make pretty packages. Do you?"

Tom thought a moment. "Well, not unless we think of some way to trim it. Can we put some kind of pictures on it?"

"Yes, I know just the thing," replied Millie.

She hurried to the storage room and came back with some old Christmas cards.

"How can we use those?" asked Tom in amazement.

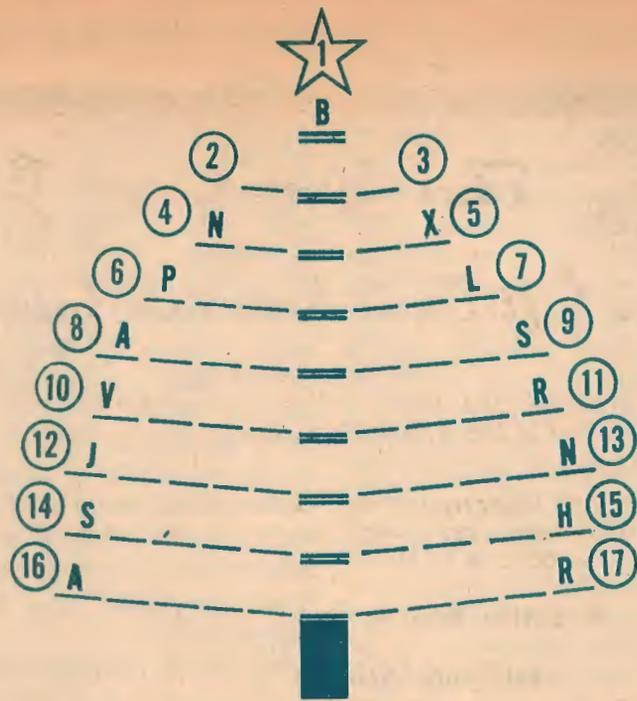
"We'll cut pictures from the fronts of the cards and glue them on our packages. See, like this. We'll take this Christmas tree design and cut just a little way back from the design to give it a border. Let's cut in scallops to fit the tree. See how that makes the tree stand out? Don't you think this will look nice on Grandfather's gift?"

"Yes," replied Tom, "but how is Grandfather going to know the gift is for him?"

"You're right, but we used only the front of the card. See this tiny picture of a tree on the inside? Let's cut it out the same way, and then cut a plain white back for it from the back of the card. We'll cut a little tab on each in order to have a place to punch a hole for a string. We can either tie the card to the package or fasten it with clear tape. The name goes inside the two papers."

The children worked hard, and their gifts were among the loveliest under the tree.

"It didn't cost a cent," Tom remarked. "What beautiful things you can make with a little time and thought!"



CHRISTMAS TREE PUZZLE

BY EDITH LIMER LEDBETTER

Read the story below, and find the key
To the missing words on the puzzle you see.
Write the words on each side most carefully
For a story complete and a Christmas tree
That points to the starry heavens above,
Where the angels told their words of love.

ON the other side of the world is the little town in which Jesus was born. It is called (1) B-----.

Long ago a king made a law that all the people in that part of the world must go to this town to pay the (5) -- X. Among the people who went were a lovely young woman named Mary and (12) J-----, her husband.

With such a crowd there was (4) N-- room for Mary and Joseph at the inn. So they went to a (14) S----- to sleep. That night God sent the little baby Jesus to them.

On a (7) ---L outside the town, shepherds were watching their big sheep and little (9) ----S. A great light shone from (13) ----N. The (1) V---- of an (8) A---- spoke to the shepherds and said, "Do not (2) -- afraid. I bring good news. Go down into the town. When you (11) --- R a stable, you will find a baby lying in a (17) -----R. This baby is the Son of God. He will save the world."

Then angels sang a beautiful (16) A----- of peace on (15) ----H, good will to men.

The shepherds obey-- (3) the angels and went down the (6) P--- to the town. They found Mary and Joseph in the stable and the baby Jesus lying in a manger. The shepherds were very happy. As they went back, they praised God and told the good news to everyone they saw.

Answers
1. Bethlehem, 2. be, 3. -ed, 4. not, 5. tax, 6. path, 7. hill, 8. angel, 9. lambs, 10. voice, 11. enter, 12. Joseph, 13. heaven, 14. stable, 15. earth, 16. anthem, 17. manger

A Tale of Ten Cities, by Eugene J. Lipman and Albert Vorspan, Union of American Hebrew Congregations, 838 Fifth Ave., New York City, 1962, \$4.95

The authors give their views on the ways in which Protestants, Catholics, and Jews are relating to one another (or failing to relate) in ten American cities. Here is reflected the dynamic character of interreligious life in American communities—occasional conflict as well as occasional cooperation, competing notions of what makes the good society, trends toward isolation, and trends toward dialogue. The ten cities? Boston, Cleveland, Los Angeles, Muncie, Nashville, New York City, Philadelphia, and Plainview (Long Island), and Minneapolis and St. Paul.

The Gilded Age, a Reappraisal, edited by H. Wayne Morgan, Syracuse University Press, 1968, paperback, \$2.95

The editor has organized his material to examine critically the historical facts and interpretations available on the period in American history generally known as the Gilded Age. While dates are arbitrary, he has taken this period to be, roughly, the generation that followed the Civil War, from 1865 to 1890. His purpose is to arouse new interest in this period of American history, "believing that further study will give a more adequate and more accurate view of the Gilded Age."

Some of the chapter headings will give an idea of the contents: "An Age in Need of Reassessment"; "The Robber Baron in the Gilded Age"; "The Worker's Search for Power"; "Spoilsmen and Reformers"; "The Republican Party Revisited, 1877-1897"; "Greenbackers, Goldbugs, and Silverites"; "Rumblings Beneath the Surface"; "Gilt, Gingerbread, and Realism"; "The Search for Reality: Writers and Their Literature"; and "New Men and New Ideas: Science and the American Mind."

God Is Able, How to Gain Wholeness of Life, by John Ellis Large, Prentice Hall, 1963, \$3.95

When you realize that God is not only able, but ready, to fulfill your heart's constructive desires, you are on the road to a happier, healthier life, says Dr. Large, who is vicar of St. Boniface Church in Siesta Key, Sarasota, Fla.

Dr. Large believes there are spiritual factors in the world which are able to operate far beyond the boundaries of science. He demonstrates this belief as he relates true stories of people and the cures that have been effected by his ministry of healing. He describes this healing as "simply an ancient, Biblical, and classic way of re-opening, realigning, or otherwise re-activating the thruway of the soul between man and his Creator."



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**ARKANSAS BAPTIST
NEWSMAGAZINE**

401 WEST CAPITOL AVENUE
LITTLE ROCK, ARKANSAS

God with us

BY TAL D. BONHAM, PASTOR
SOUTH SIDE CHURCH, PINE BLUFF

TEXT: MATTHEW 1:1, 18-25
DECEMBER 20, 1964

"OUR rocket has by-passed the moon. It is nearing the sun, and we have not discovered God.



DR. BONHAM

We have turned lights out in heaven that no man will be able to put on again. We are breaking the yoke of the Gospel, the opium of the masses. Let us go forth, and Christ shall be relegated to mythology."

A dream come true

These words were arrogantly spoken over a Moscow radio station on Christmas Day, 1960. If Christ is ever "relegated to mythology," however, it will not be at the hands of atheistic Russians who believe that missiles are superior to the Master. It will be at the hands of so-called "Christian America" which has forgotten the real message of Christmas.

The message of Christmas is the message of a fulfilled dream. Jesus is called the "son of David" (v. 1). The Jews had long looked for the fulfillment of prophecy that would make their dream of a Saviour come true. They had dreamed a dream of which there was no interpreter (Gen. 40:8). David had welded Israel into a nation and made her a world power. The Jews had dreamed that a son of David, a child born of the lineage of David, would deliver them again. In this sense, Jesus was the fulfillment of their dreams. The very name, Jesus, was the Greek form of the Hebrew for Joshua, which means "the one who delivers."

So it is today. Jesus is still the answer to the dreams of man. Many dream only of power, wealth, and prestige. But they



find genuine peace only when they get right with God through Jesus Christ.

The miracle of the ages

THE message of Christmas is the message of a miracle. Some, under the false claims of scholarship, claim that the Virgin Birth of Christ is of little importance today. But it is important! A very real part of the message of Christmas is lost when the miraculous element of Christ's birth is taken out of the Christmas story.

At first glance, one sees in this passage some matters that need further explanation. It says that Mary was "espoused to Joseph" (v. 18). Then, it says that Joseph tentatively planned to "put her away" (v. 19). Later in the passage, Mary is referred to as Joseph's "wife" (v. 20). But these factors need not cause one to despair and to doubt the virgin birth of Christ.

There were three stages in the Jewish marriage: (1) the engagement, (2) the betrothal or espousal and (3) the marriage proper. The engagement was often made when the couple were only children. The match was made by the parents or a professional matchmaker. It was often made without the couple even seeing each other. The betrothal lasted for one year. It was what might be called "a

legal engagement." Divorce proceedings were required for its termination. The couple were known as husband and wife but they did not live together as husband and wife. This was the stage of marriage at which Mary and Joseph were when it was discovered that Mary was "with child of the Holy Ghost" (v. 18). Mary and Joseph were espoused. The actual marriage had not yet taken place. However, the betrothal could be broken only by legal measures.

God becomes a man

THE message of Christmas is a message of truth. The truth that all men seek is found in Christ for He was "of the Holy Ghost" (v. 20). According to William Barclay, this phrase means at least four things: (1) Jesus enables us to see what God is and what man ought to be. (2) Jesus opens the eyes of our minds so that we can see the truths of God. (3) Jesus is the creating power among men. (4) Jesus is the re-creating power which can release the souls of men from the death of sin.² It is no wonder, then, that Jesus later said, "I am the way, the *truth* and the life. No man cometh to the Father but by me" (Jh. 14:6).

The message of Christmas is the message of Emmanuel (v. 23). God had spoken to man in the Garden of Eden but man would not listen. So God spoke through men to man in the Old Testament. And, still man would not listen to the God who had created him. So, God became a man in Christ. For the first time, man could understand God. God had found a way of communicating with man. Christ was God's Word to man (Jh. 1:1) which "was made flesh and dwelt among us" (Jh. 1:14).

No wonder the Communist spaceship did not discover God. The Russians were looking in the wrong places. They should have looked to Christ. For "God was in Christ, reconciling the world unto himself" (II Cor. 5:19).

This is the *real* message of Christmas.

Dear ed:
 We got it. We got the \$100 fer the foreign missionaris. Matter of fact we got \$103.39. We shore are proud an happy. Ye no the funny thing bout it was that it didn't hurt our reglar givin none. We got jest as much in ever Sunday fer reglar things as before. I gess thets because Sister Scolter kept on sayin this missionary offerin was sposed to be a love offerin over and above our reglar tithe givin. She shore does believe thet. She jest kept on sayin it ever time and I gess it finly sunk in our hard heds. I think your paper helped a hole lot to cause ye put all those storys in there bout foreign mis-sions. Thank ye.

Uncle Deak

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You can't win

THREE prisoners in a Soviet jail were comparing notes. "I was jailed for coming to work late," said the first.

"My crime," said the second, "is that I came too early."

"And I'm here," moaned the third, "because I arrived at my job exactly on time. They accused me of owning an American watch."

A Smile or Two

Merry Christmas

A RUGGED Texan, dripping with oil and Cadillacs, walked into an exclusive art gallery in New York with his nagging wife.

In 15 minutes flat the Texan bought six Picassos, three Renoirs, 10 Cezannes and 30 Utrillos.

He then turned to his wife and with a sigh of relief said, "There, honey chile, that takes care of the Christmas cards. Now let's get started on the serious shopping."

Ambidexterity note

IN a small town the sheriff was also the veterinarian. One night he got a frantic call.

"Do you want the sheriff or the vet?" he asked.

"Both. We can't get our dog's mouth open and there's a burglar in it!"

The domestic front

"BUT, dear," protested hubby, "you've been talking incessantly; I haven't said a word."

"You don't need to!" snapped his everloving helpmate. "I can tell by the way you're listening what you'd like to say."

SOS

WIRELESS operator aboard ship: "Special message from the Admiral, Captain."

Captain: "Read it to me."

Wireless operator: "Message reads: 'Of all the blundering, stupid idiots, you take the cake!'"

Captain: "Have that decoded at once!"

What's that again?

STUDENT: "Were you out in all that rain, Professor?"

Professor: "No, I was merely in the portion of the rain that descended in my immediate vicinity."

TO drive nails without hitting your thumb, let your wife hold the nails.

IT ain't people's ignorance that causes all the trouble. It's their knowing so much that ain't so.

December 6, 1964

Church	Sunday School	Training Union	Church Additions
Berryville	157	66	
Blytheville			
Gosnell	299	104	5
Trinity	256	108	
Camden			
Cullendale	462	170	2
First	539	160	
Clinton First	142	61	3
Conway Pickles Gap	77	55	
Crossett			
First	584	200	
Mt. Olive	251	104	
Dumas First	308	86	
Eudora First	226	102	
North Side	47	22	
El Dorado			
Caledonia	36	28	
East Maine	295	120	
First	918	676	
Parkview	219	73	5
Trinity	195	99	2
Forrest City First	607	190	
Ft. Smith Grand Ave.	758	326	5
Mission	19		
Gurdon Beech St.	179	81	
Harrison Eagle Hgts.	233	88	
Huntsville Calvary	46	25	1
Jacksonville Marshall Rd	170	72	
Jasper	69	36	
Jonesboro			
Central	635	203	14
Nettleton	241	118	2
Lavaca	249	143	1
Little Rock			
Immanuel	1313	459	10
Rosedale	285	116	7
McGehee First	430	163	
Chapel	76	31	
Magnolia Central	702	274	1
Marked Tree			
First	165	60	4
Neiswander	126	70	
North Little Rock			
Baring Cross	683	201	1
South Side	43	26	1
Camp Robinson	29	19	
Calvary	422	121	2
Gravel Ridge First	236	108	
Runyan Chapel	56	27	
Park Hill	389	237	3
Sylvan Hills First	326	125	4
Pine Bluff			
Centennial	208	89	
South Side	757	277	10
Tucker	28	22	
Siloam Springs First	329	176	5
Springdale First	483	196	
Van Buren			
First	454	189	
Second	110	66	
Vandervoort First	61	35	
Ward Cocklebur	66	47	
Warren Immanuel	285	85	
Westside Chapel	73	22	

The preacher poet

The boob and the mouse

(Definitions: Boob, a stupid person.)

"May I share your bed, sir?"

Said the boob to the mouse.

"I cannot find time, sir,

To build me a house.

"My hands are so tender,

I dread any chore.

O, let me rest with you,

I beg and implore."

Said the mouse to the boob,

"There's room for but me.

Go seek you a place, sir,

In some hollow tree.

"There's naught here to build with
 Except filthy straws.

Go home to your Mother—

Or to your inlaws."

—W. B. O'Neal

Religious News Digest

By Evangelical Press

GOVERNORS' RELIGIONS

THERE will be more Methodists—13—among state governors in 1965 than members of any other religious body.

Roman Catholics are next, with eight, according to Methodist Information. There are seven Baptist governors, six Episcopalians, six Presbyterians, five United Church of Christ or Congregational Christian members, two Mormons, two Lutherans and a Unitarian.

Ten of the Methodist governors are chief executives of Southern or border states.

REDS CONFISCATE LITERATURE

ROMAN Catholic authorities reported that East Berlin border police have confiscated religious literature found on West Germans seeking to visit relatives in the Soviet Zone. They also said that on several occasions Communist police at the Berlin Wall have told visitors to bring their religious "trash back to West Berlin and then come back without it."

BUDDHISM STATE RELIGION

A PROPOSAL that Buddhism be made the state religion in Ceylon was approved by the government's Cabinet, in Colombo. In view of this action, it is expected that legislation will be introduced in Parliament to amend the country's constitution.

A section in the charter currently states that no "privilege or advantage" shall be conferred "on persons of any community or religion which is not conferred on persons of other communities or religions."

Buddhists form about 85 percent of Ceylon's population.

ITEMIZED DEDUCTIONS

RELIGIOUS organizations received the biggest share of the \$7.5 billion listed as charitable contributions by federal income taxpayers who itemized deductions on their 1962 tax returns. (The 1962 returns are the latest to be analyzed by the Internal Revenue Service.)

According to IRS, \$4.6 billion was listed as contributions to churches and other religious organizations or agencies.

These figures, it was stressed, do not include amounts given by individuals to such organizations who did not itemize contributions in their returns. Nearly 36 million taxpayers in 1962, IRS pointed out, claimed the standard deduction rather than itemize them.

END ANTI-SEMITISM?

DR. Zerah Wahrhaftig, Israel's minister of religions, said in Jerusalem that the Vatican Council's declaration exonerating Jews from the deicide charge, if finally passed at the next session, will indicate "true remorse" for past persecution of Jewish people and will stand as an appeal to the Christian world to end anti-Semitism.

ON LONG PASTORATES

A CLERGYMAN who spent almost 45 years as pastor of a famed New York church said in Dallas—he doesn't believe that the average preacher should stay so long at a post.

"I don't think that it's generally good for a congregation or a preacher," said 75-year-old Dr. Ralph W. Sockman, pastor-emeritus of Christ Church (Methodist), New York.

On the whole, said Dr. Sockman, he feels that a minister ought to stay longer in a city church than in a rural congregation. He said he felt it takes longer to get acquainted with people and situations of a city. He speculated that perhaps 15 years would be an ideal tenure for a city preacher. Pastoral changes in a city church would give the congregation a variety of ideas and intellectual challenges, he said.

PRE-MARITAL COUNSELING

IS the Protestant church ineffective in pre-marital and marriage counseling? A Canton jurist believes it is, and his challenge to do something about it has spurred an inter-religious discussion of the problem.

Judge John R. Milligan, Jr., of Stark County Domestic Relations Court reached his conclusion after a study of county statistics on marriage and divorce.

He reviewed 500 consecutive divorce cases in 1963, 1,000 consecutive marriage licenses issued in that year, 161 consecutive divorces in 1964 and 226 consecutive divorces which affected children under 14.

The judge found that 96 percent of all first marriages were performed by clergymen. But he also discovered that only half of the people suing for divorce were attending church at the time of divorce.

TAXES ON PARSONAGE

AT its own request, a Presbyterian church in Louisville, Ky., had its real estate exemption removed on two parsonages.

Although religious buildings are excluded from paying property taxes under the state constitution, the Meadowview Presbyterian Church asked the Jefferson Fiscal Court to rescind its exemption. The court complied.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark. 72201