

12-20-1962

December 20, 1962

Arkansas Baptist State Convention

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### Recommended Citation

Arkansas Baptist State Convention, "December 20, 1962" (1962). *Arkansas Baptist Newsmagazine, 1960-1964*. 187.  
<https://scholarlycommons.obu.edu/arbaptnews/187>

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*Arkansas Baptist*

**newsmagazine**

DECEMBER 20, 1962



# Christmas Greetings



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Editor's Sec'y

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Secretary

**"Glory to God in the highest, and on earth  
peace, good will toward man" (Lk. 2:14).**



# Elliott dismissal is No. 1 story of 1962

NO question about it—The dismissal of Professor Ralph H. Elliott was the No. 1 news story in the Southern Baptist Convention in 1962.

In the annual Baptist Press news service poll, the Elliott story outranked church-state issues such as the Supreme Court ruling on school prayers, public aid to sectarian schools and Baptists borrowing money from the government.

A related doctrinal story came in second to the Elliott dismissal. This was the appointment of a special committee by the 1962 Convention to restudy a statement of faith and message adopted at the 1925 Convention.

The Elliott story, voted on by Baptist Press editors from coast to coast, claimed 23 first-place votes and four second-place votes in running up a total of 285 points.

The appointment of a committee composed of state Baptist convention presidents to restudy Baptist doctrine secured four first-place votes and enough lesser-balloted positions to amass 234 points.

The Baptist defense of the U. S. Supreme Court ruling on school prayers mustered three first-place

votes and considerable support for other positions and won 219 points.

Every one of the 30 editors voting marked the Elliott story, the committee appointment and the reaction to the Supreme Court decision as among the top 10 stories in Southern Baptist life in 1962.

The editors were asked to rate in declining order, 1 through 10, their choice of the 10 major SBC stories of the year. A first-place vote was good for 10 points, a second-place vote for nine points, third-place for eight, 10th place for one point.

None of the other possible choices for top stories was marked unanimously. None of the others claimed a first-place vote either.

Elliott, the Midwestern Baptist Theological Seminary author and teacher, was dismissed following a controversy raging over his interpretations in the book "The Message of Genesis." Trustees of the Kansas City, Mo., school let him go after he declined to voluntarily withhold the book from a second printing after the first one had sold out.

The committee of state presidents will report to the 1963 Convention on their restudy of the 1925 statement on faith and message. The appointment of the committee was an indirect result of the Elliott controversy.

With some exceptions, Southern Baptists generally defended the Supreme Court ruling outlawing schoolroom prayers prescribed by public school boards.

Fourth in the list of major stories was that of Baptists being credited (or blamed) with defeat of public aid to sectarian colleges, when Congress faced the issue in September. It received 173 points.

In No. 5 spot came the announcement in October that the number of SBC foreign missionaries had passed the 1600 mark. It rated 114 points.

Sixth place, with 109 points, went to debates in several state Baptist annual conventions in the fall of 1962 over whether Baptist colleges ought to receive government loans.

A total of 101 points went to the rejection of Baptists worldwide of any bid to send an official observer to the Second Vatican Council. Southern Baptists participated in the Baptist World Alliance debate at Oslo, Norway. Because of the divided feeling of Baptists from various countries on the matter, no bid was sought.

Declining enrollment totals of the six SBC seminaries was marked for eighth-place story. It got 100 points. Although one seminary reported an increase, the total for the six seminaries was down over the year before.

The slow but continuing increase in Cooperative Program gifts to Baptist agencies ranked as the ninth-place story with 86 points. Close behind it, in 10th place, was the 75th anniversary celebration of Woman's Missionary Union, auxiliary to the SBC. This anniversary story had 85 points.

## The Cover



**Joy to the world,  
The Lord has come;  
Let earth receive her King**

**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

ARKANSAS'  
LARGEST  
RELIGIOUS  
WEEKLY

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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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. The cost of cuts cannot be borne by the paper except those it has made for its individual use. Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Abbreviations used in crediting news items:  
BP Baptist Press; CB church bulletin; DP Daily press;  
EP Evangelical Press.

December 20, 1962
Vol. 61, Number 50



## Christians, on guard!

ANTICIPATING the next move of the lobbyists for legalized, casino-type gambling for Arkansas is an endeavor worthy of the skill of the Secret Service or the FBI.

The recent "heat" applied to the gambling situation in Hot Springs by federal investigation is generally credited as stirring the gamblers into an all-out campaign to get the coming session of the Legislature to legalize gambling or at least to set in motion a referral to the electorate that might lead to such legalization.

"People are going to gamble regardless of the law; so why not legalize it and control it, and let the state get some revenue out of it?"

This is the honeyed "reasoning" of the gambling promoters, who long to be accepted as upright and respected, if not godly citizens. They would have us believe they have the welfare of our state and the sanctity of our Christian home at heart.

It does not take a detective to ascertain the one and abiding motive of the gambling business. It is out to cash in on the weakness of those who cannot resist the temptation to try to get something for nothing. What this "business" does to human lives and to the integrity of persons is not the concern of its operators. For the symbol of the gambling business itself is a vulture, not an eagle.

The lobby for gambling is powerful. It has millions of dollars to expend in the promotion of its "cause." And being a part of the underworld of crime, it does not have to worry about the ethics of its methods. But there are enough stout-hearted Christians in Arkansas to put the skids under this nefarious threat to our homes, our businesses, our communities and our churches. Get in touch with your legislators now, before the Legislature meets, and tell them to stand firm against any and every move to make gambling legal.

\* \* \*

## Keep this paper

WITH this issue of our paper, we close our 61st year as the organ of the Arkansas Baptist State Convention. The prospect is that our circulation goal for the year, 60,000, will be passed in the first month of the new year. The total mailing of this issue will be 59,755.

During the year we have published 38 issues of 24 pages, and 11 issues of 32 pages. Due to the annual index carried in this, our final issue of the year, we have gone to 40 pages, the largest we have yet produced.

Needless to say, the compiling and publishing of an index has cost us hundreds of dollars. So we trust the index will be used. Whether you keep the paper for permanent file, we recommend you keep this index issue for future reference. Should you need

any of the material of the year listed here, you could secure it by writing to our office. Why not start the new year right by keeping your paper from week to week for permanent file?

Highlight of the year for your state paper was our change to the offset process of printing, which has greatly improved the quality and versatility of the printing operation.

Now, the editor and staff wish you a Merry Christmas and a Happy New Year. For a special Christmas message, see Professor Patterson's, "How Far Is It to Bethlehem?," page 20. For our official greeting, see page 2.

Our next issue, and our first for the new year, will be that of Jan. 3. May the Lord's richest blessings be yours on a continuing basis, is our prayer.

\* \* \*

## Following Christ

THERE are still a lot of us who feel, apparently, that "leaving all to follow Christ" is a rather superficial thing. For millions it is merely making a public profession of faith, coming for church membership, and being baptized. Many a person who "accepts Christ" and joins the church at the Sunday morning worship service doesn't even come back to church Sunday night. In fact, getting the new "converts" back to church long enough to baptize them often turns out to be quite a problem, as many a pastor today can tell you.

Is going to church optional—just something a "Christian" does if he wants to or can fit it into his schedule?

Is reading the Bible something else that one may or may not do, purely on the basis of personal decision? Can one be a true disciple of Christ and not search the scriptures daily and diligently to know the Master's heart and mind?

What about prayer? Is this just something that some Christians do and some don't, according to temperaments—"Excuse me, please!" Or is it something one engages in as a last resort when his back is really to the wall, or when there is something real nice he wants for himself from the Lord?

What about giving? How much should a Christian "tip" the Lord who made him, gives him all he needs—even the air he breathes and the water he drinks—and saves his soul from eternal death?

What about soul-winning? Isn't that something the Lord expects of a mere two or three out of a hundred Christians? Isn't that the business of the preacher? the Sunday School teacher? the presidents of the Brotherhood and the WMU?—Who, *me*???

The old year is on its last legs. But a new year is being born. The first Sunday of 1963 will be observed across the Southern Baptist Convention as Soul-winning Commitment Day. Strong appeals are being made for all church members to sign cards pledging their efforts to win lost souls during the coming year. Is this not a glorious opportunity for all of us Baptists to rededicate our lives and start the new year on the right foot?



## Christmas recollections

MY earliest recollections of Christmas are pretty well dominated by the material. It makes me blush to confess it, but there were a few Christmases back in my early days when my main concern was what was olde Santa going to bring me, olde Erv.

Either we kids of my generation were dumber than kids today, or Santa is dumber today than he was when us old heads were growing up. We actually believed, and there was some convincing evidence that it was so, that there was a real connection between our conduct and Santa's liberality. Although it never happened to me—as I said in my "Christmas Down on Bunker" splavication in our Christmas issue last year—there was always the very real possibility that Santa would bring a boy who had been mean, a bundle of switches for Christmas. (This was a "present" some of us found to our stinging discomfort was not restricted to the holiday season.)

Now I can't remember too many Christmases by dates. Rather, I remember them by what I got. There was the drum-and-bugle Christmas. That was one of the first I can remember. And I dare say that this one was long remembered by all who were close enough to be entertained by me as I performed.

Not long after that, a year or maybe two, was my monkey-climbing-a-string Christmas. Then there were in succes-



ERWIN L.

sion my little-red-wagon Christmas my chopping axe and handsaw Christmas (I deadened half the trees on Bunker Hill before my parents caught me and explained that if I chopped the bark off all the way around a tree the tree would die.)

One of my biggest Christmases was my farm-wagon Christmas. That was the year Uncle Robert got me that big farm wagon I had wished for all year out of the big Sears, Roebuck catalogue.

Another fine Christmas was my 22-rifle Christmas. I sure made the bird feathers fly with that. The pop of a gun sure shoos the birds!

Along with the Christmas tree program each year at the London Baptist Church, there was always a Christmas program. All of us kids had parts, singing, giving dialogues, acrostics, or "saying speeches." This was largely a "necessary evil" for us kids—something we had to do and get out of the way before the presents would be given out from the Christmas tree and old Santa would come through—scaring the babies and giving cheap candy to everybody.

But as the years have passed, some of the parts I had on the Christmas programs have come surging back through my consciousness and sub-consciousness, to take their places along with the remembrance of the smell of cedar, burned fire-cracker powder, exploded "torpedoes," fresh-peeled oranges, etc. Some of the songs we sang and the scriptures we quoted have come to have real meaning across the years.

It's easy now to see that the famous Bethlehem inn is not the only place that had no room for the Lord. Our crowded hearts have been too full of "Christmas" time after time for the Lord Himself to come in. Will this be the year the Lord will have first place in our hearts and homes at Christmas?

*Erwin L. McDonald*

# The Bookshelf

The Beatitudes of Jesus, by William Fitch, Eerdmans, 1961, \$3

Dr. Fitch refers to the Beatitudes as the blessings of the life that is "hid with Christ in God."

In his book he shows that the Beatitudes present a composite picture of the true life of a child of God in its beginnings, course, and consumation; and states that "with every detail and feature we must honestly and carefully compare ourselves."

Tennessee Ernie Ford's Book of Favorite Hymns, Prentice Hall, 1962, \$3.95

In an article introducing this selection of religious songs, Ernie declares he would rather sing hymns, spirituals, and gospel songs than anything else he does.

"The basic message (of these selections) is one of comfort—with an overtone of happiness. I think the main purpose of singing these songs is enjoyment—you don't put on sackcloth and sit in a pile of ashes. Some hymns may be a bit more on the serious side, and some spirituals may move faster and you'll want to clap your hands. But whether the tempo is fast or slow, or the song is sung by one person or a huge choir, the same message is there."

NEW record albums to reach the market recently include:

Tennessee Ernie Ford Sings from his Book of Favorite Hymns, Capitol Records.

Selections include such old favorites as "The Ninety and Nine," "What a Friend We Have in Jesus," "Drifting Too Far from the Shore," "Beautiful Isle of Somewhere," "When They Ring the Golden Bells," etc.

Oh, What a Day!, featuring the Arkansas baritone Charles Wright; Music Master Recordings, Denver and Memphis.

Mr. Wright is a graduate of Ouachita College and now serves as minister of music of Immanuel Baptist Church, Pine Bluff. His selections include "Oh, What a Day," "When I Get to the End of the Way," "I Won't Have to Cross Jordan Alone," "There's No Disappointment in Jesus," and others.

Tony Fontane Sings the Songs from "The Tony Fontane Story," Music Conducted by Lyle Murphy, RCA Victor Living Stereo.

In a note of endorsement carried on the album cover, Billy Graham says of Tony Fontane that he portrays in this RCA Victor album "in the language of the soul the message which I also proclaim—The Gospel of Jesus Christ." The color motion picture, "The Tony Fontane Story," is said by Dr. Graham to "present one of the most amazing testimonies of the century." The songs include: "Leave It There," "No One Ever Cared for Me Like Jesus," "The Lord's Prayer," "Mother's Prayers Have Followed Me," "Prepare Ye the Way of the Lord," etc.

## Letters to the Editor

### THE PEOPLE SPEAK

#### 'Into yesterday'

BURTON A. Miley, pastor First Church, Springdale, in his "I Walked into Yesterday," in Nov. 29 issue, failed to see one of the main things that did bless people yesterday and will also bless people today if they will believe and except it:

But without faith it is impossible to please Him: For he that cometh to God must believe that He is. And that He is a rewarder of them that diligently seek Him (Heb. 11:6).

(HAVING a column—Letters to the Editor—the writers should make their letters short as possible.)—Riley Rea, Marshall

#### 'Completely enjoyable'

I JUST spent three weeks at sea with no mail at all. When we finally got our second class mail I went through the many issues with a very cursory reading. Your paper is so fine that I found it difficult to treat it in the same fashion. The paper was so completely enjoyable that I felt that I should write you to tell you how much I enjoy it.

It saddens me to read letters such as R. C. Will's in the October 25 issue, as he tells you that he "never seen them (your views on racial equality) in the Bible." How sad to think that he has never read the Book of Acts. Can it really be that a man who apparently reads the Arkansas Baptist has never read the Book of Acts. If he has read it, it would appear that "he has eyes but sees not."

Thank you again for an excellent paper.—Wayne A. Stewart (LT,CHC, USN), care of Fleet Post Office, San Francisco, Calif.



## Barbour to seminary as senior student

REV. W. Joe Barbour has resigned effective Dec. 31 as pastor of Caney Creek Church, England, to re-enter Midwestern Seminary, where he will be a senior. He and his family will be located at Platte City, Mo.

Mr. Barbour observed his fifth anniversary with the church Sept. 15. During his pastorate the church paid off an air conditioning debt, installed central heat and remodelled the church auditorium and parsonage. New office equipment was added and new pews and rugs were installed in the auditorium.

During Mr. Barbour's five years, the church budget increased from \$5,700 to \$7,800.

## Darrell Cluck is licensed to preach

DARRELL Cluck, who surrendered to preach in an associational youth camp last summer, was licensed to preach Nov. 14, by Bluff Avenue Church, Ft. Smith. Darrell is the son of Mr. and Mrs. Ralph Cluck, 2311 Fairview, Fort Smith. The young minister preached his first sermon last month at the Bluff Avenue Church.



MR. CLUCK

## Bever back in state at Green Forest

REV. Sardis Bever has accepted the pastorate of First Church, Green Forest, assuming his duties Dec. 3.

Mr. Bever is a graduate of Ouachita College and received his seminary training at New Orleans Seminary. Before returning to Arkansas, he served churches in Michigan, Louisiana, New Mexico and Missouri.

Mr and Mrs. Bever, both natives of South Arkansas, have one son, Ricky, 9.



## Hardin dedicates auditorium

HARDIN Church, eight miles west of Pine Bluff on Highway 270, dedicated its new \$50,000 auditorium Dec. 2, with Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, as guest speaker.

After lunch on the grounds, brief talks were made by former pastors and others.

The auditorium was designed by Reed and Willis, architects, and the general contractor was Arthur J. Arney of Pine Bluff. The building was financed by the sale of bonds purchased by members and friends of the church.

Building committeemen were W. L. Hildersheim, Vernon Stokes, L. F. Monk, Jr., and Tom Pennington.

The 5,100 feet of floor space houses a sanctuary with a seating capacity of 350, three offices and two classrooms. The building is equipped with central heating and air-conditioning.

Rev. Marvil L. May, pastor for

two years, says that the completion of the units fulfills a long time dream of the membership and several former pastors.

## Colt Church builds new classrooms

COLT Church recently had a ground-breaking service for its new classroom building. The construction is to be a 30 x 60 foot concrete-block building having a total of five classrooms and one large recreation room which can be divided into additional classroom space. Total cost is approximately \$7,800.

The Missions Department of the Arkansas Baptist Convention voted in a July meeting to appropriate a \$1,000 gift towards the construction.

Pastor of the church, Rev. C. Alan Tyson, comments, "We have been meeting in a one-room, frame building and have been in real need for additional classroom space. We are truly grateful that God is providing for and allowing us to build this new building."



## Phelps to remain with Ouachita

DR. Ralph Phelps has turned down the second opportunity in two years to leave Ouachita Baptist College, Arkadelphia, which he serves as president.

The most recent offer came from Hardin-Simmons University, Abilene, Tex. Last year Dr. Phelps refused the presidency of a new Baptist college in Houston, Tex. He has been Ouachita president more than 10 years.

"Frankly, our institution is considerably stronger academically and financially than the school which we were considering," he said. "I am more grateful than ever for a position of service at Ouachita."

## Owen Kersh resigns

OWEN Kersh, minister of education at First Church, El Dorado, for the past four years resigned

Dec. 9 to accept a similar position with First Church, Waco, Tex. His resignation will be effective Dec. 31.

Mr. Kersh was born and reared in Ft. Smith. He received his B.A.

degree from Ouachita College in January, 1950, and his M.R.E. degree from Southwestern Seminary in 1952. He was ordained as a minister of education last year by his home church, Immanuel Church, Ft. Smith.

Before coming to the El Dorado church in March, 1959, he served churches in Denison, Tex.; Ada, Okla.; and Tucson, Ariz.

NOV. 25 was a big day in the history of Goodwin Church, the *Brinkley Argus* reports. Deaf from far and near came to be in the service. Rev. and Mrs. Benton Roberson from Chattanooga, Tenn., were special guests. There were two deaf people converted and one joined the church. The WMU provided lunch for the deaf and special guests. Afterwards the deaf had a special afternoon service with Rev. and Mrs. Roberson teaching and preaching.

## Pastor Vestal to direct clinic

THE Four Star Clinic for Current River and Gainesville Associations will be conducted March 18-22. Due to the resignation of their associational missionary, A. D. Maddux, the joint executive boards elected Wm. Richard Vestal, Jr., pastor of the First Church, Corning, to direct the clinic.

The clinic will consist of two sessions each day, morning and night, with special emphasis on Four Star Church organizations, plus special sessions in music and missions. There will be promotional periods for the Sunday School, Training Union, Woman's Missionary Union, and Brotherhood during the morning sessions. Also, in the morning, there will be two mission messages each day, a rotation of emphasis on Foreign Missions, Home Missions, and State Missions.

The evening sessions will include training sessions for the

four departments of a Four Star Church, plus extra sessions in music training and Home Mission Graded Series study for those not interested in the department or music work. All sessions at night are graded to provide for the entire family.

The night sessions will also have a mission message at its close to climax the day's activities.

Guest personnel will be: Joseph B. Underwood, Foreign Mission Board; Courts Redford, Home Mission Board; David Mashburn, Brotherhood Commission; S. A. Whitlow, state executive secretary; Lawson Hatfield, state Sunday School secretary; R. V. Haygood, state associate Training Union secretary; James B. Johnson, First Church, Blytheville, music director; and Mrs. Elizabeth Davis, state-approved WMU Worker, First Church, Malden, Mo.—Reporter



MR. KERSH

## Batavia Church holds ground-breaking



BATAVIA Church, Boone-Newton Association, held ground-breaking services for a 24' x 32' addition to its present building, on a recent Sunday. The addition will contain two large classrooms, restrooms, a literature closet, janitor's closet, and baptistry. Kenneth N. Edmonson is pastor.





## Sears gift to Southern College

*DR. H. E. Williams, President of Southern Baptist College, Walnut Ridge, is receiving a gift of \$500 from Mrs. Willadine Williams, manager of the Sears Roebuck Store, Walnut Ridge. To the left is Mrs. Maggie Heafner, an employee at the store.*

*This gift was presented by the Sears Roebuck Foundation, Atlanta Ga., as a part of the Foundation's means of assisting private colleges, according to President Williams.*

## Mt. Zion Association

By Carl Bunch

THIRTY-FOUR of 35 churches in Mt. Zion Association were represented at "M" Night Services at First Church, Jonesboro. The attendance goal of 900 was exceeded with 945 present, including 33 pastors. Dr. Ralph Phelps, Jr., president, Ouachita College, was inspirational speaker. Special music was presented by the BSU choir of Arkansas State College and the youth choir of First Church, Jonesboro. An offering of \$151.69 was designated to the Ouachita College Endowment Campaign. Rev. Gerald Jackson, pastor, Philadelphia Church, is training union director for the association.

CENTRAL Church, Jonesboro, ordained Bill Gibson as deacon and Gerald Bounds to the gospel ministry on Sunday afternoon, Dec. 2. Carl Bunch served as moderator of the ordaining council. Gerald Jack-

son, pastor, Philadelphia Church, served as clerk. The candidates were examined by Ray Nelson, pastor, Fisher Street Church, Jonesboro. The charge to the minister was given by Curtis Mathis, pastor, Central Church. John Basinger gave the charge to the deacon. Harry Brewer, deacon, Central Church, presented Mr. Bounds with a set of *An American Commentary on the New Testament* and Mr. Gibson with a copy of *The Baptist Deacon* by Naylor. The ordination prayer was led by Darrell Ball, pastor, First Church, Caraway.

ROWE'S Chapel Church, Route 1, Monette, has voted to participate in the Church Development Ministry. The general progress committee is Henry Puckett, Wayne Watson and L. E. Sanders. The church has made many improvements in its program and physical plant during the past two years under the leadership of its pastor, Joe Hester.

## Greene County Ass'n

Theo T. James, Missionary THIRTY-eight churches were represented in the 702 record breaking M - Night attendance, Dec. 3, at First Church, Paragould. There were 27 pastors and 29 directors.

The following churches reached their attendance goals: Alexander, Browns Chapel, Center Hill, Fairview, Finch, Fontaine, Lake Street, Marmaduke First, Mounds, New Friendship, Nutts Chapel, Oak Grove, Paragould First, Third Avenue Paragould, Paragould Immanuel, Unity, Vines Chapel, and West View, Paragould.

*News from the churches:*

**NEW LIBERTY:** M. E. Prince was the evangelist in a week-end revival in November. Junior Jernigan is pastor.

**ALEXANDER:** The church will soon finish a seven-room parsonage and an attached garage. Forrest Bynum is pastor.

**LAKE STREET, PARAGOULD:** Charles Abanathy has been called as pastor. He began his services Dec. 1.

**LAFE:** Edsel Garner has been called as pastor of the church to begin the middle of December.

**IMMANUEL, PARAGOULD:** The church has assumed the pastor's utilities' bills to the extent of \$25 per month. O. C. Wright is the pastor.

**PASTORLESS CHURCHES:** Stanford Church, New Friendship Church, Pleasant Valley Church and Spring Grove Church.

## Buckner Association

Ford F. Gauntt, Superintendent

THERE were 127 enrolled in our associational Sunday School training schools at Mansfield and Waldron. Sixteen churches were represented. Six courses were taught.

PAUL McClung has been called as pastor at Providence. J. A. Baswell, of Rye Hill Church, Concord Association, was called to First Church, Mansfield.

A TOTAL of 166 attended "M" Night at First Church, Waldron. There were 15 churches represented and 10 pastors present. Rev. Norman Lerch, pastor of First Church, Booneville, was the main speaker.



# Attendance Report

December 9, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	125	86	5
Berryville, Freeman Hts.	170	80	
Camden			
Buena Vista	41	36	
Cullendale	470	201	2
First	552	177	
Crossett, First	575	155	1
El Dorado			
East Main	284	134	
First	879	223	
Northside	49	35	
Fisher	117	45	
Forrest City, First	579	203	
Fort Smith			
Grand Ave.	700	287	3
Mission	33		
Temple	272	119	
Gentry	215	93	
Gurdon	195	63	
Harrisburg, Calvary	159	94	
Hot Springs, Park Place	434	167	
Huntsville, First	94	30	
Kingston Mission	20	25	
Combs Mission	21	17	
Jacksonville			
First	623	213	2
Marshall Rd.	91	50	1
Jonesboro			
Central	524	219	
Nettleton	241	95	
Philadelphia	176	74	
Little Rock			
First	1,001	392	3
Berea Chapel	105	76	
White Rock	74	14	
Immanuel	1,201	406	5
Forest Tower	29	25	
Kerr	38	23	
Rosedale	303	138	
Marked Tree, First	170	59	
McGehee, First	448	175	
Chapel	43	32	
North Little Rock			
Baring Cross	789	248	7
Camp Robinson	81	43	
South Side	49	28	
Calvary	489	152	2
Gravel Ridge	158	91	1
Highway	229	85	
Levy	604	271	
Park Hill	854	342	
Smackover, First	300	138	1
Mission	25	20	1
Springdale			
Caudle Ave.	178	79	4
First	464	158	
Van Buren, First	451	148	

## New Arkansas Baptist subscribers

Church	Association	Pastor
<b>New budget:</b>		
New Hope, Pollard	Gainesville	Edgar Griffin
<b>New budget after free trial:</b>		
New Harmony, Manila	Mississippi Co.	Gerald R. Snyder
Brighton, Paragould	Greene Co.	Rolla Utley
Needham, Jonesboro	Mt. Zion	Leon Childers
Pleasant Valley, Cabot	Caroline	E. S. Ridgeway
Mt. Zion	Mt. Zion	Billy Gaston

## News notes about Arkansas missionaries

MISS Nan Owens, Southern Baptist missionary to Nigeria, is now teaching at Baptist Girls' Secondary School, Agbor. Her address is Baptist Girls' Secondary School, Agbor, Nigeria, West Africa. She is a native of Union County, Arkansas.

MISS Miriam Willis, Little Rock native who has been a Southern Baptist missionary to Latin America since 1943, returned to the United States for furlough Dec. 3. Her furlough address is 358 Pinewood Lane, San Antonio, Tex.

Miss Willis is principal of the primary school at Barrio Jara Baptist Church, Asuncion, Paraguay. She also leads in young people's work in the Paraguayan Woman's Missionary Union. A registered nurse, she served as a medical missionary in Paraguay and Argentina before entering educational work in 1954.

## Takes new post

ROBERT B. (Bob) Patterson has been elected Sunday School secretary for the Tennessee Baptist Convention at Nashville.

Patterson, 37, is a graduate of Mississippi College, Clinton, and New Orleans Baptist Theological Seminary. He held pastorates in Tennessee and Mississippi before becoming superintendent of associational organization for the Sunday School Department of the Sunday School Board in Nashville in 1959.

## Beacon Lights of Baptist History

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

## Ministerial education in Arkansas

ARKANSAS Baptists may not have always recognized the value of trained leadership, but early leaders in the Convention knew this need.



DR. SELPH

J. S. Garvin, chairman of the Committee on Ministerial Education made the following report at the 1850 meeting of the

Convention:

"High intellectual culture and moral discipline but the better prepares its possessors to proclaim the great truth of the Gospel to a dying world; we therefore recommend to the Associations and Churches, either singly or conjointly, to afford the means of education as far as they are able to their young brethren whom they have set apart to the ministry" (History of Arkansas Baptists, J. S. Rogers, p. 458).

Imagine the young struggling Convention daring to think like this: "In view of the great importance of the subject your committee further recommend that a committee of five members be appointed by your honorable body to submit a plan at your next session by which the initiatory steps in this great work may be taken up and our denomination be supplied with a Seminary for the education of her ministry" (Ibid).

By the time of the next meeting of the Convention two educational institutions had been established: The Arkadelphia Baptist Institute and the Mine Creek (Nashville) Male and Female Academy.

The Arkadelphia Institute opened, July, 1851, for both young men and young women. A new edifice had been erected, large enough to accommodate 140 pupils. The Rev. Samuel Stevenson and J. Milton Gilkey served as principals.



## A time of wonder—and memories

*"O little Lord Jesus,  
Your moment is breaking.  
The angels in heaven  
Have polished your star.  
Alone on their hill-sides  
The shepherds are waking;  
The wise shall grow simple  
And find where you are."*

—Eleanor Slater

*Christmas is for Everybody.* But those who enjoy it most are children, whose minds are so full of wonder; and senior citizens, whose hearts are so full of memories.

Children in Christian homes where reverence for God, love for Christ, and warm feeling for each other are basic elements in the season's glow;

Children whose faith is real and fresh, their confidence unshaken.

Children whose homes are open to friends and neighbors;

Children whose parents do something about their concern for strangers and lonely ones.

Children whose possessions have not been so lavish that no gifts can satisfy them;

Children whose gifts to others, no matter how simple, meet with expressive response and genuine appreciation.

Children whose earliest remembrings of Christmas have woven into them readings and quotings of the one unique Christmas story.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them;

"And they were sore afraid.

"But the angel said unto them, 'Fear not; for behold I bring you good tidings of great joy which shall be to all people,

For unto you is born this day in the city of David a Saviour which is Christ the Lord.

And this shall be a sign unto you: ye shall find the Babe wrapped in swaddling clothes, lying in a manger.'

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

'Glory to God in the highest,  
'And on earth peace, good will toward men!'"

Do you remember Christine Berglund, central character in Rachel Field's story, "Christmas in the Heart"?

It is in the late evening of her life that Christine tells the story of her first Christmas away from home. She tells it in her Swedish brogue.

She remembers that she thought of her mother and brothers and sisters, all together in a house that was "small but savory with holiday cooking."

She thought also of the little church on Christmas Eve, with its lighted windows.

"Christmas, it is the vorst, för in that big house there is not one cake baked or one bit of green hung on any door.

"At home ve are poor, but ve put out grain for the birds and have our candles to light and our songs to sing."

Aren't you glad the story has a happy ending!

The courageous faith of eleven-year-old Christine brought back

into the big house the spirit of Christmas and a right attitude toward God.

"Pastor Lange does not know how to explain to me. So he says, 'Christine, it must have been that God vas in your heart to do this thing.'

"'No, Pastor,' I tell him the truth; 'it vas Christmas in my heart.'

"And Pastor Lange, he don't scold me; he yust say maybe that is the same thing."

Senior citizens have a three-fold advantage at Christmas time. *They remember their own childhood experiences:*

hanging stockings to mantels above old-fashioned fireplaces; stringing popcorn and cranberries, making paper chains to decorate a pine or cedar tree brought from the woods; feeling excitement over fruit, a tablet and a pencil, a doll, a red wagon; listening to "Papa" read the story from the Bible; kneeling beside cane-bottom chairs in their little rough-lumber house while they had family prayer; thinking that red and green were the only appropriate colors for Christmas; hearing for the first time those wonderful stories, "The Other Wise Man," and "Why the Chimes Rang."

*Then, they remember Christmas times with their own children.*

*And they live it all over again in the Christmases with their grandchildren.*

"Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee  
Thy soul is still forlorn"

(From the German of Angelus Silesius)

*Rosalind Street*

Mrs. J. H. Street

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



# Ouachita may lose \$100,000 gift

**Sum to be withdrawn unless more money raised by January**

UNLESS approximately \$17,000 more is raised through direct gifts during the last two weeks of December, Ouachita Baptist College will lose a proposed \$100,000 gift to the college's permanent endowment fund, officials have indicated.

The figure of \$83,000 has been projected by those in charge of trying to bring the school's endowment fund total up to \$2,000,000 as the estimated final figure for this year's effort. In order to claim a conditional \$100,000 gift from Birkett Williams, Ouachita alumnus from Cleveland, Ohio, friends of Ouachita must raise a like amount before Dec. 31, 1962. Pledges for payment beyond this date do not count toward the matching goal.

"If we do not raise the additional \$17,000, it will be a tragedy indeed," Dr. Ralph A. Phelps, Jr.,

Ouachita president, pointed out, "for this will cost us \$117,000 in all."

Dr. Phelps stressed that no one should be under any illusion that Mr. Williams' gift will be given regardless of whether it is matched or not. "He has made it abundantly clear that if all the former students of Ouachita and the Baptists in Arkansas combined will not match his gift, it will not be placed in our Endowment Fund."

Since many individuals wait until the last few days of the year to make their contributions, it is still possible that the goal will be reached, Dr. Phelps pointed out. "But the time is perilously short."

Gifts to this cause may be given through the local church or may be sent directly to the college in Arkadelphia. In either event, contributions are tax deductible.

## Meetings at Dewitt, Jonesboro McGehee help Ouachita drive

### DeWitt

A TEN-dollar-a-plate dinner at the First Baptist Church in DeWitt Dec. 6 netted \$1,150 for the Ouachita Endowment Campaign.

With the meal provided and served by the First Church of DeWitt, the entire proceeds from ticket sales went to the endowment fund. Churches in the southern half of the Centennial Association cooperated in the effort.

In charge of the enterprise were Fremond Ferguson of DeWitt and Rev. Homer Bradley, pastor of the host church. A number of people

helped with ticket sales, and Mr. Bradley barbecued the hams which were served. Ladies of the church prepared and served the meal.

"This is one of the finest examples of cooperative support of Christian education we have ever witnessed," Dr. Ralph A. Phelps, Jr., speaker for the occasion, declared.

James Burlison, public relations director of the college and a former minister of music at the DeWitt church, presented the special music. He was accompanied by Mrs. Burlison.

### Jonesboro

SOME \$1,200 in cash and an additional \$3,200 in pledges were raised for the Ouachita Endowment Fund at a special fund-raising dinner at the Noble Hotel in Jonesboro Dec. 3.

W. W. Harrelson and Rev. Ray Nelson, co-chairmen for the Mount Zion Association, and Marlin Gennings, Ouachita trustee, arranged the dinner which saw nearly 100 former students and other friends of the college present.

Dr. C. Z. Holland, president of the Arkansas Baptist State Convention and pastor of the First Church in Jonesboro, urged those in attendance to contribute to the endowment drive. He also read a letter from Dr. H. E. Williams, president of Southern Baptist College and a Ouachita graduate, stressing the importance of raising additional endowment for Ouachita.

Dr. Ralph A. Phelps, Jr., OBC president, showed pictures of the campus and answered questions from the audience.

### McGehee

A SOUTHEAST Arkansas Ouachita Club was organized at McGehee recently when 40 former students and other friends gathered for a dinner meeting at the First Church.

The meeting had dual purposes of organizing a Ouachita chapter and presenting the need for additional endowment for the college. Dr. Ralph A. Phelps, Jr. spoke. Special music was presented by Mr. and Mrs. Norman Coad, vocalists, accompanied by Miss Rosemary Langley. The musicians are Ouachita students.

Officers elected to serve the new club were Sheriff Robert Moore of Arkansas City, president; Bill Hargis of Warren, vice-president; and Miss Luene Haley of Arkansas City, secretary.

Another meeting is planned for late December.



# Foremost campus leaders develop creative ability, train vocationally

SOME of the foremost campus leaders are enrolled in one of the four departments of Ouachita College's outstanding Division of Humanities, which is composed of the departments of English, Journalism, Modern Languages, and Speech and Drama.

Many of the students of these departments go on to do superior work on advanced degrees in graduate schools. Two students doing graduate work at Ouachita who are working on theses in the English area are Mrs. R. D. Rodgers and Albert Riusech.

## In graduate program

FOUR courses in English are offered in American civilization in the graduate program at Ouachita. They include American Tradition in Literature, which is offered for two semesters; Special Studies in American Civilization; Research Seminar in American Civilization; and Thesis. Miss Betty Jo Rasberry, acting chairman of the division and of the English Department, is a member of the Graduate Council.

Every student in Ouachita becomes acquainted with the English Department through Freshman English and through Humanities on the sophomore and junior level. Many choose English as a major, and 10 students plan to do practice teaching in English this spring. Others plan double majors with French, religion, or journalism.

Ouachita students find creative expression in *Ripples*, a literary magazine sponsored by the English Department and edited by Morris Becknell of Blytheville. Sigma Tau Delta is an honorary fraternity for those who are especially interested in English.

Assisting Miss Rasberry in the English Department are Miss Fay Holiman, Mrs. Jett Black, Wayne McGuire, Gilbert Morris, Mrs. James Burleson, Mrs. Ed Flaig, Travis Ellis, and Mrs. R. D. Rodgers. Herman Sandford, who served as acting chairman of the

department and division last year, is on a leave of absence while working on a Ph. D. in English at the University of Arkansas.

## Journalism expands

A RAPIDLY expanding department is the Journalism Department, which has been headed by Claude Sumerlin since 1959. The first three journalism majors in the history of the college were graduated in May. One of these, Peggy Braden of Leachville, stepped into a \$4,600 position as a teacher of journalism in W. H. Adamson Senior High School in Dallas, Tex.

Journalism students have ample opportunities to work their way through college, with scholarships or workshops offered to yearbook and newspaper editors and business managers, News Bureau staff workers, yearbook and newspaper secretaries, and student photographers.

One student, Linda Marie Davis of Woodbridge, Va., has had three by-lined articles in Little Rock newspapers, while Wayne Hardin of Arkadelphia, who handled all the sports publicity for rival Henderson last year, is now writing a large amount of the sports publicity for Ouachita. Five students interned on newspapers the past summer. Thirty semester hours are offered in journalism.

## Languages train

A GLANCE at the enrollment in modern language courses beyond the intermediate level shows that many students are doing advanced study for vocational as well as cultural purposes. Ouachita is training more foreign language teachers than any other school in Arkansas, according to the State Department of Education.

Among the 1963 prospective graduates are 17 students who will have completed at least 18 semester hours of French and Spanish. Nine of these have areas in both English and French and plan to teach in secondary schools; four

have areas in elementary education; one is preparing to teach Spanish in a secondary school. Several hope to attend a NDEA institute to improve their instruction. The other three students plan to continue their work in graduate school or to enter government service.

One Ouachita graduate of 1962 began teaching German, and five began teaching French in the public schools in Arkansas this fall.

Up-to-date language laboratory equipment has been added this fall which will give this field even better tools with which to work. A teacher's console and stations for 10 students have been added, with plans for additional stations later. Miss Lois Gardner heads the Department of Modern Languages, assisted by Wayne Peterson and Albert Riusech.

## Theater gains fame

THE Department of Speech and Drama, headed by Dennis Holt, offers three areas: general speech, forensics, and drama. Students may major in either speech or drama, or a combination of the two, with many students going into teaching in the public schools. A total of 22 courses is offered by the department.

The Ouachita Theater, directed by Holt, has achieved national recognition twice during the past four years by being featured in national drama festivals — once with the production of "Hamlet" and once with the production of "Antigone." The theater program is slanted to the production of plays by the great playwrights of the world, emphasizing the cultural impact of drama rather than "show business."

The departmental curriculum is designed to enhance the student's competence in oral communication, and to increase appreciation in speech and dramatic arts. Other teachers in the department are Don Pennington and Jerry Reynolds.



## Academic excellence, Christian atmosphere draw OBC students

THE academic excellence and Christian atmosphere of Ouachita College have drawn students from all over the state to its campus.

Typical of the many enthusiastic responses concerning Ouachita is that of Johnny Williamson, junior math major from Waldo. President of the college BSU, he says, "I chose to attend Ouachita because of the wholesome and congenial atmosphere prevalent on campus, and because the academic program is one for which we will never need to apologize."

Alan Tyson, senior ministerial student from Forrest City, never thought about going anywhere else than to Ouachita after he was

called to preach during his senior year of high school.

"I have never regretted a year of it!" declares Tyson. "I feel closer to the school because the professors take a personal interest in their students. Ouachita has offered all I have needed scholastically, socially, and spiritually."

Mary Swanson, sophomore education major from Forth Smith, felt that the adjustment to college life would be easier at Ouachita because it is a Christian campus. The financial aids program also influenced her choice.

The high reputation of Ouachita, passed along by friends and relatives, has influenced many stu-

dents in their selections. Included in these is Wayne Hardin, senior journalism major of Arkadelphia, whose high school coach recommended Ouachita.

Kay Colclasure, sophomore home economics major from Lonoke, was also influenced by friends, and by the outstanding school spirit.

Another student who felt the influence of friends in selecting Ouachita was Jack Gilbert, sophomore ministerial student from Texarkana. He admits that he was dubious at first about attending a church-supported school, but after his call to the ministry he felt that he should attend a school with a good Baptist background.

"I have grown to love Ouachita very much," affirmed Gilbert. "As a ministerial student, I feel that I could not have attended a better college. In my brief time here already it has proved to be an extreme advantage in my physical, emotional, and, most of all, spiritual well-being. My advice to anybody would be to attend Ouachita!"

Shelby Bolton, sophomore music major from Little Rock, was greatly influenced by "the excellence of the music department as represented by the Ouachita choir at the annual Arkansas Baptist State Convention."

"Because the teachers have such a personal interest in the individual students, the atmosphere at Ouachita is more conducive to learning," she adds.

Frankie Coder, sophomore journalism major from Fort Smith, visited this college on Tiger Day last spring. "I was impressed not only with the beauty of the campus, but with the big, friendly 'hi's' I got from everyone," he explains. "On learning that the school's academic standards were tops, my mind was made up."

Cherry Pemberton, sophomore home economics major from Little Rock, concluded with this: "Ouachita is qualified spiritually, academically, and socially to prepare a person for a well-rounded future."



*LISTENING TO PLEDGE* Rose Rogers read her original piece at a recent Sigma Tau Delta honorary English fraternity breakfast are Gilbert Morris and Wayne McGuire, teachers of English, and Pat Chambliss, vice president of the club. Sponsors are Miss Betty Jo Rasberry and Mrs. Jett Black.



# Keeping time with new thoughts

By JOHNNY R. PRICE

Superintendent, Arkansas Baptist Home for Children  
Monticello, Arkansas

IT IS obvious, as we observe modern child care institutions throughout the country, that there are many changing concepts in the field of institutional care for children. Today the child welfare field is witnessing the continuous transformation of children's institutions as they strive to keep abreast with current knowledge of children's needs.



MR. PRICE

Probably no activity in social service or in the church has developed and changed so radically in the last 20 years as that of the church home for children. Those who are in the work know it. A few struggle somewhat vainly against it, trying to persuade themselves that things have not changed or that change can be delayed, but the majority have accepted the challenge and are constantly asking themselves what new conditions demand of them.

They may at times—and who does not?—wish that they were back in the good old days when running a church institution was a fairly simple job, when most of the children they had were orphans who came to them in infancy and stayed until they were grown, when the institution was a little unit of its own apart from the rest of the community, when all that they had to worry about was raising money, food, clothing, buildings, and the best way of maintaining Christian training and discipline in their little flocks. Not that these were easy tasks. They demanded courage and skill and devotion, but in the main they were clear-cut, uncomplicated tasks whose purposes were easy to grasp.

But these days are gone forever. If the church tries to recall them it can only do so at the cost of living under an illusion, of forfeiting its rightful leadership in the life of the nation, of being not conservative (which churches have the right to be) but reactionary and obscurantist and, even worse, derelict in its responsibility to meet human need.

## A change in needs

THE FIRST great change has been in the needs of children whom the church is called to serve. Part of this change has a medical base. The average span of life has been greatly increased. Far fewer people die today while their children are young. There are, therefore, far fewer orphans than there used to be. But this does not mean that there are fewer children needing care. As a matter of fact, there are more. Many more families today are faced with problems of long-time illness, and this is particularly true of the mental diseases and of that shadowy land that lies between inadequacy or unacceptable behavior or neglect, on the one hand, and medically diagnosed neurosis or psychosis, on the other—the whole very difficult problem of the person who is part sinner and part sick, but who nevertheless cannot care for his children well.

Thus, although the child today is as effectually "homeless" as he used to be, he is homeless in a different way—homeless yet, in many cases, with both of his parents alive. This makes it harder for the child to accept comfortably his own need to be in an institution.

The implications, in fact, of even so simple a fact as the existence of parents in the child's life for the church institution is tremendous. It means, for instance,

that the child coming to the institution today is more "disturbed" than he was in days gone by. He needs more expert and more understanding care and thereafter both a better-qualified houseparent and additional staff in the way of social workers and, at least available to the institution, psychologists and psychiatrists.

It means that the institution must adapt its program to the possibility of the child's staying under its care for only a part of his childhood. An orphan can be expected to grow up in the institution. A child with parents may go home if his parents recover from illness or change in their ability to care for him.

## Larger sphere of service

BUT WHAT happens within the institution is not by any means the whole of what it means to the institution to have living families for its children. For this very fact presents the institution with a greatly enlarged sphere of service. When parents die there is little that the church can do but care for their children. But when parents are physically, mentally, or socially sick there is much that can be done to restore them to health, or, if that is impossible, to help them free their child to find a new family through adoption.

Thus the institution ceases to be a service for the child alone. It has to become, if it is to fulfill its full Christian function, a service to the entire family. The church has no right to care for children apart from their families if they could constructively be together.

A number of these problems are reinforced, and some new ones presented, by the development during the last twenty or thirty years of alternative methods of child care. Today children in institutions are in a minority. For every child in an institution there are now two in foster-family homes and some 20 receiving public care on account of the loss of a parent care and support.



## A new challenge

THE existence of alternative methods of caring for the homeless child presents the church institution with an entirely new sort of challenge. While its first impulse may be to try to protect itself from what looks like an encroachment on its traditional sphere—a tradition that in any case only goes back some 80 years—more mature thinking focuses it on the problem of which children it best can serve and how it can serve them best. This means, first of all, that when it is asked to help a child it must satisfy itself that group care is what the child needs, or perhaps more realistically, that there is no other kind of care that could be made available to him that would better meet his needs.

Another problem that the institution has to face, in view of alternative kinds of care, is whether it itself develops these kinds of care. If a child comes to it who needs foster-family care, does the institution refer him to a foster-family care agency or does it itself initiate and maintain a foster-family care program?

Another thing that has happened to change the task of the institution is that there really have been some discoveries made about the problems of child care. Here I think we have to be careful to distinguish between actual discoveries and changes in fashion or in the kind of character that we aim to turn out.

This raises the problem of values, which seem to be changing within the church itself.

Let us be clear in the first place that this is not a change in ultimate goals. Church institutions have always had a dual goal in the expression of Christian charity, on the part of the donors, and of Christian nurture—to bring up in a Christian environment those who would not otherwise have this opportunity and to provide them with Christian principles on which to live their lives.

Both of these motives still underlie all church child-caring work. But both have, I think, tak-

en on something of a new meaning in this generation.

## The greatest change

THE greatest change has been in the way in which we help a child acquire Christian principles and live a Christian life. We used to believe—or at least we acted as if we believed—that the surest way to do this was to shelter the child from all the temptations of the world. The “institutional character” with its conformity and its shallowness was more or less our ideal. It was on the whole a negative ideal. It put very little trust in man’s capacity to choose good for himself, and put most of its reliance on his environment and training “to keep him good.”

While no one would doubt that children need some protection from the temptations of life, I think to many people the concept of Christian living has been deepened. They see a Christian not as a person who lives apart from the world, but one who lives in it by Christian principles; not one who is sheltered from temptation but one who meets it successfully. Partly by circumstances, therefore, but even more by conviction, good church institutions have become more part of the world around them. All that happens to a child no longer takes place within the institution’s walls. He goes to school in the public schools, joins a Scout troop in the community, visits back and forth with friends who live in their own homes and is far less “set aside” than he used to be. This is not a compromise with the world but a desire to transform it in a Christian way rather than flee from it.

## A new attitude

ALONG with this change there has gone at least the beginnings of a new attitude toward Christian charity and the objects of it. One of the greatest dangers of charity—even Christian charity—is that it should lose sight of its real nature—responding to God’s over-

whelming love by “loving one’s neighbor as oneself.” As long as we look on children in institutions as objects of pity, as “other people’s children” to whom we are being generous, charity can so easily slide into condescension or be used to expiate our own guilt for our undeserved good fortune. What has been developing, however, and what needs to be developed is not pity but the sense of Christian responsibility—the determination that other people shall share in the good fortune we have from God. These then become “our children”—part of our church and our community—and what we want for them is what we would want for our own children, no more and no less. And this kind of responsibility is not easily developed. None of the real Christian virtues are arrived at easily.

The net result, then, of all these changes has been to transfer the church institution, to present it with challenges and responsibilities that before it never dreamed of, and at the same time to offer it the opportunity of service of a far wider sort than it traditionally has had.

*[EDITOR'S NOTE: Mr. Price was elected head of the Arkansas Baptist Home for Children in November and recently began his new assignment. This article is a digest of an address by him at Second Church, Little Rock, soon after his election. It is felt that it will be of interest to many of our readers, since it contains something of the philosophy of the new superintendent on child care.]*

*It will be recalled that the name of our children’s home was officially changed from Bottoms Baptist Orphanage to Arkansas Baptist Home for Children, by action of the Arkansas Baptist State Convention in November, 1961, and on recommendation of the home’s board of directors.*

*The new designation is in line with recent developments in the child care field. It is thought to be more accurate in the light of the fact that the home is not exclusively an orphanage, but is an institution for caring for dependent and neglected children.—ELM]*



# 'Campus of Christian purpose'



SOUTHERN Baptist College, Walnut Ridge, was founded by President H. E. Williams, in 1941, in Pocahontas. Southern moved to her present location in 1946. It is a small, liberal arts, junior college, with an adult-education theological division. Southern has ministered to the needs of more than seven thousand students during her 21 years.

Her motto is, "The Campus of Christian Purpose." All of the activities by the administration, faculty, and the student body are conducted within this framework. Many, many people have supported Southern with prayers and financial assistance. She is constantly conscious of her duty to the people of the area.

The faculty is well trained and dedicated to the task of Christian education. Each faculty member is interested in the personal development and improvement of each student, giving personal attention when the need arises. The faculty maintains an excellent academic atmosphere. They are constantly striving to increase their teaching efficiency by pursuing further graduate study, by membership in professional organizations, and by enriching travel.

Southern's students are noted

for their good records in institutions of higher learning throughout the nation. She is proud of the progress of her students in these institutions. Over 60 of them are now finishing their last two years at Arkansas State College in Jonesboro. More than 30 are enrolled in Ouachita College, Arkadelphia. Several are enrolled at Arkansas College, Batesville, Memphis State University, and other institutions.

Varied student activities are carried on throughout the year. The Student Government under the supervision of the Student Life Committee helps to formulate programs for the benefit of the students. Too, departmental clubs are sponsored for academic enrichment and recreation.

Other activities include the Baptist Student Union, the largest organization on the campus, which holds two devotional periods daily. An annual Religious Focus Week and the Student Revival are conducted by the BSU. The organization works very closely with the College City Baptist Church, located on the campus.

The Young Women's Auxiliary is an organization for single young ladies. Meeting each Monday night, it engages in mission

projects and studies.

Another large organization is the Ministerial Alliance, which comprises about one-fourth of Southern's enrollment. One of the most helpful contributions of this group is the aid given to ministerial students by introducing them to pastorless churches and associational missionaries.

The Life Service Band is composed of people who are interested in mission work other than ministerial students. They have charge of services in various churches from time to time. Recently, they have purchased a new Volkswagon. Dr. Williams is the sponsor of this group. They are well received in the churches.

The College Choir also sings in off campus engagements. Other student singing groups are the Girls' Trio and the Ensemble. Southern has maintained a good music department throughout the years.

Southern is proud of her athletic department and basketball team. Last year the Eagles were recognized as second in the nation in "defense" in junior college basketball. Also, during the last two years, the Eagles have won the sportsmanship award in the N J C A A Regional Tournament. Several of Southern's basketball players have gone to other colleges and universities on athletic and academic scholarships.

Since 1955, Southern has been in a continuous building program. This year, a commodious and beautiful Student Center and Chapel are being built. This addition will greatly aid the overall life of the entire college family.

Southern is now a "Candidate for Accreditation" by the North Central Association. Examiners will be on the campus in the near future as the next step in the accreditation process.

During her history, one of the most outstanding services of Southern has been her financial aid to worthy students. Work scholarships and National Defense Loans are offered to the students. Too, scholarship aid is available from funds provided by dedicated friends of the institution.



# School Holds Successful Religious Week



These were some of the people who worked in the Religious Emphasis Week last month. From left are: Rev. Robert L. Smith, the minister for the week; Hilda Van Cleave, student; Mrs. Betty Fulcher of the faculty; and George Starke, who was in charge of the music.

One of the most outstanding Religious Emphasis Weeks in the history of the School of Nursing was held November 26-30 at Baptist Hospital.

Miss Juanita Straubie, BSU director who coordinated the week's activities, cited the cooperation of all departments of the Hospital as one of the reasons for the week's success. Also contributing to the week's effectiveness was the roster of outstanding speakers headed by Rev. Robert L. Smith, pastor of First Baptist Church at Pine Bluff, and George Starke, minister of music at First Baptist Church in Tallahassee, Fla.

Mr. Smith, who served as commercial artist before entering the ministry, did chalk talks for the chapel services, and Starke was in charge of the music. Stark is also associate music director at Florida University where he directs a choir of 90 voices. He was formerly minister of music at the First Baptist Church in Little Rock.

Another guest speaker with a special message for the student nurses was Dr. Kathleen Jones, a medical missionary to Kediri, Java, in Indonesia. She was the first medical doctor sent by the Southern Baptist Missions Board to Indonesia and is now on leave. She is a graduate of Baylor University and the Southwestern Medical School of the University of Texas at Dallas, Tex. She has served on the staffs at Baylor Medical Center, Baptist Memorial Hospital at San Antonio and at St. Paul's Hospital in Dallas.

Dr. Jones appeared on a panel with Baptist Hospital people who are

working here before leaving for foreign missions assignments, Rev. and Mrs. J. T. Harvill, Rev. and Mrs. Earl Goatcher and Miss Kay Weldon. Faith White was convener of the panel on November 26. Doris Brown presided at the Chapel Service earlier that day.

Raynelle Hays presided at chapel the following day and Hilda Vancleave moderated a panel on "Essentials for Marriage," conducted by Mr. Smith, Starke and Mrs. Hoyt Choate. Rowan Chancellor headed buzz sessions later the same day with Linda Day and Mrs. Earl Eddins assisting.

On November 28, Helen Bellott presided at chapel. Dr. Don Corley and Starke led a panel on "The Doubts of Man," with Mary Alice Cobe as convener. Carol Cummings presided the following day at chapel services and

These students attended the coffee honoring participants in Religious Emphasis Week November 27. From left are: Avanelle Jones, Nola Caudie, Jo Ann Campbell, pouring; and Rennie Bowen.



Dr. Payton Kolb led a seminar on "The Psychiatrist Looks at Religion" later the same day with Connie Selvidge as convener. Buzz sessions were led by Linda Bowman, Linda Day and Dr. Joann Goatcher.

Julia Pyles presided at the final session on Friday. Following the week of activities, a student nurses' retreat was held November 30-December 2 at Camp Aldersgate.

Shirley Crowder was general chairman for the retreat and Betty Daniel was co-chairman. Miss Kay Weldon and Mrs. Ladd Davies were on the program and others who spoke at the retreat were: Charles McClain of Little Rock University; Lawson Glover of the University of Arkansas; Darrell Newkirk of UA; Allen Tyson of Ouachita College and Dell Christy, now with the Little Rock Public Health Department.

Mrs. Earl Eddins was organist for the Religious Emphasis Week and Rev. Earl Goatcher and Julia Pyles were chairmen.

Student chairmen for the event were Nancy Jones, publicity; Connie Selvidge, program; Mickey Tripp, arrangement; Martha Boyd informal discussion; Judy Welch, hospitality; Bernice Davis, music; seminar, Ruth Ann Dunnaway, Pat Ballard, books and literature; Kathy Parr, evaluation; Doris Brown, spiritual preparation; Jean Garlington, social; and Shirley Crowder, classroom visitation.

They were assisted by student committees and representatives of the Hospital, including J. A. Gilbreath, W. H. Patterson, Rev. Jere Hassell, Mrs. Mildred Armour, Mrs. Peggy Echols, Rev. Harold William Taylor; Earl Eddins; Miss Kay Weldon; Mrs. Helen Reynolds; Mr. and Mrs. Terry Lynn; Dr. Don Corley; Miss Bethel Kirk; Rev. J. T. Harvill; Miss Elva Holland; and Miss Louise Lynch.



## New Board Officers and New Members



At left are the new members of the Board of Trustees. Seated, front, R. A. Lile; and standing, Dr. Don B. Harbuck and Rev. Harold White. At center is Kenneth Price, new vice president of the Board and at left is Ray Wilson, new Board president.

## Baptist Hospitals Give Mission Program

The three Baptist Hospitals supported by the Arkansas Baptist State Convention presented a brief but moving program on "Foreign Missions," Nov. 6. It presented the work of the hospitals in training physicians, nurses, hospital administrators, hospital chaplains, laboratory personnel and laboratory technicians for service in foreign mission fields.

From Arkansas Baptist Hospital were Miss Kay Weldon, R.N., now teaching in the School of Nursing and scheduled for appointment to Mexico;

Rev. Earl Goatcher, now administrative resident and scheduled for appointment to Thailand as hospital administrator; and Rev. J. T. Harvill, chaplain intern under schedule for appointment to Mexico.

Baptist Memorial Hospital presented Miss Ann Prichard, Dr. W. D. Montgomery and Miss Edith Montray. North Little Rock Memorial Hospital was the third hospital to be represented. Special music for the program was provided by the ABH Choral Club.

Missionaries now in special training programs at Baptist Hospitals were on the Convention program last month. Representing ABH were Rev. J. T. Harvill at left, Rev. Earl Goatcher, fourth from left, and Miss Kay Weldon, in uniform. In the background is the ABH choir which sang.



Three new members were appointed to the Baptist Hospital Board of Trustees at the Baptist State Convention. They are: Dr. Don Harbuck, pastor of First Baptist Church at El Dorado; Rev. Harold White, pastor of First Baptist Church at Paris; and R. A. Lile, Little Rock businessman.

Raymond R. Lindsey is returning as a member of the Board after being off a year.

Those retiring from the Board are: Rev. H. L. Lipford, Keith Smith, Rev. Newman McLarry and Rev. Lehman Webb. Mr. Lipford served as Board chairman.

### In Holy Land

Dr. W. G. Cooper, Jr., intern coordinator at ABH and a member of the Medical Staff, visited the Holy Land, Egypt, Greece and Turkey last month. While in Istanbul he visited with Lt. Bill Patterson, son of Mr. and Mrs. W. H. Patterson.

### SENIORS ELECT NEW OFFICERS

Marolyn Purtle is the new president of the Senior Class. Other new officers are: Maelyn Nash, vice president; Frances Norman, secretary; Velma Allen, treasurer; and Rebekah Mizell, reporter.

The combined Senior I and II classes selected uniforms for graduation and baccalaureate ceremonies. They chose one with long sleeves and a straight skirt and another with three-quarter length sleeves and a full pleated skirt.

### Passes Specialty Boards

Dr. William I. Porter has been made a diplomate with the American College of Neurological Surgery. Dr. Porter is a neurological surgeon associated in practice with Drs. Watson and Adametz.



## Unit Clerk System Studied by Visitor



J. E. Sheppard from Jacksonville, Fla., studied the unit clerk system here last month. He is shown with Accounts Manager Charles Oglesby and Rosemary Kennedy.

J. E. Sheppard, comptroller for the Baptist Memorial Hospital at Jacksonville, Fla., visited ABH November 14 to study the unit clerk system in the patients account section.

Sheppard conferred with Accounts Manager Charles Oglesby and Business Manager Terry Lynn. The unit clerk system, which was originated here, has attracted wide attention among other Hospitals. Under this system, one clerk takes care of the patient's accounts from the time of admission until the patient leaves.

## Techni-Caller Has Article by ABH'ers

An article on filtration procedures in cytopathology written by Joyce Moore, H.T. (ASCP) and Dr. R. A. Burger, associate pathologist for ABH, appeared in the fall issue of the Techni-Caller, publication of the Arkansas Society of Medical Technologists.

The article dealt with improvements initiated in the ABH pathology lab in filtering body cavity fluids, bronchial washings, gastric and intestinal contents, cerebrospinal fluids and others for examination.

The authors concluded that filtration examination in cytopathology is a practical, inexpensive and rewarding procedure suitable for use in any laboratory using cytology methods.

### Maintenance

Jimmy Meux has been on vacation and he and his wife made a trip to Ft. Campbell, Kentucky to visit their son, P.F.C. Leroy Meux in Army Headquarters there. They spent two days there and came back through Gainesville, Mo., to visit relatives.

## New Food Service Carts Go Into Use Here

Twenty-two new food service carts which keep hot foods hot and cold foods cold all on the same tray are being put into use in the Baptist Hospital dietary department.

## Communications Course Given Last Month

The first session of a four-part On-the-Job Communication Workshop was held November 21 to improve written intercommunications with the Hospital. Succeeding sessions were held November 28 and December 5 and 12.

The group discussed reports memoranda now in use and what could be done to improve them. The textbook being used is "Automation in Business Communication." Several participants came from North Little Rock Memorial Baptist Hospital as well as ABH.

Participating in the workshop were: Group I: Mrs. Mildred Armour, Mrs. Peggy Echols, Mr. Shelby Carroll, J. A. Gilbreath, Earl Goatcher, Miss Elva Holland, Robert LeMaster, Norman Roberts, Charles Smith, and Miss Juanita Straubie.

Group II: D. A. Bradley, Dr. Don Corley, Sid Coryell, Mrs. Isabel Dorrell, Joe Gunn, Terry Lynn, Mrs. Virginia Sterling, Flent Ward, Elvis Webb and Berniece Wright.

Group III: Earl Eddins, Miss Judy Growdon, Mrs. Montine Fisher, Mrs. Patsy Kent, Miss Lucy McLean, Miss Marie Nash, W. H. Patterson, Don Phelan, O. C. Pyle and Mrs. Helen Reynolds.

Cost of the new equipment, which also includes a new type of tray assembly, is approximately \$51,000. This Unitray system is replacing the old Meal on Wheels which has been in use for about 10 years.

The new type cart has compartments which are refrigerated and compartments which are heated. A ridge on the tray separates the two when the tray slides into place. With this new type cart, the tray can be completely assembled in the main kitchen and checked before it leaves for the floor, assuring the right foods getting to the right patient.

The trays will be loaded on a moving skate wheel assembly line with hot food on one side and cold food on the other. The food will be loaded on portable tables which can be taken to the stove or refrigerator and loaded, then put into place beside the assembly line. The finished tray can be checked by the dietitian as it goes into the Unitray cart and it is ready for the patient.

The food will arrive in the most palatable condition possible under this new system and time will be saved in the loading process, Assistant Administrator Joe Gunn pointed out. The Board of Trustees approved the purchase of the new carts and tray assembly at the regular meeting in October.



This assembly line approach to loading food carts will make the food arrive at the patient's bedside in top condition. The new carts are equipped with heated and refrigerated compartments which keep different sides of the same tray at varied temperatures. This picture was made at a Jackson, Tenn., hospital.



# 'How far is it to Bethlehem?'

By DR. W. MORGAN PATTERSON  
Associate Professor of Church History  
Southern Seminary, Louisville, Ky.

**H**OW far is it to Bethlehem?" This question is the title and first line of a children's Christmas poem written by Frances Chesterton, the wife of the famous English poet and essayist, G. K. Chesterton. For her young audience she then replies with an answer that children would want to hear—"not very far." "How far is it to Bethlehem?" "Not very far." However, one may very well wonder about the accuracy of the answer, for our world seems *very* far from Bethlehem.

For a great part of the modern world, Bethlehem seems very remote, insignificant, and perhaps to many, irrelevant. It is easy to support and document this by a review of any week's events, as reported by newspapers, news magazines, television, and radio. On the international scene there is diplomatic confusion and haggling; far-off conflicts which nevertheless make their demands upon our attention and purses; international hypocrisy and blackmail, and threats by diabolically clever men who are well suited to be the agents of the chief of adversaries. Daily one is made aware of the communist conspiracy fighting to subjugate the whole human race. There is also the threat of unbelievably destructive nuclear war and global vandalism. Against this kind of foreboding and perilous background, one writer entitled his Christmas sermon, "Megaton or Manger?" One Baptist editor, surveying such a scene with great anxiety, headlined his editorial, "Stop the World, I Want to Get Off." In this kind of world Bethlehem seems too far away to matter.

The same editor in a Christmas editorial wrote:

THROUGHOUT the world today there are countless multitudes who are disheartened and disillusioned by the terrible contrast between the song of angels and the realities of the world in which we live. Why sing Christmas carols or talk about angels, wise men from afar, and peace and good will when in truth there is suspicion and hate, fear and tension between the nations, and the ever-present threat of atomic warfare? (Baptist Message, 12/21/61).

**H**OW far is it to Bethlehem? It seems very far, too far to make much difference. On the national scene things are not much better. Here we see a commitment of faith to materialism and an offensive commercialization of the very event here commemorated; an obsession with conveniences and gadgets; a fixation on sex, and a morbid curiosity about the unnatural, in movies, books, television, and theatre; an upward-spiraling crime rate; deep-seated, un-Christian prejudices of men against men; widespread inequities and inequalities; unhappy frustration over inadequate efforts to put down or cope with the Communist menace; and lavish spending programs to

lengthen our armreach into space. It was this that prompted a contemporary poet to say:

*Along the pathways of the stars  
We toil toward the Moon and Mars.  
Good God! It seems we've lost our mind  
In leaving Bethlehem behind.*

(Johnstone C. Patrick)

The catalogue of our crimes, our idolatries, our insanities and inanities, and our common sins *could* run much longer. How far is it to Bethlehem? It would seem, very far!

Even to us who are Christians, Bethlehem too often seems far away, and perhaps almost unreal. The reason for this is not far to find. It's because we've eaten at the tables of sin and drunk from the cups of temptation; because we've strayed from the Master's side and been intent on doing things our way; Bethlehem seems far away because the Light of our souls has been eclipsed by selfish desire; and the light from Bethlehem has grown faint because of the darkness of our deeds and words. The warmth and assurance and light that we once knew in Jesus' presence has been replaced by coldness and fear and darkness. The poet wrote:

*But now the road to Bethlehem  
Seems cold and steep and far;  
It wanders through a wilderness  
Unlit by any star.*

*The air is tense with moans of pain  
And cries of bitter hate.  
Where bloodstained hills and shattered stones  
Lie black and desolate.*

*How can the sacred heart of God  
Heal all this guilt and grief?  
Lord, I believe. And yet, this night,  
Help Thou mine unbelief!*

*Now in the darkness guide my feet,  
Give holy strength to them  
To walk with childlike faith once more  
The road to Bethlehem!*

("The Road to Bethlehem" by Watson Kirkconnel, in *Masterpieces of Religious Verse*, p. 157)

**H**OW far is it to Bethlehem? In our frail and fevered condition it often seems very far, especially so for those who stray and fall; for those who doubt and despair; and sometimes, for those who suffer pain and grief. For those, Bethlehem has lost the nearness and the meaning it ought to have.



What then is the meaning of Bethlehem? Of course, the word in the ancient language means "house of bread," probably because Bethlehem is in the center of a relatively fertile region; and thereby stands in contrast to much that is barren in that part of the world. There wheat and figs and olives grow. And of course, the word designates a town with roots deep in Hebrew history, hallowed in its association with Naomi and Ruth and Boaz. But, Bethlehem means much more than this.

To the Christian, Bethlehem means *love*. Though the heart of its character be summed up in this one word, its message is manifold. Bethlehem is the eternal symbol of God's love to man. Bethlehem means God cares. Bethlehem is where heaven met earth; where God stooped to save his lost creation. It means faithfulness, God's faithfulness, for Bethlehem is the fulfilment of the ancient prophecy: women had now brought forth the seed that would bruise the adversary's head. Bethlehem means peace and hope.

Bethlehem means sharing. God has shared himself with us in his Son. We are to share our knowledge of him with others. And we are to share that which we have with those who are in need.

Bethlehem means that God is with us. The prophecy from Isaiah declared: "they shall call his name Emmanuel," (Matt. 1:23) God with us.

Bethlehem means that "God sent forth his Son," (Gal. 4:4). And it also means, "God was in Christ. . . ." Herein is the meaning of Bethlehem and the meaning of Christmas.

In Nashville, Tennessee, in the home of an Army chaplain, on the first Christmas eve after the war, the telephone rang. His wife answered. She was thrilled to hear the voice of her husband who after many months overseas had just returned to American shores. You can imagine her joy when she learned he would be home for Christmas. He would be able to get home sometime during the night. They decided to keep his home-coming a secret from the children that he might surprise them on Christmas morning. The next morning, Christmas morning, when the children gathered around the tree to open their presents lying beneath the tree, suddenly the white sheet on which the presents had been placed stirred, and up from among the packages arose their father. It is easy to imagine the joy of that home when the little ones who had expected only presents found their father himself.

This is a parable of the real meaning of Christmas. Up from the manger . . . no ordinary baby . . . but the Christ, the love of God Himself incarnate. . . .

(Ralph Sockman, from a sermon over the National Pulpit, Christmas, 1946.)

It isn't far to Bethlehem Town!  
It's anywhere that Christ comes down  
And finds in people's friendly face  
A welcome and abiding place.  
The road to Bethlehem runs right through  
The homes of folks like me and you.  
(Madeleine Sweeny Miller)

**H**OW far is it? It is only as far as repentance and faith. It is only as far as worship and adoration. It is only as far as decision and dedication. At Bethlehem we can exchange fear for faith, weakness for strength, hate for love, aimlessness for purpose. Yes, there we may even exchange death for life.

But let us know this and burn it upon our hearts

that: "Though Christ a thousand times in Bethlehem be born, if he's not born in Thee, thy heart's forlorn" (Angelus Silesius 1624-77). Let us turn our faces and footsteps in the direction of Bethlehem and there meet and worship the Lord of life.





# 1963



## PROCLAMATION

Evangelism Through World Missions



### Proclamation for 1963 Year of World Missions in the Baptist Jubilee Advance

When the old year dies and the new is born, then is the time to examine the world we live in and to think again of our mission. We are the Baptist churches with missions and missionaries in the far places of the earth. We are the Baptist churches who share with all Christians the responsibility for declaring the good news of God in Jesus Christ to all men in the world.

Our world is the world of man who is of the same nature in America and Asia and Africa, in Europe, Australia, and the islands of the sea.

This man is enchanted with adventure in space. He reaches farther and farther into the unknown, eager to know more, fearful of what he will find, and even more fearful that another nation will get there first.

This man is obsessed with things. He wants the gadgets that our science and technology have produced; he wants the suburban house with the green, grassy lawn; he wants every symbol that spells status or success.

This man knows at last that he is a person, and he wants other persons to respect him. No longer will he stoop down so that others may stand on his back to rise above him; he now demands a level place to stand with other men. No longer will he give and move and have his being as a slave to a machine; he believes that he was created to learn, to believe, to love, and to be loved; he wants opportunity to be merciful as well as to be the object of mercy. Man wants to change his lot, and often he chooses to make the change in violent ways. He follows blindly the man who promises to give him food and land but who does not tell him that the price of it is his enslavement. This man of the world does not know that there is one Lord who will make him free if he will become a servant of Jesus Christ.

Therefore, we proclaim 1963 to be a year of special outreach by our church in world missions. In this year we shall deepen our understanding of the Word of God for the world. We shall study to learn the character of our world and the needs of the world's peoples. We shall obey our Lord in our daily living, so that our lives will illustrate God's Word even before we speak. We shall then speak the urgent word that our Lord commands us to speak, and we shall send missionaries and give our tithes and offerings to support them, so that people everywhere may learn of Jesus Christ and confess him as Saviour and Lord.



# 35 appointed by Foreign Board

THE Southern Baptist Foreign Mission Board appointed 35 missionaries at its December meeting, bringing its active missionary staff to 1,636. The largest group appointed at one time since 1950, they give the Board a total of 129 appointments for 1962.

Among the group are one MK (missionary kid), four PK's (preachers' kids), and Billy Graham (Rev. J. Billy Graham, now a pastor in Adairsville, Ga.). The 35 appointees have 45 children.

The new missionaries, their native states, and fields of service are: Nobel D. Brown, Kentucky, appointed for Nigeria; James E. Foster, Florida, and Sylvia Crawford Foster, Oklahoma, for Africa; Billy R. Frazier and Annita Sibley Frazier, both of Texas, for South Brazil; Vera Gardner, Kansas, for Thailand; Earl G. Goatcher, Arkansas, and Joann Horton Goatcher, Texas, for Thailand; J. Billy Graham and Anne White Graham, both of Tennessee, for the Orient; Victor A. Greene, Tennessee, and Mariella Miller Greene, South Carolina, for the Philippines;

Richard R. Greenwood, Missouri, and Lahoma Mason Greenwood, Texas, for Guatemala; C. Turner Hopkins and Carlene Densford Hopkins, both of Tennessee, for Nigeria; James F. Kirkendall, Missouri, and Elizabeth Pittman Kirkendall, Oklahoma, for Lebanon; Thomas L. Law, Jr., and Betty Freeman Law, both of Texas, for Spain; Michael J. Ledbetter and Ethel Trivette Ledbetter, both of North Carolina, for Guatemala; Julian R. LeRoy, South Carolina, and Jeanelle Davis LeRoy, Georgia, for South Brazil;

B. Layton Lynch, Arkansas, and Margie Lackey Lynch, Oklahoma, for Taiwan (Formosa); Hoyt M. Roberts, North Carolina, and Louise Poole Roberts, Georgia, for Honduras; Stanley D. Stamps, Mississippi, and Glenna Morgan

Stamps, Texas, for Ecuador; Ann Swenson, Argentina, for the Baptist Spanish Publishing House, El Paso, Tex.; Jack E. Taylor and Mimie Anderson Taylor, both of Texas, for Mexico; and David H. Whitson, Alabama, and Betty Ann Clark Whitson, Texas, for East Africa.

All of the men are ordained ministers, except Mr. Hopkins. A certified public accountant, he will meet a need for such a specialist in Nigeria. He and Mrs. Hopkins are now studying at New Orleans (La.) Seminary.

Mr. Brown, an instructor at Southern Seminary, Louisville, Ky., will teach in the Nigerian Seminary, Ogbomoso. The Greenses and the Kirkendalls will work with English-speaking people. Mr. Greene is now pastor of First Baptist Church, Woodruff, S. C., and Mr. Kirkendall, of Moline Baptist Church, St. Louis, Mo.

Miss Gardner and the Goatchers will serve in a hospital soon to be erected in Bangkla, Thailand. Miss Gardner, now living in McPherson, Kan., is a registered nurse and medical technologist. Mr. Goatcher is a trained hospital administrator as well as preacher, and Mrs. Goatcher is a pediatrician. They live in Little Rock, Ark.

Most of the new missionaries have already participated in mission work—overseas or in the States—and in testimonies before the Board they said these experiences helped lead them to lifetime mission commitment. Other recurring themes as the 35 spoke were experiences in military service, the influence of Christian parents, and the effect on their lives of missionaries they have known.

Miss Swenson, daughter of Southern Baptist missionaries (Mrs. Erhardt S. Swenson and the late Mr. Swenson), grew up in Argentina. And for her, appointment means returning to the El Paso publishing house, where she served in the editorial division for three years.



**New Foreign Mission Board appointees**



## Light of the world

By DON B. HARBUCK\*

In the silent, lonely dark  
mystery enfolds a spark  
and nourishes into flame  
the bearer of a name.

What lies within that name,  
that hidden, elusive flame,  
sputtering in the howling  
wind,  
flickering on the ridge of  
time,  
despised and dwarfed by  
engulfing night?

With its burning age so brief,  
Hopeless as the autumn leaf,  
The flame cannot endure,  
For death is sure.

Thus the vast majority said,  
the vast majority called the  
dead.

Still they talk among themselves,  
the dead and dying empty selves

And yet the dying flame burns  
bright

With a strangely stubborn light,  
And there do men of faith still see  
The quiet, unveiled mystery:  
Time embraced by Eternity,  
The hope for all humanity.  
[\*Dr. Harbuck is pastor of  
First Church, El Dorado]



## Communicating with questions

IT ISN'T easy to ask questions and mean it. Rather is it much easier just to declare. To ask questions encourages the other fellow to think. Therefore, to ask questions is both difficult and dangerous. Dangerous, because he may think differently than you. Then you are threatened and get on the defensive. An argument ensues. Estrangement results.

However, we have good Biblical precedent for communicating in questions, don't we? Remember Jesus' familiar "What think ye?" Then count the questions in the little Epistle of James. According to Nestle's Greek text, there are twenty-one in all. Twenty-one is so short a letter! We Christians could call the question and answer method of learning "The method of James" rather than the older and secular "Socratic method," couldn't we?

James had a way of leading his readers to valid and logical conclusions while at one and the same time encouraging them to think for themselves. He often implied the answer to his questions. This is not always obvious to the reader of the English text.

Take for example James 2:14: "What doth it profit, my brethren, though a man say he hath faith and have not works?" More literally, the question should read: "Faith can't save him, can it?" What is the implied answer? No! Watch it! You'd better think about that one awhile.

See what I mean about communicating in questions? What's wrong with a bit more of this sort of communicating from pulpit and lectern? Haven't we about worn out the imperative mood and seriously overworked the indicative?

The witch hunters rule out the subjunctive. So that leaves only the interrogative. After all, what means of communicating is more compatible with our "historic Baptist position" (priesthood of the believer) than the delicate art of communicating in questions?

To ask a man a question and mean it is difficult and dangerous. But to do so courteously grants to the listener the freedom to think and to speak for himself. And what is more Baptist than that?

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## The preacher poet

### *Peace, power and promise*

Luke 2:14 John 1:12 and 14:2-3

The angels proclaimed peace on earth

Thro Jesus, Savior, at His birth;  
But God's own peace is not received  
When Christ the Lord is not believed.

Peace and sonship both are given  
And a home prepared in heaven  
For everyone who heeds His call  
And cries, "My Lord! My all in all!"

—W. B. O'Neal

## Trace walls

JERUSALEM (EP)—Archaeological excavations on Jerusalem's east side have unearthed the line of the walls which once surrounded the City of David.

The British scientists at the site said they discovered that a large part of old Jerusalem was built on an artificial platform which increased the size and improved the amenities of the town but which made it vulnerable to earthquakes and torrential rains.

## CHRISTMAS FOR CHRIST





## Great expectations

LITTLE Edgar (before tonsillectomy): "Yes, Mamma, I'll be brave; but I don't want no crying baby like they gave you at the hospital. I want a pup!"

## Except TV

NOTHING has done more to put the home on a sound basis than radio.

## Stretching the dollar

HUSBAND: "The bank just returned the check you gave the department store for your coat dear.

Wife: "How nice! Now I can buy something else."

## Identification

"DOES this package belong to you? The name is obliterated."

"No, that isn't my package. My name is O'Brien."

## The real reason

THERE are two political parties, not because there are two sides to every question, but because there are two sides to every office—outside and inside!

## Quickie lunch

"WHAT'S this fly doing in my soup?" inquired the gentleman who was getting more irritated by the minute.

The waiter stood a moment, peering into the soup bowl: "Looks like the back stroke to me."

## Medical moment

PATIENT: If there's anything wrong with me, don't scare me by giving it a complicated scientific name. Just tell me in plain English."

Doctor: "Well sir, to be frank, you're just lazy."

Patient: "Thanks, now give me a scientific name for it so I can go home and tell my wife."

## Advantage

SUSIE: "I'm going to be an airline hostess. You meet lots of men that way.

SALLY: But there are other jobs where you can meet men.

SUSIE: Strapped down?

## No change

JUDGE: Tell me sir, do you still act the same toward your wife as you did before you married her?

DEFENDANT: Sure do, your Honor, exactly the same. When I first started courting her, I used to stand in front and look at her house—too scared to go in. Well, Judge, I still do the same thing.



**CHRISTMAS  
MORNING . . .**

at the moment when  
the family gathers around  
the Christmas tree,  
the spirit of Christmas  
brims over . . . memories are  
unpacked . . . cherished  
sentiments come forth,  
and starry-eyed wonderment  
is the order of the day.  
In this spirit, all of us send  
our wishes for a joyous  
Christmas and a happy and  
peaceful new year.



Arkansas

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## Executive Board

### We are grateful

THIS is the time of the year when we are reminded that "God so loved the world, that He gave His only begotten



DR. DOUGLAS

Son, that whosoever believeth in Him should not perish, but have everlasting life."

When we really stop to think what that love-Gift means to us, our hearts are glad. Then, gladness and joy bring gratefulness.

We cannot adequately express the feeling of our hearts, but we want to say thanks to all Arkansas Baptists who have helped make this a good and prosperous year for Christ.

All of the Baptist work has made progress during 1962. Oh, we have lost a few battles here and there, but the over-all picture is one of victory. We have more Baptists in Arkansas than ever before. We have more church members enlisted through our organizations than ever before. But, more than these things — Baptists are cooperating in a fine way.

We have no ecclesiastical organization which dictates to Baptist churches. Our churches voluntarily cooperate with each other in order to do a better job of carrying the Gospel to the whole world. This cooperation is such that the Holy Spirit has been able to empower efforts. Through organizational efforts Baptists reach out and out and out to the uttermost parts of the earth.

We are grateful for this fine spirit of cooperation. We also want to thank God and pray that the love for God and a lost world will continue to lead us in our cooperative efforts.

Personally—let the writer wish for every Arkansas Baptist good cheer, happy days, prosperous efforts, and complete victory in every worthwhile undertaking during 1963.—Ralph Douglas, Associate Executive Secretary

## Church Music

*There's a song in the air! There's a star in the sky!  
There's a mother's deep prayer and a baby's low cry!  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King!  
There's a tumult of joy o'er the wonderful birth,  
For the Virgin's sweet boy is the Lord of the earth.  
Ay! the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King!  
In the light of that star lie the ages impearled;  
And that song from afar has swept over the world.  
Every hearth is aflame, and the beautiful sing  
In the homes of the nations that Jesus is King!  
We rejoice in the light and we echo the song  
That comes down thro' the night from the heavenly throng.  
Ay! we shout to the lovely evangel they bring,  
And we greet in His cradle our Saviour and King!*

—Josiah G. Holland

We wish for each of you a joyous and song-filled merry Christmas—LeRoy McClard and Annie Mary Wilson

"the  
star,  
which  
they saw  
in the east,  
went before them,  
till it came and stood over where the young  
child was. When they saw the star, they  
rejoiced with exceeding great joy.  
And when they were come into  
the house, they saw the young child  
with Mary his mother, and fell down, and  
worshipped him: and when they had opened  
their treasures,  
they present-  
ed unto  
him  
gifts"

### BEST WISHES FOR CHRISTMAS FROM YOUR STUDENT WORKERS

Dick Bumpass, ASC; Linda Day, Little Rock; Neil Jackson, Tech and C of O; Ruth Johnson, OBC; Jamie Jones, U of A; Paul Larsen, ASTC and ASJC; J. T. Midkiff, SBC; Nancy Philley, HSTC; Audrey Seibert, AC; James Smalley, SSC; Juanita Straubie, ABH; and Bob Worley, A&M.

Tom J. Logue, State Director  
Carita Anderson, Office Secretary

ARKANSAS BAPTIST

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I am grateful

DURING the past 13 months I have tried to serve as an employee of Arkansas Baptists. While there have been many adjustments necessary on my part, I can truthfully say these have been satisfying months of service. I am very grateful for all who have made these months enjoyable.



MR. ELLIFF

I am grateful for a leader such as Dr. Whitlow. It is most gratifying to be able to say that our executive secretary is a man for whom one's admiration and appreciation grows the more you know him. Those who work under his direction know him to be a wise and capable leader, a self-effacing man of God, and a real friend.

Much of my enjoyment and satisfaction must come from the work of the Religious Education Division. After a year of living at "close quarters" with the four department secretaries, their associates and office personnel, I am conscious of how very much I owe them. These are truly wonderful people. They are experienced, dedicated and capable. My work could not be satisfying without their faithful cooperation.

Then I think of Brother Adams, our pilot project director. This man was for over two years our minister of education in Kansas City. Dr. Williamson observed his work and brought him to Arkansas as his associate. Now Brother Ernie is with us again (both you and me). Perhaps there is no one more eminently qualified to direct our experimental program in Religious Education than he. We are bound to find some answers to some of our problems as our state secretaries, our District 4 leaders and Brother Adams pool their experience and resources.

The entire Baptist Building staff is a constant source of inspiration and personal enjoyment. What a group of sincere and able leaders! If you had been privileged to attend a recent prayer retreat with these men and women, you would know how their heart beats for you.

Most of all I'm grateful for God's wonderful goodness and for you, the people called ARKANSAS BAPTISTS! —J. T. Elliff, Director

OUR CHRISTMAS HOPE

Let the word run!
From Bethlehem to Golgotha,
From Garden Tomb to Heaven's height,
Let the word run,
"The Christ has come!"

Let the word run!
Into the villages, into the farms,
Into all towns and to the great cities,
Let the word run,
"The Christ has come!"

Let the word run!
Above the deserts and across the seas,
Over the plains and into the valleys,
Let the word run,
"The Christ has come!"

Let the word run!
Out of the ages, out of the Book,
Into your life, into your heart,
Let the word run,
"The Christ has come!"
—Selected

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# Departments

## Brotherhood

### Best year of all!

MANY make fun of new year's resolutions; but the truth is that we are not going to become better Christians unless we resolve to be better Christians and translate our good resolutions into positive and continuing action.



MR. TULL

All of us need to know that our doing what God has commanded us to do is a prerequisite to our becoming what God wants us to be. Indeed, God wants us

to be good children, but we can't be good to His holy will. And obedience to Him carries through into all areas of life, both in our doing what He wants us to do and in our becoming what He wants us to be.

An obedient Christian is always an active Christian. And one of God's children who is active in His service, doing His will, maintains an alertness and a spiritual sensitivity that an inactive Christian cannot possibly have or attain. Spiritual activity makes and keeps us spiritually alert and awake. Spiritual alertness makes us to be spiritually sensitive. And when we are spiritually sensitive it is easy for God to make known His will to us, for we can more easily be led by His Holy Spirit.

Many of God's children believe with all their hearts that the coming of the Lord is close at hand; that our time and opportunity for service is limited, not only by the shortness and frailties of human life, but also by the apparent nearness of the end of an age.

The year 1963 is before us. We do not know what it will bring. But God's people (you and I) can, in the power of God, make of it the best year we have ever known. We can make it a year of Christian growth, of true Christian service, of Christian study, preparation and prayer, a year of giving, and a year of drawing very close to the Lord.

Surely, by our doing these things we can make of the new year the best year of our lives. Let us do it, for the sake of our Savior!—Nelson Tull, Secretary

## Missions-Evangelism

### Wanted

One hundred individuals or churches to give \$1,000 each to establish \$100,000 Revolving Loan Fund to help new churches and missions on their building programs.

Now is a good time, for those whom the Lord has blessed with a good income, to make such a gift. Some "stock" purchased at a low price but now worth \$1,000 could be given without paying capital gain tax. Have you thought of that?

There are churches coming to the end of the year with a "surplus" in the budget. Why not give \$1,000 to this Revolving Loan Fund?

The ball is beginning to roll. Laymen in central, northeast and southwest sections of the state have already become "Charter" members. Who will be the first in northwest and southeast Arkansas?

Remember, the funds are to help small churches. Your gift for this cause will never be consumed but used over and over again.—C. W. Caldwell, Superintendent of Missions

## Sunday School

### Christmas Joy

- CONCENTRATE on cheer,
- Have a personal interest in each Sunday School lesson,
- Remember, it is more blessed to give than to receive,
- Inspire workers to witness and pray daily,
- Search for and enroll prospects for Bible study,
- Train for better work through Category 17 of the church study course,
- Make provision for a helpful class officers' meeting,
- Attend all church worship services, and Stand on the standard.
- Join in participation in Training Union, good singing, WMU or Brotherhood,
- Open doors for associational meetings, and
- Yield always to the leadership of God's Spirit.

—Lawson Hatfield

## Race Relations

### The Lord bless you!

CHRISTMAS still has meaning for the Christian, in spite of the regrettable fact that the business world starts commercializing Christmas before Thanksgiving. Christmas can still have deep and significant meaning to our modern world.



DR. HART

Christmas calls our attention to the most important message of "Good News" this old sinful world has ever heard. An angel from heaven brought this message of "good news" saying: "For unto you is born this day in the City of David a Saviour which is Christ the Lord" (Luke 2:11).

What a setting for the Christian parent to tell their children the story of Jesus. What an opportunity for all Christians to tell, all who do not know Him, about the Saviour.

Christmas is the only time of the year that some people test the promise of Jesus that "it is more blessed to give than to receive." What a pity Christians do not practice this the year around. To bring happiness to a little child, to lift the shadow of gloom from the heart of the aged and infirm, to bring cheer, courage and hope to the homeless and unfortunate: What an enriching experience!

Christmas is a time when we would like to say, in some special way, a "thank you" and "God bless you," to each and all, who through the years have been a help and blessing to us.

So we say to each of you, "May the good Lord bless you with a very Happy Christmas and guide you through 1963."—Clyde Hart, Director

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## A gift for Mrs. Gibb

By JEAN GILCHRIST

"HOW many days until Christmas?" asked Patty. She had been checking the calendar every day for more than a week.

"Only four days left now," said Mother. "We must keep busy so that everything will be as nice as can be. We've finished shopping for gifts, but there are still lots of things to do at home."

"Mother," Patty said slowly, "I think I would like to buy one more gift, a gift for Mrs. Gibb. Mrs. Gibb lives all alone, and she must get lonesome sometimes. I think she would like a present from us."

"That's a nice idea," said Mother. "I wonder what sort of gift she would like."

"I don't know, but I have an idea," Patty said excitedly. "I'll visit her this morning. Maybe I'll hear her wish for something."

After breakfast Patty went to Mrs. Gibb's little house at the corner. Mrs. Gibb was knitting.

Oh, thought Patty, maybe she would like to have some knitting things.

Then Patty saw Mrs. Gibb's big basket of yarn, knitting needles, and books. She decided Mrs. Gibb had plenty of knitting things. Although Patty listened carefully, she didn't hear Mrs. Gibb wish for anything.

The next day Mother reminded Patty that only three days remained until Christmas. Patty decided to visit Mrs. Gibb again and try to get an idea. This time Mrs. Gibb was reading.

I wonder if she would like a new book, Patty said to herself.

Then Mrs. Gibb began telling Patty about a kind friend who brought her many library books. She told about all the magazines the postman brought every week. Patty was sure Mrs. Gibb didn't need anything else to read. She didn't hear her wish for anything else.

The next day only two days remained until Christmas. Patty hurried to Mrs. Gibb's house right after breakfast. Mrs. Gibb was watering her plants.

She might like another plant to put in her window, thought Patty.

Soon Mrs. Gibb told Patty she would have to give away some of her plants because there was scarcely room for them all in her little house. Patty knew that giving Mrs. Gibb a plant wouldn't be a good idea at all.

The next morning was the day before Christmas. Patty was worried now. She was sure Mrs. Gibb would like to get a Christmas gift, but Patty couldn't think of anything to give her.

"What will I do?" she asked as Mother combed her hair.

"Well," said Mother as she put a perky red ribbon in Patty's hair, "you visit her again today. Surely you'll find a good idea this time."

Mrs. Gibb was looking out the window. She smiled when she saw Patty coming. When she opened the door, she said, "I hoped you would come today, and here you are with my present decorated with a red ribbon."

"Your present?" asked Patty. She didn't know what Mrs. Gibb was talking about.

"Yes," said Mrs. Gibb. "I get lonesome sometimes. These little visits you have been making every day are the best gift I could possibly get. Because you are here with a perky red ribbon in your hair, I said my present was decorated today."

Patty giggled. She thought it was funny to be called a Christmas present,

but she liked it. She was happy about something else, too. She knew now what Mrs. Gibb wanted. Patty decided right then her visits to Mrs. Gibb wouldn't stop after Christmas. She would visit as often as she could. Then almost every day Patty would have a gift for Mrs. Gibb.

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## SUGAR CHRISTMAS CARD

By EILEEN M. HASSE

A SWEET Christmas card can be made up of sugar and service. Isn't it good to be able to give part of yourself to someone you love? Here is how to do it.

Using colored art paper, draw a design. You may make a Christmas angel or star. You may want a Christmas tree, a church window, a bell, or a cross. When you have drawn the design, cover it with paste. While the paste is still wet, sprinkle it well with white or colored sugar, depending on the color of your paper.

With a black crayon or a pencil print the words: "God bless you on Christmas." Inside the card or on the back you may print: "My gift to you." Then list the things you will do as a gift. Perhaps you will set the table. You may care for someone's pet or run errands for the person.

Because God was good to send us Jesus as a gift, we like to remember our loved ones with gifts. You can give no finer gift than a helping hand.

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## Christmas Carols



By THELMA C. CARTER

DO YOU know that the first Christmas song was heard by the surprised shepherds when the angels proclaimed the birth of Jesus? "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13).

Many of the carols we use today are older than any other form of musical composition. These first carols were sung in Latin, the language spoken by many people in ancient times.

A carol often tells a story of the star, the shepherds, the Wise Men, and the

baby Jesus. These are used as hymns of praise.

"Silent Night, Holy Night" is perhaps the best known of all carols used in our country.

Silent night, holy night,  
All is calm, all is bright  
Round yon Virgin Mother and child!  
Holy Infant so tender and mild.

Take a few moments to think about the words of other Christmas songs. The beautiful story of the birth of Jesus is told in such songs as "Hark! The Herald Angels Sing," "O Little Town of Bethlehem," and "O Come, All Ye Faithful."

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# United Nations

- a super government?
- failure in peace efforts?
- a Communist organization?
- does it cost too much?

By Christian Life Commission, SBC

**D**OES the United Nations make any practical contribution to world peace? What are the major issues before the world organization? Do many who attack the United Nations misrepresent the facts? Is the organization a tool of the Communists?

These and other questions were the subject of the United Nations and Foreign Policy seminar, as Southern Baptists, for the second year, participated jointly with the American Baptist Convention and the National Baptist Convention.

(The seminar was held as a part of the Christian Life Commission's mandate from the Southern Baptist Convention to observe and interpret UN actions.)

Among the Southern Baptists who attended the seminar were pastors, Baptist college presidents, editors of state Baptist papers, Baptist student workers, and representatives of various agencies.

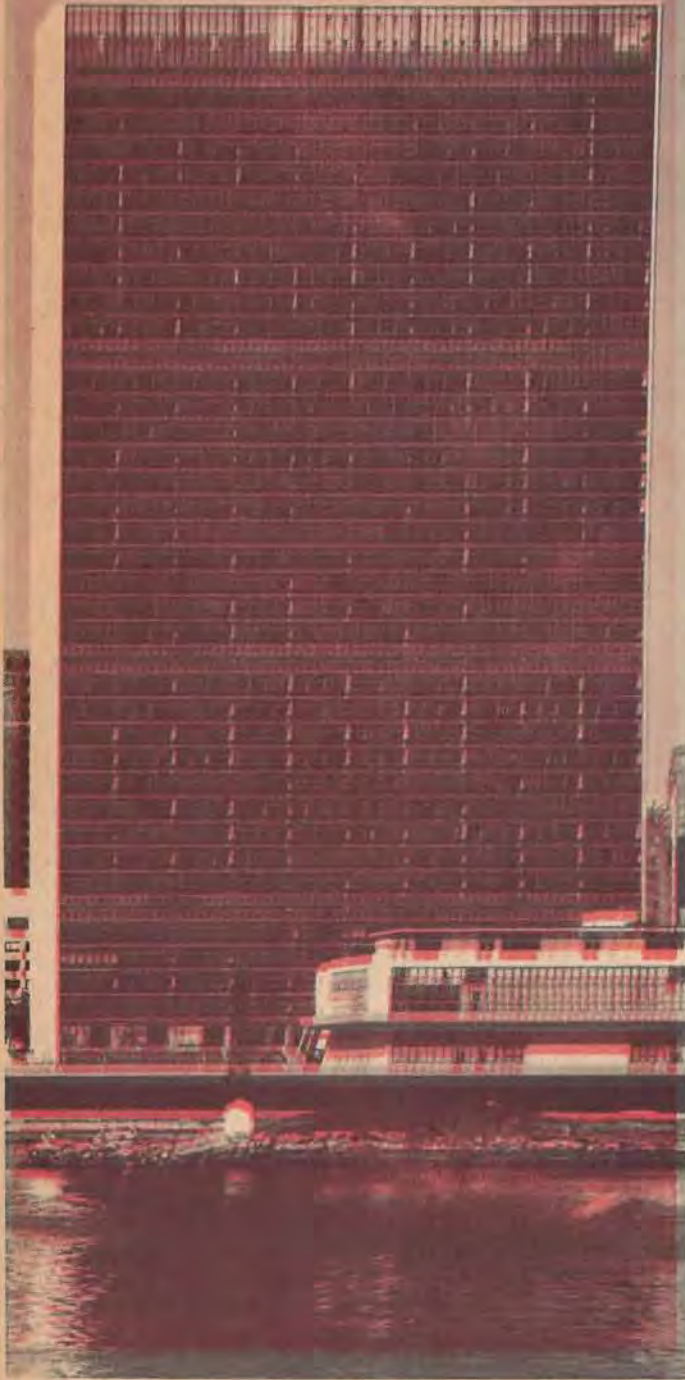
Two Southern Baptists had program responsibilities. Brooks Hays, assistant to the President of the United States, analyzed the current attacks on the United Nations.

Other speakers during the three-day meeting included Dr. Robert S. Hirschfield, professor of Political Science at Hunter College; Dr. Andrew A. Cordier, dean of School of International Affairs; Ambassador Francis T. Plimpton, of the United States Mission to the United Nations; Paul Baddoo, native of Ghana and director for Student Affairs of the Africa Service Institute; and United Nations officials.

Participants in the seminar attended UN sessions and had a luncheon in the Delegate's Lounge in the United Nations building. Following are some of the insights shared by the various speakers.

THE seminar speakers stressed the importance of understanding the nature and purpose of the UN.

The world organization, established in 1945, was never meant to be a super-government. The Baptist group was reminded that the UN was created to provide a forum for debate, a facility for negotiation, an agency for economic and social betterment, and an action agency in world emergency.





(1) As a place for debate, the United Nations provides a forum for all nations, large and small, to present their cases. Americans have long believed in the value of free debate, as evidenced in our own democratic system. Free debate in the long run works for truth and justice. Such discussion throws the spotlight on breaches of the peace, injustice, and human suffering.

Communists may show their contempt for world opinion, as they did in the Hungarian revolt and in their violation of the moratorium on nuclear testing, but this does not mean world opinion is unimportant. When a cause is just, the Baptist group was told, men have nothing to fear from free debate.

(2) As a facility for negotiation, the United Nations provides a standing diplomatic conference where representatives of the nations can meet together almost instantaneously. At the dawn of the nuclear age, such a place for mediation is vital. Catastrophe has been and will continue to be averted by the quiet diplomacy of the delegates in the "glass house" in New York.

(3) As an agency for economic and social betterment, the UN spends some \$300 million a year around the world feeding the hungry, healing the sick, and teaching the illiterate. Many of the less-developed countries need assistance in learning how to make a success of self-determination. The promotion of freedom, prosperity, and security for all men is vital to the cause of world peace.

(4) Finally, seminar speakers pointed out how the United Nations can act in times of emergency to preserve the peace. Few would deny the effectiveness of such action since World War II in crises in Iran, Greece, Palestine, Korea, Suez, Lebanon, Laos, and the Congo. In almost all of these instances, Ambassador Plimpton told the Baptist group, it is interesting to note that the UN action coincided with United States foreign policy. It has been demonstrated again and again that when a genuine emergency arises, the nations of the world have not supported the cause of communism.

THE seminar devoted considerable attention to the widespread attacks on the United Nations. Some of the attacks, of course, grow out of the obvious weaknesses of the world organization. The UN is only seventeen years old, and many of its mechanisms require considerable improvement. Our own Constitution, after all the years of its use, still requires continuing re-interpretation, and, on occasion, amendment. (It is interesting to recall Patrick Henry's condemnation of the Constitution in its early years, "I regard this as the most iniquitous plan ever devised by the mind of man whereby the liberties of a free people might be forfeited.")

Some attacks against the UN grow out of a misunderstanding of its purpose. It is at once accused of being too weak by some and too strong by others. The UN makes no laws and enforces none; its only instrument is persuasion. Many have made of the UN a convenient scapegoat in a world of fears, tensions, and frustration. Despite its weaknesses—which should be eliminated—the United Nations remains a valuable weapon for the waging of peace.

A common criticism of the United Nations is that

it has failed to bring peace. This is true—just as doctors have not eliminated disease and fire departments have not eliminated fires. A better question is, has the United Nations substantially contributed to world stability during its 17-year history? Dedicated Americans at the UN sincerely believe that it has.

Others criticize the UN because they fear it is a "Communist organization." Actually the Communist bloc controls only eleven votes out of one hundred ten. On major issues, the so-called neutral nations have tended to support the free world. It is true that voting might be made more representative (one vote per nation in the General Assembly).

It is interesting to note in this connection that many states in the United States are just now correcting through reapportionment the imbalance in voting which has prevailed for many years. Problems of this nature often take time and patient treatment.

There are those who argue that the United Nations costs too much. Dr. Andrew Cordier, former executive assistant to Dag Hammarskjold, labeled this the weakest of all the attacks against the organization. One heavy snowfall in New York City costs more than the entire regular budget for the United Nations for one year. The entire cost of the United Nations is a mere fraction of the sum expended by American taxpayers for our current effort to put a man on the moon.

There are inconsistencies in the financial structure of the UN, but these are being systematically improved. The Baptist group was told that the United Nations has paid its way, through preventive diplomacy, in achieving results vital to the preservation of peace.

Finally, many people oppose the United Nations on the basis of a mistaken belief that it makes U. S. foreign policy. According to Ambassador Plimpton, this is an entirely false accusation. U. S. foreign policy is not made by the United Nations. The recent Cuba action illustrates this point very clearly. Decisions on world affairs, and on UN affairs, are made in Washington, D.C.

Significantly, the most insidious attacks on the United Nations come from international communism. The Communist bloc with its troika demand has tried to weaken the effectiveness of the Secretary-General. By withholding funds from the UN for its peace-keeping operations, the Communists have also tried to starve the organization.

Evidently the Soviet bloc believes that a more effective United Nations would work against the goals of world communism. Communists seem determined either to wreck or control the world organization; the free world must not allow either of these to happen.

Brooks Hays summed up his impressions of the seminar: "I regard this Baptist seminar as having a two-fold value. It enabled those in positions of great responsibility in the U. S. Mission to the United Nations to have the point of view and insights of Baptists who compose an important segment of American church life. In turn, the seminar enabled Baptist leaders to get a very significant view of the work of peace to channel back to the churches."



# God with us

By JOHN H. MCCLANAHAN  
Pastor, First Church, Blytheville

December 23, 1962

Isaiah 6; 9:6-7; Hebrews 1:1-4; John 1:1-18

**B**UT Mommie," the little girl was saying as she dressed in her pajamas, "I'm afraid to be by myself tonight!"

The mother was reassuring as she reminded the small child that other people were in the house with her. "Your father and I are just in the next room," she said, "and, furthermore, God is here in the room with you."

Prayers were said and the little girl was gently tucked in for the night. As the mother was tip-toeing from the room, however, the child began to cry softly again. "Mommie," she said, "I know that God is in my room, but I want someone here with a skin face!"



DR. MCCLANAHAN

## Man's ageless desire

IN her own way, the small child voiced an ageless desire in the heart of man. The presence of an invisible God is rather cold comfort. We long for a more tangible manifestation of God—God with a skin face, if you please.

The staggering faith of the Christmas nativity is that God has chosen to make himself known with just such tangible reality. One of the finest statements in the New Testament expresses this truth. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

This issues in the basic Christian belief which we call the incarnation. The word points to the fact that God has come in human form to live in man's world.

All men to some degree have hungered to see and know God. Primitive man tried to clothe his idea of god with life using idols made from wood and stone. More sophisticated pagans knew that these were inadequate, but they still tried to fathom diety. Witness the altar dedicated "To the Unknown God," which Paul found on Mars Hill in Athens.

The piety of the loyal Jew would not permit such extremes, but even Moses longed to see God: He was told, however, that he could not see God. Indeed,

no man can see God and live (Exodus 33:20).

Then and now, God would not conveniently fit himself into man's casual cliches or his sterile test tubes for analysis and containment. God is infinite and eternal; man is finite and temporal: God's thoughts are not man's thoughts, nor are his ways man's ways. As the heavens are higher than the earth, so are God's ways and thoughts higher than man (Isaiah 55:8-9). John summarizes the matter crisply: "No man hath seen God at any time" (1:18).

## God's fulfillment

WHAT a mighty gulf then God did span when he clothed himself with humanity and entered the stream of history as the babe of Bethlehem. "The truth came by Jesus Christ" (John 1:17). God did for man what man could never do for himself. In the only begotten Son, God made himself fully known (John 1:18b).

This baby was "Immanuel," God with us. When grown to manhood, he would forthrightly answer man's perennial question which was reflected in Philip's request: "Lord, show us the Father, and we shall be satisfied." Jesus replied, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father" (John 14:9)!

## A reverent mystery

SUCH a startling claim this is! By faith we affirm its truth, but let us not forget its reverent mystery. So wrote Gilbert Keith Chesterton:

Christmas Day

'Good news: but if you ask me what it is, I know not;

It is a track of feet in the snow,

It is a lantern showing a path,

It is a door set open.

Jesus is the way, the light, and the open door. He is an open door inviting direct personal encounter between God and man; an open door to abundant and eternal life; an open door which ultimately negates all of life's "no exits," even death itself.

This is God's gracious and mighty act of revelation. It strikes a universal chord in human response. When a Negro woman in Jamaica first heard the gospel, she turned to the friend sitting be-

side her and exclaimed, "I knew it! Did I not tell you that it must be so? My mother's heart was sure God is like that!"

## God's plan for the ages

JOHN'S thought was that the coming of Jesus Christ had been in God's plan from the beginning. The word was with God at the time of creation, being the fountain of life and light. He was in the world, and the world was made by him; yet he was not recognized (John 1:10).

Like a great symphonic overture, the poets and prophets of Israel had anticipated his dropping this incognito role. Isaiah envisioned the birth of a child, a son, upon whose shoulders the government would rest. His name would be Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace (9:6). The anonymous author of Hebrews wrote of the many and various ways which God had used to speak to men of old (1:1).

Finally, however, the preparation was complete. The precise dramatic moment arrived. The overture was finished, and the main motif was clearly heard. God spoke not through poets and prophets, but through a Son this time. This son was God's heir of all things. He reflected the glory of God. He bore the very stamp of God's nature. Henceforth when asked, "What is God like?", men would reply, "Behold, Jesus Christ!"

Archimedes, a Greek mathematician and inventor of the third century, B.C., is credited with discovering the principle of the lever and fulcrum. Intoxicated with its possibility, Archimedes went to his king and said that he could move the world if he could secure a fulcrum point off the earth. Although he lived a useful life, Archimedes did not lift the earth with the lever and fulcrum principle.

Jesus Christ did, if you please, come from off the earth. He it is who has done more to lift the human race than any other man who has ever lived.

## The tragedy of Christmas

A SOMBER note of pathos was sounded as God's symphony progressed. The Christ came to his own things, his own home, as it were, and his own people would not receive him (John 1:11). No longer incognito, he was thoroughly recognized and then rejected. The anonymous innkeeper in Bethlehem was far from alone in having "no room" for Jesus Christ.

The joy and the tragedy of Christmas will be repeated again during this season. Many will come to worship and adore him, whom to know aright is life eternal. Others, caught up in the glitter and the tinsel, will never catch the rhyme and reason for it all. In which group will you and your family be found?



## When we are disciples

By JOHN H. MCCLANAHAN

Pastor, First Church, Blytheville

December 30, 1962

Matthew 28:19-20; Acts 16:9-10; Romans 1:14-17;

Ephesians 4:11-16, 25-32

**EDITOR'S NOTE:** Because we do not publish a paper the week of Dec. 25, we are carrying in this issue the Sunday School lessons for both Dec. 23 and Dec. 30.—ELM

**H**AVE you noted the marked similarity between the word "disciple" and the word "discipline?" The similar spelling obviously indicates that the two words are different forms of the same root.

The word "discipline" in contemporary usage carries an unfortunate connotation of punishment. This is not the primary meaning of the word.

The original meaning implies teaching and learning. A discipline is a series of exercises or drills whereby an individual learns a certain skill. A disciple is a learner who submits himself to a certain program of work in order to increase his personal knowledge of skill.

The call to Christian discipleship is an invitation to enroll in a school for character. Jesus says, "Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light" (Matt. 11:29-30).

Elton Trueblood has observed that it is somewhat strange that the yoke is not better known as a Christian symbol. It is the world's greatest symbol of discipline and toil. Jesus paradoxically stated that man would find rest by taking the burden of His yoke. He knew that only the disciplined life knows real freedom.

### Come and see

JESUS was pleased to bear the title, "Teacher." He reflected a certain openness which encouraged the inquisitive mind and the questing spirit. His first words recorded in the Fourth Gospel were, "Come and See" (John 1:39). He spoke these words to the disciples of John the Baptist who asked where he lived. His added implication was, "Come and see for yourself."

These words echo the spirit of Christ's entire ministry. He is not remembered for his secrets. He had nothing to hide. No esoteric mystery or cultic indoctrination shrouded his call to discipleship.

As a teacher, Jesus spoke with a kind of authority which set him apart from the scribes (Matt. 7:29). His teaching

had a pungent freshness which defied the established patterns of rigid orthodoxy. Jesus had almost continual opposition from those who would preserve an old, defunct religious tradition, but the common people heard his message gladly (Mark 12:37).

This come-and-see attitude is a most useful approach in Christian witnessing. The Baptist Student Union has captured this spirit in their sponsorship of international student retreats during college holiday periods.

I recently participated in such a Thanksgiving retreat in Williamsburg, Virginia. One hundred and fifty students representing thirty-five nations and every major world religion responded to our Baptist invitation in that area. We were saying, if you please, "Come and see this important landmark in American history. Come and see what Christian fellowship is like. Come and engage with us in meaningful dialogue about what Christianity really is." The total impact of such a meeting is tremendous.

### Seeing is believing

FOR the disciples of John the Baptist, to see Jesus was to believe him and accept him as Lord. He answered their questions, and they gave him their committed allegiance. Becoming Christian disciples, they shared in the responsibility of training others.

The printed passage for this week's lesson reflects the continuing concern of the church for those who would responsibly share in the mutual task of teaching and learning Christian discipleship. The early church recognized an appropriate division of labor. God's gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers (Eph. 4:11). These were service, not protocol, distinctions.

The purpose of all these areas of ministry was to build up the church. Various descriptive metaphors were used in stating this, all of which point in the direction of growth and increased stability and maturity.

It may be rather stunning for some of us to learn that Paul was not thinking primarily of adding new members when he spoke of building up the church. Nor was he advocating a crash building program. No one worked harder than Paul to win converts. When he spoke of "building up the body of Christ," however, he was referring to the development of existing church members in Christian knowledge and maturity.

It should be further added that the lessons to be learned by the Christian disciple are not always weighty theological concerns. Growth in Christian maturity can be just this mundane: Stop your lying (Eph. 4:25)! Curb your anger (4:26)! Steal no more (4:28)! Seal your lips from foul language (4:29)! More positively, be kind and forgiving to one another, remembering that God for Christ's sake has forgiven you (4:32). Even the most learned can never outgrow the demand of these primary lessons.

### Go and tell

THE words which invite men to Christian discipleship are appropriately followed by words which commission men to evangelism and missions. The angel said to the women who came to the tomb: "Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead" (Matt. 28:6-7). The first words of Jesus recorded in Matthew were a commission, the great commission, we call it: "Go and teach (tell) all nations what I have commanded (28:19-20).

A valid Christian experience never leads to quietism. It engenders enthusiasm and activity. Jesus says to every would-be disciple: "Come . . . see . . . go . . . tell!" These words are all verbs. Having truly seen, there burns within the heart of man a passion to share the good news of God in Christ.

Paul felt this divine tension in his vision of the Macedonian who asked for help (Acts 16:9-10). He felt a deep obligation to Greeks, barbarians, indeed, to all men that he might share with them the gospel. "For," as he wrote, "I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom. 1:16).

This is an appropriate note upon which to close this series of lessons. The call to discipleship is a summons to learn in an ever increasing proportion what is the fullness of stature for a man in Christ. I trust this three-month study will leave you more familiar with the basic Christian beliefs. And equally as much, I hope you will share your Christian belief and faith with some other person at this glad Christmas season.



# INDEX

For all 1962 issues of the ARKANSAS BAPTIST NEWSMAGAZINE. Refer to it when you are needing facts, figures and inspiration for your own enlightenment or the enlightenment of others on what we Baptists are doing and endeavoring to do. We suggest that if you are not already keeping a permanent file of the paper that you start doing so with this issue. We plan to give you a complete index in the closing issue of each year's papers.

Key to listings: (E) editorial; (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (GL) Gleanings from the Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson. The first numeral is the number of the month, as 10 for October, the second number indicates the date in that month the issue was published and the third is the page number.

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## Suggests 'profile'

NEW YORK (EP) — A monumental two-year study of American Baptist pastors has been completed. Presented here to the board of managers of the denomination's Ministers and Missionaries Benefit Board, the study is titled "Profile of the American Baptist Pastor." It was conducted by Dr. Oren H. Baker, retired dean of Colgate Rochester Divinity School, and focused on the "personal adjustment of the parish minister in relation to effectiveness in his vocation."

The study involved personal interviewing of some 200 ministers, with another 147 contacted through questionnaires, group meetings and other methods.

A general summary of the report said that, while it recorded "pain and anguish of spirit . . . loneliness and discouragement . . .," it also contained "in equal if not greater portions, devotion, hard work, heroic effort, faithfulness, achievement, and joy."

"Much of the criticism comes because the pastor's concept of his calling and commitment is so high," the report added. "Only 10 per cent could muster the facts and the courage to say that the church is doing satisfactorily in its mission of redemption."

According to the report, only 10 per cent of the ministers were mentally ill enough to require medical care but another 15 per cent could profit by counseling or psychotherapy. The report said, there is a need for a counseling service for American Baptist clergymen. Sixty per cent of the men said there was no one besides their wives that they could go to with personal problems.

Although local and national denominational officials want to be

"a pastor to pastors," the report said, the "majority of pastors cannot accept them as resource people in the area of intimate personal need."

In a section on the pastor's relation to his denomination, the report said that participants in the study are "basically loyal to the American Baptist Convention." But it pointed out that the pastors are critical of the "increasing burden of promotion" for special offerings and capital funds campaigns and that there is "almost a unanimous objection" to programs and campaigns for the local churches which are handed down from the national headquarters.

## Nuclear war seen

ASILOMAR, Calif. (EP)—Dr. John C. Bennett, dean of Union Theological Seminary, New York, told some 200 Protestant churchmen at a "Religious Leadership Conference for Peace" here that any outbreak of fighting would probably "escalate" quickly into an all-out nuclear war.

"Once nuclear war should overtake us, it is doubtful whether any civilization, western or otherwise, could survive."

It is only "wishful thinking," he said, to hope that belligerents could "strike at military targets and avoid population centers."

## Dr. Stifler dies

SUMMIT, N.J. (EP) — Dr. Francis Carr Stifler, for 18 years secretary for public relations for the American Bible Society and editor of the *Bible Society Record* until his retirement in 1955, died here on November 28 at the age of 78.

A Baptist minister, Dr. Stifler served churches in Michigan, Illinois and New Jersey for 22 years before joining the ABS in 1936.

Author of several books on the Bible and countless magazine articles, he was perhaps best known for his human interest stories about the Scriptures. Under his editorship, the circulation of the ABS publication rose from 27,000 to some 400,000.

## Jews suggest plan

WASHINGTON, D. C. (EP)—Orthodox Jewish leaders have come up with their suggestion for a solution to the controversy over the matter of prayers in the public schools. Their recommendation: a "period of silence" for devotion at the start of each day.

The "period of silence" resolution, passed here by delegates at the biennial convention of the Union of Orthodox Jewish Congregations of America, described the controversy over prayer in the public schools as "a manifestation of the deep commitment of American society to religious values."

While the resolution deplored attacks on the integrity of the Supreme Court, the text stated: "At the same time, our concern with the role of God in the world on the part of children leads us to state that we would deem it appropriate with the first amendment to afford the pupils of public schools the opportunity to set out on their day's task with a moment of devotion."

"In this period of silence, let every pupil think in terms of his faith and his parental religious heritage of the Almighty and thusly invoke his protection for himself, his family, his country and all mankind."

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