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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine DECEMBER 19, 1963



Top stories of 1963, page 13

*May our Lord whose blessed
birthday we celebrate at Christmas
be very near to each of you
during this glorious season*

*Erwin L. McDonald
Guanez Stokes
Betty Woods
Mary Giberson
Ann Taylor*

IN THIS ISSUE:

HE CAME! The glorious news of the Advent is the subject of today's leading editorial on page 3. The Editor calls us to re-visit Bethlehem to adore the Babe and to re-pledge our lives to follow the risen Savior.

* * *

THE editorial columns are also used to answer an accusation against the *Arkansas Baptist News-magazine* and the Executive Board in regard to the Mental Health Unit. You'll find our reply on page 4.

* * *

CHRISTMAS warmth will pervade your heart as you read "The Year There Was No Christmas." Mrs. Rosalind Street brings it as her season's offering to her readers on page 8.

* * *

WHAT did Baptist state editors pick as the top news story of the year? Make your guess and then turn to page 13 for your answer.

* * *

COVER story, page 5

Arkansas Baptist
newsmagazine

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

December 19, 1963

Vol. 62, Number 50

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

'H E C A M E . . .'

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name . . . (John 1:11-12).

WHERE else in any language are there such towering peaks of glorious truth with such a bottomless pit between?

I. H E came unto his own. . . ."

From the days of the Garden of Eden, when man's sin had brought the seeds of death to the human race, a loving Heavenly Father had promised the coming of a Savior (Gen. 3:15). He had chosen Abraham as one through whom all the families of the earth were to be blessed, through the coming of the Lord to earth (Gen. 12:3).

Across dark and innumerable centuries the lives of the people of the earth had been lighted by the flashes of God's good news: "He is coming." Toward the end of Genesis, the first book of the Bible, God lifted his great curtain and revealed a glimpse of the far future:

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be (Gen. 49:10).

Job, in the anguish of his affliction, had looked hopefully to the coming of the Lord:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. . . (Job 19:25).

The Psalmist added the great assurance:

The stone which the builders refused is become the head stone of the corner (Ps. 118:22).

At last there had come the specific words of an angel of the Lord to Joseph about his espoused wife:

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins (Mat. 1:21).

Then came the wonderful birth announcement, from the angel of the Lord to the shepherds watching their sheep:

. . . 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 (Lu. 2:10-11).

II. B U T what a dark and bottomless pit we look into next:

He came unto his own, AND HIS OWN RECEIVED HIM NOT.

We are reminded of the sad fact that "there was no room for them in the inn," as Joseph and Mary had sought a place to stay, that eventful night in Bethlehem. And so the Saviour was born in a manger.

The world has dealt rather kindly with the keeper of the inn that turned them away. Luke passes no judgment upon him, mentioning this part of the story rather incidentally.

We can understand how this could have happened. The inn keeper had no way of knowing who it was he was turning away. And it is even possible that out of a kind heart, he helped Joseph and Mary to comfortable if lowly accommodations in the nearby stable.

To his own people who rejected him, Jesus said plainly:

John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him (Matt. 21:32).

Efforts are being made now to clear the Jews as a people of the crime of rejecting and crucifying Christ. This is good. For we all are accountable to God individually for our sins and Christ bore the sins of all of us when he died, all of us, then, having a part in putting him to death. But prominent among those who brought him to the cross were religious leaders of the Jews, who could not stand the competition of the all-righteous One in the affairs of religion and of life itself.

We cannot get away from the fact that Christ's own people, according to his earthly connections through Mary, as a whole rejected him. They would not believe that he was the Promised One. Because his neighbors in Nazareth would not believe, they robbed themselves of his great Presence and Power, thrusting Him "out of the city" (Lu. 4:28-29).

III. B U T let us mount up now with wings of faith to the other peak:

BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD. . .

What the rejectors denied themselves in their own iniquitous disbelief, those who believe claim for themselves through Christ:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recov-

ering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord (Lu. 4:18-19).

It is a glorious fact that Christ in his sacrificial death and his triumphant resurrection has provided for the redemption of all who believe. As Peter puts it:

... Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10:34b-35).

The assurance of all who receive Christ is expressed by John:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:1-2).

Let us go again in our adoration to Bethlehem, but let us not stay there. For our Lord has lived and died and risen again and now calls all who trust him to follow him as his witnesses and ambassadors to all the world.—ELM

'You are accused'

ONE of our readers writes:

"Why was the 'Mental Health Unit Proposal' not printed before the presentment to the State Convention? Had this been done as you printed it in the issue of Dec. 5 pages 10 and 11 things would have been different. You are being accused of purposely doing this and are thus blamed for the contention over its approval. Please explain."

Since the editor has had two or three other notes in similar vein, he is taking this opportunity to state emphatically and categorically that he knows of no effort on anyone's part to "keep the facts from the people" and that he certainly had no part in any such "plot." Those who have read my editorials across the years know that I am always in favor of presenting *all* the available facts on *all* issues of concern to Baptists. This I try to do, along with taking a stand personally on most of the issues.

One thing must be kept in mind by those who are inclined to judge the editor and find him guilty of withholding facts on the hospital case. Ours is a weekly paper and the most of the deadlines for the material we carry are a week to ten days ahead of the date of issue. Another thing,

we just can't cover events till we know about them. (We carried the official Hospital Board statement, Dec. 5, in the very first issue after receiving it.)

The hospital proposal broke so close to the time for the meeting of the State Convention that the best we could do was to re-write what had been in the daily papers. That is what we did for our issue of Oct. 24. So, you readers had the story as soon as we had it and could get into print with it.

Some have made a point of the fact that our report (in the Oct. 24 issue) said nothing about government funds being involved. The editor did not design to keep this out, but, as has been stated, was getting his story from the daily press. This could be said, however. There was no way of knowing at that time there would be any objection raised at this point, since the Convention had voted unanimously a few years ago to lease a hospital facility from the city of North Little Rock that was to be built the same way. There seemed to be every indication of an established precedent.

The Executive Board has been criticized for withholding from the press a report on its action endorsing the hospital proposal, in its called meeting Oct. 28. As most readers know, the editor of this paper, as an employee of the Executive Board, has no vote on matters before the Board. Incidentally, due to conflicting engagements, he was not even present for this particular Board meeting.

Since this action came too late to be reported in our paper of Oct. 31, and since the Board would be making its own report to the Convention before our next issue, that of Nov. 7, could be in the hands of the people, there was nothing more we could report.

These are the facts concerning the editor's and the paper's part in the hospital controversy.—ELM

personally speaking

Christmas musings

ONE of my earliest recollections of Christmas is that there seemed to be a vital connection between the visit of Olde Santa, down on Russellville, RFD 5 (Bunker), and the regular rounds of Mailcarrier Lonnie Thompson in his jumpcart. We were always too realistic to put much stock in those stories about Santa coming by reindeer sleigh and squeezing down every dirty chimney.

We just hoped and prayed that the mile-long red lane leading to our place wouldn't get so deep and sticky in the winter rains that Lonnie and his faithful hoss couldn't get over it. For he was about our only contact with the outside world—including Santa and Sears, Roebuck & Co.

Spiegel, May, Stearne and Company, Chicago, also figured in some of our Christmases. That was about the first mail-order house, some of you old-timers will remember, that decided they could trust us and sell to us "on credit."

That was back before everybody started running to the store for everything. After all, you don't go running to the store every little bit when it's a six-mile (round-trip) hike everytime you go. Especially when you are broke and couldn't buy much if you went.

Another early memory was the smell of oranges and apples and of firecracker and "torpedo" (torpedo) powder. Since Christmas was about the only time we had oranges and those monstrously big nickel apples Shrigg Eggleston used to sell six for a quarter, I never smell this fruit to this day without getting something of the Christmas spirit.

We didn't have many places to hide things,

down on Bunker. But Mama and Papa were about as ingenious as guinea hens are at finding places for nests, when it came to hiding Christmas presents for us kids. But they taught us it was "not fair" for us to go searching for presents. And if we happened to come upon a cache sort of accidental like, we were supposed to be too honest to peep. But if one of us, in a weak moment, peeped just a little, he was to "keep his' mouth shut" and not tell anybody what he had seen.

As we have been saying from year to year, the greatest thing at Christmas is not anything you can go to the store and buy—or order from Sears, Roebuck. It is "the greatest thing in the world"—love. And the greatest love of all is the love of our Heavenly Father that prompted Him to send His only begotten Son into the world to love us and to provide for all who will accept it the most wonderful gift of all, eternal and abundant life.

The love of family and friends is wonderful to possess, but here is a love even more resplendent. May all of us have, above all, the love of God surging through us this Christmas.

Edwin L. McDonald

New Information Center Opens

ST. LOUIS. A committee of Southern Baptist ministers and laymen met here Saturday and elected James A. Thompson, an active Baptist layman, as chairman of the Steering Committee of a convention-wide Baptist Information and Service Center. The center will start operating Jan. 1, 1964.

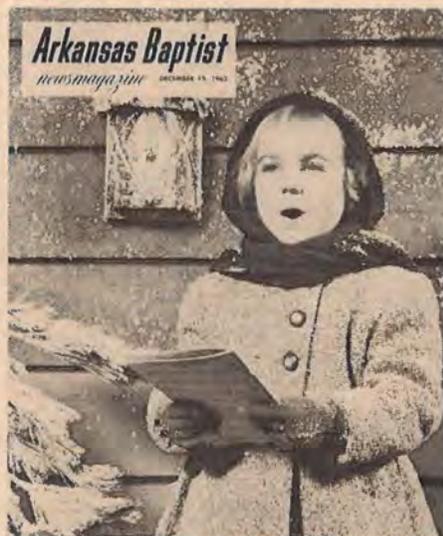
The purpose of this newly constituted organization, The Baptist Information and Service Center, is to provide a central place of information on Baptist ministers and others in church-related vocations and to aid Baptist churches and church agencies in locating and providing information in depth about prospective pastors, evangelists, or employees with particular experiences and qualifications.

Registration forms will be mailed to all ministers and other people in church-related vocations, commencing in St. Louis on Jan. 1, 1964. The services of the center, which is located at 4011 Greenmeadows Drive, St. Louis, Mo., 63123, will become immediately available to all Southern Bap-

tist churches and church agencies.

— The Steering Committee James A. Thompson, Chairman, in a telegram to *Arkansas Baptist Newsmagazine*, under date of Dec. 14.

The Cover



O COME, all ye faithful, joyful and triumphant, O come ye, O come ye to Bethlehem! Come and behold Him, born the King of angels!

O come, let us adore Him, O come, let us adore Him, O come, let us adore Him, Christ the Lord!

Piggott church burns

FIRE believed to have started from defective wiring destroyed the total plant of First Church, Piggott, at midnight Dec. 11.

Although some of the walls of the auditorium and two educational buildings were left standing after the fire, insurance company inspectors rated the plant a total loss, reported Pastor Kenneth Threet.

The church had only recently completed the renovation of the older of the two educational buildings and was making plans for a new \$100,000 auditorium, at the time the fire occurred.

The plant was valued at \$300,000, against which there was a \$12,000 indebtedness. A total of \$200,000 was carried in insurance, Mr. Threet said.

The Piggott Church has a membership of more than 700 and has averaged 333 in Sunday School attendance for the new church year beginning last Oct. 1.

Already in touch with the Architectural Department of the Sunday School Board, Nashville, the church plans to erect a complete, new plant on the site of the old buildings within the next year.

Temporarily the church will be hold its worship services in the Carolyn Theatre, Piggott, which is owned by John Staples, an active layman of the church. Sunday School classes will meet in other public buildings within the block the theatre building is located.

the people SPEAK

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

Do write your address

OF the millions of Christmas greetings sent through the mail this year, some hundreds will have no name nor address. This is the painful impression forced on me each year, and on my eminent neighbor Dr. W. R. Cullom, who receives in his nineties, he tells me, hundreds of greetings, and often grieves for lack of a name to identify the sender. He adds his appeal to mine: Do write name and address!

I go farther—for a life habit; never omit full name and address in correspondence. Who knows but the casual letter may be preserved and treasured? Lately I assembled in loose-leaf binders thousands of letters written or received by members of my family and others through half a century. Hundreds of times I've sighed, "If only I could know who wrote this letter, and in what year." So often the signature was only "Mary", or "John", or only the initials. Many letters, often from members of my family, gave me no idea in what year they were written. Sometimes not even a postmark helped to locate important events as to date,—maybe a loss even to history! Who can know but a future historian would need the help?

At one period letters from my journalist son Neil in California would always delight me by writing in his letters the place and date. Then for a year or two maybe my only clue would be the postmark—it perhaps blotted and illegible. I wished I could file them at least by years—but I couldn't. In contrast was my daughter Isabel; filing her letters was a delight: never a doubt about name, place nor date.

How much time and puzzling could have been spared me last Christmas in going through 300 or so greetings if only I hadn't had to puzzle to make out which "Mary" or which "John" had signed my greeting: I knew so many of both! And Where? I've even run through hundreds of letters in my file to identify a lovely writer of a lovely note.

This trifle I hold to be a matter of great importance.—S. L. Morgan Sr., Wake Forest, N. C.

'Using the church'

[Editor's Note: This copy of a letter to Ross Coggins, Associate Secretary of

Christian Life Commission, Southern Baptist Convention, Nashville, Tenn., was mailed by the writer, Mr. Campbell, to Arkansas Baptist Newsmagazine.]
DEAR Dr. Coggins:

I have read with a great deal of interest your article in the October 17th issue of the Arkansas Baptist: "They would use the church."

As our Association receives rather prominent mention in this article, I am availing myself of this opportunity to comment thereon.

The church, today, Dr. Coggins, exists neither in a vacuum nor on an ivory tower. The clergyman must be a student of contemporary life if his applied theology is to exercise productive influence.

Now, the backbone of a republic such as the United States is an informed public. And if you will accept my definition of such an informed public, it is one which is conversant with all points-of-view on controversial, economic and social questions—and certainly there are many points-of-view in these areas. Only with such knowledge can an intelligent citizenry arrive at its own conclusions. And certainly you would agree that the clergy form a significant part of the American public today.

I think you also will agree that the United States now has what is essentially a private economy. Industry provides the sinews for such an economy. Certainly, therefore, industry not only has the right but the duty to keep the public informed regarding its point-of-view on controversial, economic and social proposals affecting its very existence. The public has a right to receive this type of information, just as it has a right to receive the counter-proposals.

Now, as an association representing thousands of manufacturing and service industries throughout the United States, we feel that we have this right and this duty so to keep the public informed and we feel that we should be remiss if we fail to do so.

And certainly, the clergy has the right to be included in these communication lines.

In conclusion, I feel that your title and the tenor of your article does a disservice to your readers. To question the right of any group to present its point-of-view, carefully researched and documented, is a denial of the very principles upon which this nation's social structure is based. And to imply that the clergy are being "used" when they receive such information is hardly a compliment to their intelligence.—VIC-TOR E. CAMPBELL, Director Clergy-Industry Relations, National Association of Manufacturers, 2 East 48th St., New York 17, N.Y.

From Ross Coggins

Thank you for your letter of November 19 in response to my article which appeared in The Arkansas Baptist.

The National Association of Manufacturers was mentioned in my article about those forces in society which would use the churches. It received no more prominent mention, however, than did organized labor, government agencies, and other voices which clamor for the attention of the churches in behalf of their own causes. No question was raised about the right of anyone to share points-of-view on controversial, economic and social questions.

The emphasis of my article was rather upon the plight of the ministers.

They are deluged with propaganda to the extent that they could spend all of their time observing special days and emphases in response to the requests which are made upon them.

There is also the temptation for religious leadership to forget that God sits in judgment upon all human systems—including the American way of life. While the free dissemination of propaganda is certainly unquestioned, I am convinced that the churches must beware of falling into the trap of being used as mere tools of organized labor, management, government agencies, or any other forces.—Ross Coggins, Director of Communications, The Christian Life Commission of the Southern Baptist Convention, Nashville, Tenn.

Arkies in Tennessee

Enclosed find personal check: add my name to your mailing list. We are enjoying the blessings of the Lord with this fine church in Tennessee, and thank him every day for the privilege of service here, but being native Arkansans, with many, many friends and loved ones over there, and not least, two fine children in Ouachita Baptist College, we still want news from there which we think we will find in good old Arkansas Baptist.—Homer M. Robertson, Pastor, Gracey Ave. Baptist Church, Gracey at Greenwood, Clarks-ville, Tenn.

The Kennedy eulogies

I THINK that all intelligent Christian people mourn the tragic death of President Kennedy. Truly no Christian can condone the hideous act of an assassin.

However, it is my opinion that in our eulogies and praises concerning the late President many of our Southern Baptist leaders have erred greatly. In lavish praise and flattery many have overlooked painful reality. For Brooks Hays to say (as quoted by C. Z. Holland in the Arkansas Baptist) that Kennedy "was reared in a fine Christian home" is a gross mistake. Need I remind Mr. Hays that the Kennedy fortune was amassed in large part by the liquor monopoly of Joseph Kennedy? I doubt that the many families blighted by the curse of alcohol that came from the

Kennedy enterprises would assess them to be a "fine Christian home".

I trust President Kennedy had truly been saved. Many of his words and his deeds gave indication to that effect. However, any one who viewed his funeral over television must realize that if he was saved, it was in spite of the doctrine of his church and not because of it.

The world has witnessed a cruel deed in his death. Let us pray for President Johnson as he bears the tremendous load of the Presidency. But, please, no more "gushing" in our Baptist press over the fine Christian practices of the Kennedy family and the Roman Catholic Church.—Johnny Jackson, pastor, First Baptist Church, De Kalb, Tex.

Polemically speaking

POLEMICS—Polemics—POLEMICS. And where do they get you—hardly any place in our scheme of life except—O U T: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye."

It is now almost two thousand years since the Good Lord told us about 'that,' and we seem to be still doing it; surely human nature changes very little if any. It hardly behooves any of us to speak about the rest of us, because there is really some good—no matter how little it may be—in all of us; if the only thing you can 'see' about anyone that is good, their teeth for instance, it is well to tell them; "You have nice teeth," even tho they may be 'false'; they are still good and nice for the owner as he can at least 'grind' even tho he may not chew so very well.

There is so much excellent Biblical advice about being 'Meddlesome' and 'what it leads to that it does seem strange, to say the least, that some of the 'men of the cloth' do not follow the advice that they give to others, that is if they want to become a 'man among men', a preacher of preachers.

And, sad to say, we have noticed 'meddlesomeness' in both the legal and medical professions in which things have been done or said that would much better have been forgotten. If you want to become a lawyer's lawyer, a doctor's doctor or a high standing preacher in his own fine line of work, it is well to have nothing to do with 'meddlesomeness.' We are not denying the fact that some of the things 'are' that the brethren have written about, but prosaically and tritely speaking one just does not 'wash dirty linen in public; it is so simple as that:

DON'T DO IT.

Let's not be like the 'one' in this story. "When he insulted me I told him I never wanted to see his face again." "Well what did he say to that?" "Nothing; he just got up and turned out the light."

When it comes to 'LIGHT' it is much better to 'Let our Light so shine,' that we will be glad to be seen—and heard—any place, any where, ANY TIME.—F. A. Woodward, M. D., Healdsburg, Calif.

Beacon Lights of Baptist History

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

Opposition to missions: Daniel Parker

DR. B. H. CARROLL of Texas who spoke at the Southern Baptist Convention meeting in Hot Springs, Ark., 1900, referred to Daniel Parker's opposition to missions and compared him in his violence to a wild boar rooting up tender plants in a garden.



DR. SELPH

Parker claimed to have been the first opponent to the mission system. However, this can be contested. An anti-mission church was organized in Tennessee in 1806. Besides this, John Taylor wrote a pamphlet opposing missions in 1819; Parker wrote in 1920. But he could easily be classified as the first radical, vociferous opponent.

What led Mr. Parker to violently oppose missions? One historian claims that Parker applied for appointment as missionary in his early life, but was refused. He turned against missions and spent

New Orleans alumni

THE Arkansas Alumni of New Orleans Seminary enjoyed the best attended meeting we have had, on Nov. 6.

I would like to take this media to express my gratitude to Gaines Street Church, Little Rock, and to Brother Marvin Jones, Pastor, for providing space and a delicious breakfast which added so much to our meeting.

All Southern Baptists need to become acquainted with the Chair of Evangelism which is being set up as a memorial to Dr. Roland Q. Leavell by the Alumni of New Orleans Seminary. Dr. Leavell's life was always one of evangelism. Therefore, it was fitting that his last years be spent in teaching Evangelism in New Orleans.

The Alumni minimum goal is \$125,000 with which the memorial of a Chair of Evangelism will be established. The purpose is to honor Dr. Leavell by assuring the teaching of Evangelism in our Seminary.

Dr. Leavell's life has touched so many of our lives, possibly yours, and you may wish to share in this memorial.

the remainder of his life denouncing missions and missionary activities.

Too, he wanted to be a writer; but his ambitions were suppressed when the religious newspaper *Columbian Star* rejected his articles which he submitted for publication.

Parker was born in Culpepper County, Va., Apr. 6, 1781, and died in Elkhart, Tex., Dec. 3, 1844. The intervening years were turbulent ones.

He was reared in Georgia, in extreme poverty and without formal education. Converted in 1802, he joined Nails Creek Church, Franklin Ga. He moved to Dixon County, Tenn., the next year where the Trumbull church ordained him, May 20, 1806. For the next eleven years he served as pastor in Tennessee. He moved to Illinois in 1817.

He served in the Illinois State Senate, 1826-27. In 1833 he organized the Pilgrim Predestinarian Regular Baptist church and moved it to Texas to circumvent the law of Mexico which prohibited the organization of non-Catholic churches in Texas.

Parker was described as a small man, unprepossessing in appearance, uncouth in manner, slovenly in dress, with shrivelled features piercing eye, fanatical zeal, and tireless energy. Though he had little education he was a forceful speaker with a knack at stirring up the frontier people. He believed himself to be inspired, and held tremendous persuasive powers over others.

Send your contribution to any member of the Steering Committee which will be published soon by Dr. Don Harbuck of First Church, El Dorado who is Arkansas member of the General Steering Committee. Contributions may also be sent to Leavell Chair of Evangelism, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, Louisiana, 70126.—Robert C. Creed, President, 1963 Arkansas Alumni Assn., Rohwer

Vanity

Vanity is an illness,
High-fevered self esteem;
An egotistic, heated brain
From waking hour's mad dream.
W. B. O'Neal

The year there was no Christmas

And the king will Answer, I tell you this: 'anything you did for one of my brothers here, however humble, you did for me.' —Matthew 25:40 (NEB)

"THE Year There Was No Christmas" by B. J. Chute has been called the best-loved Christmas story since "A Christmas Carol" by Dickens.

Let me recall with you the chain-reaction events which make up the heart of the story.

* * *

"I'm going to the Kesterys," announced the peddler woman to whom Rom was reluctantly giving a lift in his cart.

He was urging his lean donkey on, trying hard to reach the great city in time to claim the promise of a scant job. Never had the snow been so deep nor the poverty so unyielding. The merciless winter had followed a dry summer when the fields had scorched under the cruelest sun Rom had ever known in his eighteen years.

"Not by me, you're not going to the Kesterys! I'll take you to the crossroads because it's on my journey, but you'll walk the rest of the distance in your own two shoes."

"There's a doll in my sack for the little Kestery girl," said the peddler woman, ignoring the irritation in Rom's voice. "She wasn't born natural, you know. Her arm's withered, poor mite, like a bird with one wing."

"Word came to me through the preacher that the Kesterys had all the money laid by. The doll will make the little girl happy and the money will mean wood on the fire for me tomorrow, Christmas Day, and a bit of food."

"There'll be no Christmas this year!" said Rom.

"God's truth," said the peddler woman. "Do you mind how it was other years: the lights in the windows and little trees inside with their glitters on them? People buying my trinkets wherever I went; the churches with their warm stoves, and the pine boughs, and the singing?"

They had reached the crossroads and Rom made the protesting peddler woman get out.

He drove on, arguing with his conscience, "Who ever eased my way?"

Just because a poor bag of donkey bones served him faithfully was no reason to risk his hope of a job in the great town ahead.

But suddenly he turned his donkey about and retraced a section of the road to help the peddler woman on to her destination.

Somehow her look of gratitude, when she climbed out of his cart at the Kesterys, stayed with him. As the cart rolled back down the icy road toward the possible job, it seemed as if the wind was a *little less cold after all*.

The peddler woman spoke sharp words when Mrs. Kestery, with yearning looks at the doll, told her the money saved in the little brown teapot had been spent—for medicine, doctor bills, and a bit of flour to bake two loaves of bread. When that was gone, she had no idea what they would eat.

With angry mutterings the peddler woman left and started walking back toward the great city. She would try to sell the doll to someone else, maybe for a little more money than the Kesterys

could have paid her anyway.

But as she walked along, her grumblings took on a different tone.

"He turned off his way for me . . . That was not so much to do . . . only a mile or so. . . But he risked his job to help me get here. . ."

She walked ten paces with determination. And another ten.

Then abruptly she about-faced, went into the Kestery's house without knocking, thrust the doll into Mrs. Kestery's hands and said:

"Here. Give it to your little girl in the morning. You can pay me when there's money again, and Christmas again, and the bad times are over—if that day ever comes!"

As abruptly as she had entered she was off again, down the road she had come by. Strange, *the snow was not quite so deep now*, it seemed!

The Kesterys were admiring the gift the peddler woman had left for their child. Already they pictured the joy that would light her face at sight of the pretty doll with blue china eyes.

It was at this point, long past dark, when Barren the Mean Man came begging.

"Get out," ordered Kestery.

"A rind—a scrap of bread," whined Barren. "All doors have been closed in my face. Tomorrow is Christmas. In the sweet name of Jesus—"

"Get out! If you die, no one will be poorer; if you live, no one will be richer."

Then Kestery's eyes were drawn again to the doll the peddler woman had left.

"Cut him a crust," he directed his wife.

Before she could cut a thin slice, Kestery took the knife himself, moved it to the center of the loaf and cut it into equal parts. He gave the beggar one full half. He hardly dared to look at his wife for shame of the fool's thing he had done. But he need not have been anxious. When he did look, her eyes were overflowing with *love and admiration for the kind thing he had done*.

Barren the Mean Man did not stop until he came to a log deep in

the heart of the woods. There he sat down to slowly, s-l-o-w-l-y eat his bread—to enjoy once more the sweet taste of grain.

Then the birds came. Birds coming out at night were a strange sight. He shouted them away—but they came back, watched him with their bright eyes and pecked at the empty snow.

Barren tried to brush aside the memory of Kestery handing him half of his loaf of bread. But he couldn't.

Half sobbing, he tore off a great hunk of his bread, crumbled it, and scattered the crumbs over the snow. The birds devoured the crumbs in a flash. Their hollow chirping changed to singing—sounded like Christmas carols.

Barren, holding what was left of his half-loaf, felt something stir within him, *as if a hand had been laid on his heart.*

No one ever knew afterward just when the bad times had passed. But pass they did that winter, as if they had never been. No one ever rightly knew why. Could it have been an echo of the King's words: "For I was an hungred, and ye gave me meat"?

(Adapted story from *The Good Housekeeping Treasury*)

May Christmas at your house, 1963, be meaningful for you and yours!

In sincerity,

Rosalind Street

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

The preacher poet

Christmas Meditation

When Christmas calls, "What shall I give?"

It bids me stop and ponder.

What they may do and I can do
Beclouds my mind with wonder.

The song of the angels on Bethlehem's hill,

The thrill of the shepherds there, too;

The peace in the manger that blessed night—

These things I am wishing you.

—W. B. O'Neal

Baptist beliefs

CHURCH DISCIPLINE

BY HERSCHEL H. HOBBS

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

THIS is almost a *lost doctrine* among Baptists. If our fathers may at times have been too eager in this regard, their children have become too lax in it. For the New Testament clearly teaches that each church, a democratic body, should discipline its members.



DR. HOBBS

Primarily church discipline is to be positive rather than negative. It is to be preventive and curative rather than destructive. In the New Testament church discipline was related to purity of doctrine, unity of fellowship, and holiness of its members.

The church is to preserve sound doctrine by searching out leadership who so qualify (Acts 6:3; I Tim. 3:9; 1:18-20; II Tim. 2:15-18). In no sense is it to countenance false doctrine (Gal. 1:6-10). But it is to edify its own members as it speaks the truth in love (Eph. 4:11-16).

With regard to fellowship the church should encourage a spirit of Christian love among its members (I Cor. 13; I Jn. 2:8-11; 3:14-24; 4:7, 20-21). It is to warn the unruly, support the weak, act in patience, and to see that no member renders evil for evil (I Thess. 5:14-15; cf. Heb. 12:12-16). But it is not to countenance any member who *keeps on walking* disorderly (II Thess. 3:6).

The church is to rebuke publicly those who *keep on sinning* (I Tim. 5:20), not for the embarrassment of the sinner but to strengthen other Christians.

The two distinct examples of church discipline in the New Testament relate to unity of fellowship and holiness of life. And in each the procedure to be followed is given.

In Matthew 18:15ff. Jesus tells how to deal with one who is out of fellowship. The wronged brother is to go to him (v. 15). Failing, he is to take others with him (v. 16). If this does not succeed, he is to tell it to the church (v. 17a). If the offending brother does not then mend the breach in fellowship, he is to be dismissed from the fellowship (v. 17b). Verse 18 states the church's authority so to act. And verses 19-20 promise the Lord's approval of the action. Note that verse 20 is not primarily a promise to answer prayer, but the promise of the Lord's presence in the church as it exercises discipline.

In I Corinthians 5:1-7 Paul counsels the church in dealing with an unholy member. A man was living in sin with "his father's wife" (his stepmother?). Paul tells them to withdraw fellowship from him "to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (v. 5). This implies that dismissal will bring him to his senses, and thus produce repentance. Note that the discipline is to be remedial not vindictive. It is also for the protection of the church body (vv. 6-7).

Note the procedure (v. 4). "Gather together" suggests a stated meeting of the church, called together by an authorized person. They are to meet "in the name [authority] of our Lord Jesus Christ . . . with the power of our Lord Jesus Christ." But note that when the sinning brother has repented they are to forgive him and receive him back into the fellowship (II Cor. 2:5-7).

Such discipline to some may seem harsh. But it is taught in the New Testament. It is for the good of the individual and the church and its witness.

Royal to Judsonia



MR. ROYAL

REV. J. W. Royal recently resigned the pastorate of Calvary Church, Benton, to accept a call to the pastorate of First Church, Judsonia.

Mr. Royal had been with the Benton church more than nine years, having gone there in October, 1954. During that pastorate he served as chairman of the Mission Committee of Central Association for eight years; for six years as a member of the Arkansas Baptist Hospital, Board; and was recently elected a member of the board of Baptist Hospital, Memphis.

He was also active in civic affairs, helping to organize and serving as first president of Saline County Health and Safety Council.

During the Benton pastorate, he managed the Hankins Mission Fund, which supports the work of Rev. and Mrs. Clyde Hankins, who have been missionaries in Brazil for more than 23 years.

Pastor Royal led the Benton church to purchase a 15-room brick building on a site adjacent to the original church property, making it possible for the church to have a graded Sunday School.

Mrs. Royal remains temporarily in Benton. She has taught Home Economics at Benton Junior High School for the past ten years. If earlier replacement cannot be obtained by the school, she plans to complete the semester before moving to Judsonia.

Calvary Church gave a reception for the Royals recently, at which time a gift of silver was presented to them in appreciation for their years of service.

No paper next week!

IN ACCORDANCE with custom, the Arkansas Baptist News-magazine will not publish next week.

We are therefore including in this issue the Sunday School lessons for both Dec. 22 and Dec. 29.

Our next edition will be dated Jan. 2.

From all of us to all of you—
a very Merry Christmas!

Ouachita composer

ARKADELPHIA — Brass arrangements by William Horton, assistant professor of music at Ouachita College, for his previously published choral anthem, have been released by a major music publishing firm.

Mr. Horton's anthem, "Song of the Lamb," based on the seventh chapter of Revelation, was published last February by Schmitt, Hall & McCreary Co., Minneapolis, Minn., who also released the arrangements.

The work was premiered last spring at St. Louis by the Missouri State Choral Festival, which also commissioned the brass arrangements. They were completed this summer for three trumpets, two trombones, French horns and tuba.

Schmitt, Hall & McCreary have also published several other anthems by Mr. Horton.

Before joining the Ouachita faculty last September, Mr. Horton was music director at WHAS-TV in Louisville, Ky. He is a former instructor at South Georgia College. He received his bachelor-of-music degree from Furman University, and his master-of-sacred music degree from Southern Seminary, Louisville.

Will making film

A 28-minute color movie on the importance of making a will is to be released on Jan. 1, 1964. January is designated "Make Your Will Month." The Stewardship Commission has worked with Family Films of Hollywood, California to produce this film.

Merrill D. Moore, executive director of the Stewardship Commission, announced the film will be circulated by the state foundation offices.

Belknap to Elaine



MR. BELKNAP

REV. Charlie Belknap, pastor of the Greenlee Memorial Church, Pine Bluff, for the past two years, has accepted a call to Elaine Church.

Mr. Belknap is a native of Blytheville, where he finished high school in 1951. He earned his B. A. degree from Ouachita College in 1955 and received his B. D. degree from Southern Seminary, Louisville, in 1959.

Following his graduation from seminary, Belknap served as minister of education and assistant to the pastor, Rev. B. D. Bledsoe, at First Church, Stuttgart, before going to the Greenlee Memorial Church.

Mr. Belknap is married to the former Patsy Ruth Bartholomew of Blytheville. She attended Blue Mt. College and graduated from Ouachita in 1955. The Belknaps have three children, Steve, Susan, and David.

During Mr. Belknap's ministry at Greenlee Memorial, they completed a new educational unit which included a kitchen and fellowship hall and installed central heating and air conditioning.

The budget was increased by 30 per cent and they have placed their mission giving on a percentage basis.

Sunday School enrollment has increased from 181 to 240 and during this period 73 persons have united with the church.

Mr. Belknap served as Sunday School superintendent of the Harmony Association and as a member of its Missions Committee.—Amos Greer

New missionaries

PASTOR and Mrs. James M. Wilson, of Beech Street Church, Gurdon, were appointed missionaries to South Brazil by the Southern Baptist Foreign Mission Board in its December meeting in Richmond, Va.

Mr. Wilson, native of Pine Bluff, traces his interest in overseas service to his student days at Southwestern Seminary, Fort Worth, Tex. "While in

New Arkansas Baptist Subscribers

Church	Pastor	Association
Pleasant Grove, Conway	R. F. Weeks	Faulkner Co.

New budget after free trial:

seminary I had a growing awareness of the tremendous world need for Christ," he says. "I believe that Christ is the only answer to the soul needs of man. God has spoken to me through this conviction and has convinced me that I should invest my life as a foreign missionary."

Pastor of the Gurdon church since November, 1960. Mr. Wilson formerly pastored Douglassville Church, Little Rock, Northside Mission, Star City, and New Home Church, Nashville. He is a graduate of Ouachita College, Arkadelphia (bachelor of arts degree), and Southwestern Seminary (bachelor of divinity degree).

Mrs. Wilson, the former Betty Miller, of Hannah, N.D., graduated from Mounds Midway School of Nursing, St. Paul, Minn., and attended Hamline University, St. Paul, and Ouachita College. Her nursing experience includes positions with Veterans Administration Hospital and Arkansas Baptist Hospital, Little Rock, and hospitals in St. Paul and Fort Worth; as college nurse at Ouachita; and as office nurse for a private practitioner in Arkadelphia.

Mr. and Mrs. Wilson have three children, Debra, nine; Vicki, seven; and John, five.

They were among 20 missionaries appointed by the Foreign Mission Board in its December meeting, bringing its total overseas staff to 1,810 (including 27 missionary associates).

Easterling ordained

REX EASTERLING was ordained to the ministry by First Church, Rogers, Nov. 24.

Participating in the ordination service were Bob Balch, Rev. Bob Feese, Rev. Deane Newberry, Rev. Joe Layman, Rev. Billy Green, Rev. Arthur Hart, Homer Wilmoth and Rev. W. E. Bland.

Mr. Easterling is serving as pastor of Sugar Creek Mission.

PULASKI Heights Church, 2200 Kavanaugh, Little Rock, is reported to be having remarkable success with an early evening worship service, each Sunday from 5:15 p.m. to 6 p.m. Dr. W. Harold Hicks is pastor.

A feature of the service is music by the Youth Choir, directed by C. Edward Spann, minister of music.

Ouachita beauties

ARKADELPHIA — LaFran Justice, Pine Bluff; Theresia Spraggins, Warren; and Cheryl Bechtelheimer, Camden, have been chosen as finalists in the Ouachitonian Beauty pageant at Ouachita College.

The beauties were chosen by a panel of three judges. The top beauty and two runners-up will not be revealed until the annual, The Ouachitonian, is released in the spring. Earlece Humphries, Little Rock, is the editor.



THE Sunday School of Pike Avenue Church, North Little Rock, recently presented awards to twelve members in recognition of perfect attendance.

Front Row (Left to Right): C. L. Dorris, 1 year; Mrs. C. L. Dorris, 1 year; Jim Fowler (92 years old), 2 years;

Second Row: Mrs. Bernice Fecher, 1 year; John Baklekos, Jr., 3 years; Larry Wooldridge, 6 years; Marie Twidwell, 6 years;

Third Row: Pat Wooldridge, 4 years; Paula Adams, 6 years; Paula Love, 1 year; Robert Bakalekos, 1 year; Karen Davenport, 1 year.



MT. ZION Church, Mt. Zion Association, recently dedicated a three-bedroom parsonage. The new building, which cost \$7,900, was dedicated debt free. George Jones, a member of the church, was the building contractor. There was some donated labor. The building committee consisted of Alfred Wilcoxin, L. V. Ryan, Mrs. Naomi Blackwood and Mrs. Shirley Carr. Ovel Newsom and Marvin Ryan served on the well committee.



SERVICE RECOGNIZED—First Church, Strong, recognized general and department officers and teachers recently, presenting them with corsages and boutonnières. John C. Norris, Sunday School superintendent for more than 20 years, and Mrs. W. H. Hudson, Bible teacher for more than 40 years, are shown receiving their awards from Rev. S. M. Williamson, pastor, and Mrs. Williamson.



RECOGNITIONS—Honored by First Church, Kingsland, recently for perfect Sunday School attendance were Rodney Ratledge, who had completed more than six years, and Mrs. J. C. Granderson, who had completed one year, receiving their awards from Rev. Mel McClellan, Pastor.



ARKANSAS OFFICERS at Southern Seminary—New officers of the Arkansas Club at Southern Seminary, Louisville, Ky., are (left to right): Ed F. McDonald, III, North Little Rock, vice-president; William H. Halbert, Little Rock, president; James E. McDaniel, St. Louis, athletic director; and Robert E. Pless, North Little Rock, Treasurer. Twenty-eight students from Arkansas are enrolled at the Seminary this year.

Ridgeview dedication

I PARTICIPATED Sunday in the dedication services at Ridgeview Baptist Church which was begun by our church in February of 1961. They have enlarged the sanctuary, added a large amount of educational space, organized a fine music program, and have been high in baptisms during the past two years under the capable leadership of Brother Jamie Coleman. They had 164 in Sunday School and an offering of \$332.

I thought of the week that brother L. B. Golden spent in the area and of his recommendation to our church that a work be started there. I don't know what kind of communication system God has for the departed saints but my imagination works like this: God said to L. B. Golden "Ridgeview is having their dedication service today

and I'm going to pull back the curtain and permit you to enjoy the service with them."

It was indeed a fine hour. I am grateful for the fine work of our state missions department and for the vision of Arkansas Baptists in earmarking "new work" funds.—Andrew Hall, Pastor, First Church, Fayetteville

Ouachita on TV

THE 125-voice Ouachita College choir appeared on television Tuesday and are scheduled for two other appearances.

The singers will be shown on the Channel 11 noontime program, "Eye on Arkansas," Dec. 20 and on Christmas Day.

The 8-minute programs, directed by Dr. James Luck, were recorded in advance.

Accepts mission post

REV. CARL FAWCETT has resigned as pastor of Wheatley Church to accept the position of superintendent of missions for Arkansas Valley Association and is now making his home in West Helena.

Mr. Fawcett, a native of Lonoke County, is a graduate of Cabot High School, Ouachita College and New Orleans Seminary.

He has served as pastor of churches in West Helena, Sumrall, Miss., and Knoxville.

Mrs. Fawcett is the former Miss Barbara Ann Agee of Little Rock. They have three children, Stephens Eugene, 10, Michele LeAnn, 4, and Mark Anthony, 2.

Jonesboro enlargement

FIRST Church, Jonesboro, is now using its enlarged and renovated auditorium. Renovation continues on the lower floor of the building. This phase of their building program is costing something over \$200,000. A three-story educational building is to be added later. Dr. C. Z. Holland is pastor.

Walnut Street Church, Jonesboro, is making progress on their new three-story educational building. Their building program calls for an expenditure of approximately \$175,000 which includes renovation of the present educational building. Rev. David Cranford is pastor.—Carl Bunch

Revival news

REV. Billy Walker was with First Church, Carmi, Ill., in revival services Nov. 17-24. There were 30 professions of faith, six additions by letter. Glenn Toler, formerly at Ironton in Little Rock, is the pastor.

FIRST CHURCH, Sheridan, Nov. 17-24; Rev. Thomas A. Hinson, pastor, First Church, West Memphis, evangelist; R. E. Stair, new minister of music of Sheridan church, singer; 6 additions by baptism.

GRACEY AVENUE Church, Clarksville, Tenn., Oct. 13-20; Billy Walker, Walnut Ridge, evangelist; Homer Robertson, pastor; 19 professions of faith; 12 by baptism; 2 by letter.

Karam schedule

JIMMY Karam speaking schedule for January includes:

Dec. 29, First Church, Greenville, Miss.; Jan. 5, Rosenheights Church, Ft. Worth, Tex.; Jan. 12, First Southern Baptist Church and Lakeview Church, Colorado Springs, Colo.; Jan. 20-22, New Mexico State Evangelistic Conference, Albuquerque, N.M.; Jan. 26, Viewmont Church and Immanuel Church, Hickory, N.C.; Jan. 19-31, Billy Graham Layman's Institute, Houston, Tex.

BY the BAPTIST PRESS

Faith and Message action, top 1963 news

RENEWED expressions of Baptist beliefs and doctrines, including an official statement adopted by the Southern Baptist Convention, were rated the top news story of 1963 among Southern Baptists.

In a Baptist Press poll of editors of state Baptist newspapers from the Atlantic Coast to Alaska and Hawaii, this story won six first-place votes, 15 second-place votes and 251 total points.

Southern Baptists and the racial issue in America received 10 votes for first place in the poll; to which 32 editors responded. But it secured only one second-place mention and thus, with 215 points, was the second most important SBC story of the year.

The five-week crusade, known as the Japan Baptist New Life Movement, attracted six first-place votes and two for second place. It tallied 198 points and was the third-rated news story of 1963 in the denomination.

Baptist reaction to the United States Supreme Court ruling on required Bible reading and prayer in the public schools was considered of fourth importance. It had three first-place votes, six marks for second place, and a score of 181½ points.

First-place mark was equal to 10 points in the scoring system; second-place for nine points, and so on, until 10th rating by an editor scored only one point for the story indicated. Editors balloted on nearly 25 stories in making their choices.

'Not so newsy'

Two editors volunteered the remarks, on their ballots, that 1963 was not one of the newsiest years in the denomination. The scattering of first-place votes among eight stories (one of which failed to get enough points to make the top 10) seems to confirm the indecision of the editors. Past years' ballots have often made one story dominant, with considerably less distribution of first-place marks.

Other stories in the top 10, their position, points and first-place votes follow:

5. Continued discussion of academic freedom within the denomination—139½ points, three first-place markings.

6. Response by Baptists to the assassination of President John F. Kennedy—121 points, two first places.

7. The SBC Foreign Mission Board reaching a long-awaited goal of 1800 missionaries under appointment—120 points, no first places and only one second-place mark, but enough other scores to make high rank.

8. The coverage of the 1963 session of Vatican Council II by Baptist Press News reporter—92 points and one first place.

9. Southern Baptists passing the 10 million mark in total membership of churches to become the largest evangelical denomination in the United

States—75 points, but no first or second-place choices.

10. Baptist concern over church-state issues in the higher education bill, still stymied in Congress as 1963 drew to a close—69 points and no first or second-place nominations.

The action of the Baptist State Convention of North Carolina on a plan to reshape the selection of trustees for Wake Forest College there won a first place vote from one editor, but no second-place mark and little other scoring. Its 56 points were not enough to reach top 10.

Incidentally, it was an editor outside North Carolina who gave the unsuccessful Wake Forest effort to secure out-of-state and non-Baptist trustees a first-place marking.

Kansas City meeting

THE SBC, in a noisy and prolonged 1963 session at Kansas City, Mo., approved by an overwhelming vote its first Statement on Faith and Message since the 1925 Convention adopted such a statement.

The statement passed with such a heavy favoring vote it startled some Convention observers. It contained 17 sections on the Scriptures, God, man, salvation, grace, baptism and the Lord's Supper, the Lord's Day, the kingdom, last things, evangelism and missions, stewardship, cooperation, the church and the social order, peace and war, religious liberty, education, and the church.

The section on the church drew opposition but remained unchanged from the wording recommended by the committee which drafted the statement.

Three months later, a Baptist Jubilee Committee in the SBC released a five-point statement on Baptist ideals. They were offered as "guidelines" rather than for official adoption. They covered (1) authority, (2) the individual, (3) the Christian life, (4) the church and (5) "our continuing task."

The committee said its purpose was "to exalt our ideals; to sound both clearly and concisely our basic convictions regarding them; to correct unwise and hurtful trends among us; to unify and inspire our people. . ."

Baptists and race

ON race, Baptist churches in several states were sites of "kneel-ins." Some churches welcomed Negro worshippers; others turned them away; in Virginia and Louisiana those who tried to visit two Southern Baptist churches were arrested.

A Baptist Press survey found practice of churches on welcoming Negroes to range from none in Mississippi and Louisiana to widespread acceptance in California, Alaska and elsewhere.

(Continued on page 22)

2 Baptist historians challenge 'Pope Peter'

TWO Southern Baptist historians have said any reference to the Apostle Peter as the first pope is "reading back into the past something that happened later."

Baptist Press sought their comments after two major national news agencies and a national television network said without qualification that Peter was the first pope. This came in news accounts on the authority of the newspaper or news agency.

The Dallas Times Herald, in a report carrying a United Press International credit line, said, "The visit to the Middle East, the birthplace of Christianity," will be the first by a pope since the time of St. Peter—1,900 years ago."

And later in the same story, it stated without qualification, "Not since St. Peter, one of Christ's 12 apostles and the first pope, who left Palestine and established a papacy in Rome, has a pope returned to the Holy Land."

The United Press International account in the Raleigh (N. C.) Times, again on the news agency's own authority, stated, "Peter, Christ's apostle, and the first pope, died a martyr's death in the Eternal City in 64 A.D." It was datelined, Vatican City.

Baptist Press could find no United Press International story which qualified the statement, or carried it as a quotation from another source than on its own authority. It is possible, of course, that this was done since a major wire service story is usually rewritten or revised several times.

A bureau chief for United Press International said Baptist Press should consider the copy reported here in the context of Roman Catholic beliefs, not implying that Peter as the first pope is an unquestioned historical fact.

The account in the Louisville (Ky.) Times, credited to Associated Press, gave qualification rather than putting it on the agency's own authority: "Pope Paul said that it would be the first time that a pope has been in the Holy Land since Peter left for Rome after the death of Christ."

Milton Bracker's byline appeared from Rome on the New York Times News Service story, as it was carried in a sister paper, the Chattanooga (Tenn.) Times.

The New York Times News Service gave qualification. It said, "Roman Catholics believe St. Peter, who travelled from the Holy Land to Rome and was martyred about 64 A.D., founded the papal line as the first bishop from Rome."

The Huntley-Brinkley evening newscast and the morning Today show on the National Broadcasting Co. (NBC-TV) gave their own authority to the

statement Peter was the first pope.

The Baptist historians contacted by Baptist Press were C. Penrose St. Amant of Louisville and Davis C. Coolley of Nashville.

St. Amant, dean of theology and professor of church history at Southern Baptist Theological Seminary, said:

"The chances are Peter actually did go to Rome although the evidence for this is not solid. There is really no evidence to my knowledge that he was anything remotely resembling what we later call a pope.

"For example, Peter is not referred to in the letters which Paul wrote from Rome. Actually papacy in the Roman Catholic Church is a result of a rather long process of historical development. The emergence of the pope coincides with the emergence of the Roman Catholic Church and the Roman Catholic Church does not really emerge historically until the Bishop of Rome became the chief bishop in the church," St. Amant continued.

"And, therefore, to speak of a pope in the sense in which the term is now used and to use this to describe Peter is what the historian calls 'secondary elaboration.' You are reading back into the past something that happened later."

Woolley, executive secretary of the Southern Baptist Convention Historical Commission, agreed with St. Amant and added, "There was no use of the world 'pope' whatsoever in the early church in Jerusalem and Peter was not even considered the head of the church at Jerusalem.

"This was an entirely different concept of the first century Christians. This is the thing that has grown up across the years, and nobody has seemed to challenge it much, and just let it ride until it has come to this day in which they claim Peter to have been the first pope."

Christmas radio service

FORT WORTH (BP) — National Broadcasting Co. (NBC) will broadcast by radio on Christmas Day a worship service in a Baptist church here.

The hour-long service will come from the University Baptist Church where James G. Harris is pastor. It will begin at 10:05 a.m., Central Standard Time.

Harris will deliver a sermon, "Hail the Incarnate Deity," taken from a Charles Wesley hymn title.

Announcement of the network radio broadcast was made by Paul M. Stevens, Fort Worth, director of the Southern Baptist Convention's Radio and Television Commission, co-sponsor of the production.

Home Board committee

ATLANTA (BP)—C. G. Cole, Atlanta, president of the Home Mission Board of the Southern Baptist Convention, named 12 members of the agency as a committee to nominate an executive secretary.

The action came following the announcement by executive secretary Courts Redford of his retirement effective Dec. 31, 1964.

The committee was instructed to report at the August meeting of the board, both to name a successor to Redford and to suggest ways of honoring him for his more than 20 years of leadership.

Named to the committee were Bert I. Cherry, Carbondale, Ill., chairman; David C. Hall, Phoenix, Ariz.; Joe Weldon Bailey, Waco, Tex.; W. Harold Hicks, Little Rock; Volus Norsworthy, Oklahoma City.

Lloyd N. White, Coral Gables, Fla.; Mrs. Roy W. Babb, Nashville; William A. Mitchiner, Oxford, N. C.; G. W. Bullard, Baltimore; James H. Robb, Pittsburgh (representing Baptists in Ohio and two adjacent states).

John W. Hughston Jr., Atlanta, Mrs. John J. Hurt Jr., also of Atlanta, and Cole (ex-officio).

Chairman Cherry announced the committee will hold its first meeting Jan. 16 in Atlanta.

West coast crusade

DALLAS (BP)—At least 500 laymen have already volunteered to help needy Baptist churches in California, Oregon and Washington in a simultaneous witnessing campaign, July 22-26.

Jack Stanton, Dallas, director of the West Coast Laymen's Crusade, said plans are for 2,000 men from areas of strong Baptist work to go by car, bus, train and plane to assigned churches for five days of intense Christian effort.

The men will witness, do soul-winning enlistment, give their testimonies in the churches and before civic groups, and do any other jobs their hosts may have in mind.

The event is sponsored by the Home Mission Board and Brotherhood Commission of the Southern Baptist Convention in cooperation with the state Baptist conventions in the three West Coast states.

"It's surprising the interest Southern Baptist churches throughout the United States are taking in this venture," Stanton said.

For instance, Westview Baptist Church in Belleville, Ill., is planning to send eight laymen on the crusade. The church has voted \$500 to help defray their expenses, Stanton said.

The church decided on this mission activity, Stanton said, after its pastor, Dr. Eugene W. Daily, returned from an evangelism crusade to Jamaica anxious to kindle among his members an enthusiasm for carrying the gospel to needy areas.

20 new missionaries all-time high

BY IONE GRAY

THE Southern Baptist Foreign Mission Board appointed 20 missionaries in its December meeting, bringing its 1963 appointments to an all-time high of 180. The previous record in appointments for a calendar year was 144, set in 1959. The employment of 15 missionary associates during 1963 gives the Board a total of 195 additions to the overseas staff for the year. That staff now numbers 1,810 (including 27 missionary associates).

New advance planned

"WE are gratified to be able to come to the close of this year with a mission staff in excess of 1,800, an objective toward which we have been working since 1948," Dr. Baker J. Cauthen, executive secretary, said in his report to the Board. Summarizing other accomplishments during 1963—World Missions Year for Southern Baptists—he said the year will be remembered for intensive evangelistic projects overseas.

"We turn our faces toward 1964, the 150th anniversary of organized Baptist work in North America, and the years beyond with much anticipation," Dr. Cauthen continued, calling attention to the work of a Board committee which is in the process of drawing up a new program of advance in foreign missions.

Among special projects already being planned overseas, Dr. Cauthen mentioned a Brazil-wide evangelistic effort for 1965 and a large-scale emphasis upon church development in Hong Kong for 1966.

To nine countries

THE 20 missionaries (10 couples) appointed in December are natives of 15 states and one foreign country, and they will serve in nine countries. They are Robert N. Bellinger, native of Louisiana, and Patty Hooppaw Bellinger, of Illinois, appointed for Liberia; Robert R. Compher, of Maryland, and Priscilla Weeks Compher, of Alabama, for Vietnam; Clyde J. Dotson (reappointed), of Alabama, and Anneli Valtonen Dotson, of Finland, for Southern Rhodesia.

Terry A. Hicks, of Texas, and Wanda Gatlin Hicks, of Alabama, for Nigeria; R. Brown Hughes and Bobbie Stephens Hughes, both of Tennessee, for North Brazil; Harry E. Poovey, of North Carolina, and Vivion Dyer Poovey, of Georgia, for Taiwan (Formosa).

Donald H. Redmon, of Florida, and Jo Eubanks Redmon, of Mississippi, for Uruguay; Jasper Saukeah, Jr., and Dorothy Reed Saukeah, both of Oklahoma, for Argentina; Hugh G. Smith, of Kentucky, and Kathryn Greenfield Smith, of Missouri, for Malaysia; and James M. Wilson, of Arkansas, and Betty Miller Wilson, of North Dakota, for Equatorial Brazil.

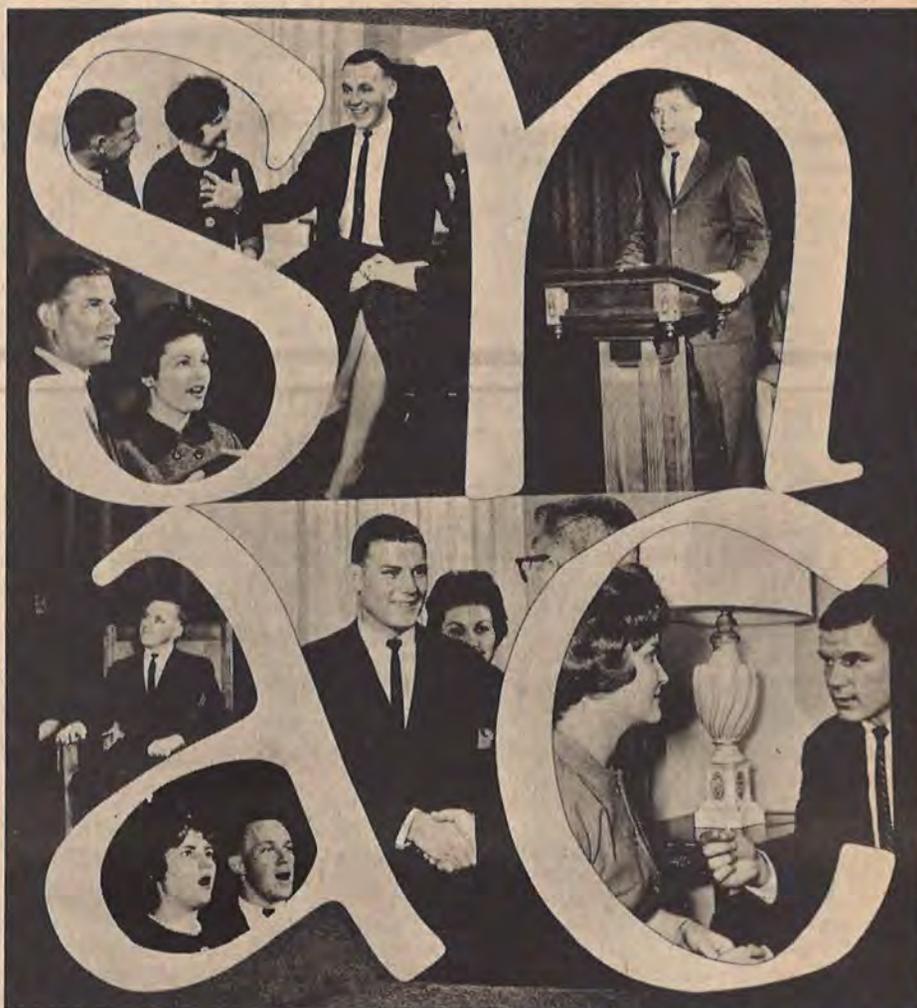
Mr. Dotson was a missionary to Southern Rhodesia for nearly 33 years, the last 12 of them under the Southern Baptist Foreign Mission Board, before resigning last December.

Missionaries needed

DR. Frank K. Means, secretary for Latin America, emphasized that, although the long-range goal of having an overseas mission staff of 1,800 has been reached, Southern Baptists must continue to be concerned about increasing the number of missionaries. "While we have attained one goal," he said, "we have the inescapable obligation, if we are to serve our day and generation in a manner acceptable to Christ, to press on toward the achievement of still other goals even more worthy of a denomination like our own."

One percent Christian

DR. Winston Crawley, secretary for the Orient, reported on Baptist work in the Ryukyu Islands—and Okinawa in particular—which is a co-operative effort of Okinawan Baptists and of missionaries from the Southern Baptist Convention, the American Baptist Convention, and the Japan Baptist Convention. There are at least eight Baptist churches and 15 missions in the Ryukyus, he said, and all are related co-operatively in the Okinawa Baptist Association. "Since only 1 per cent of the people of Okinawa are Christian, there is a great task remaining for us as Southern Baptists and for the others with whom we share responsibility for the spread of the gospel in that strategically located area," Dr. Crawley concluded.



STUDENTs will participate in SNAC on the last Sunday NIGHT of the year AT the time of great rejoicing— CHRISTMAS, when students return to their home churches and celebrate the Saviour's birth. Student Night at Christmas creative ideas and materials are furnished by the Student Department of the Baptist Sunday School Board, Nashville, Tenn. —BSSB Photo.

Sunday School

Three days and 30 percent

OUTSTANDING RESULTS IN baptisms are produced by the Sunday School Witnessing Campaigns.



MR. HATFIELD

One pastor writes: "...One year after beginning the use of this program what are the observable results? ... We believe our use of it has played a vital part in our having baptized during the first 10 months of this church year 'more people than we have ever baptized previously in a full church year. Last year we baptized 67. Our average for the past 5 years was 82. Our largest number for any year was 96 in 1953. Even though our Sunday School attendance thus far this year has been below that of some previous year; we have baptized 97 during the 10 months since October 1, 1962.

"Our use of the Sunday School Witnessing Campaign has convinced us that it is a highly effective method of reaching and winning people for the Saviour. We recommend it most heartily to those who have not used it."

Other pastors have testified.

"We baptized more people above 50 than ever before after the campaign." "I believe the campaign caused us to see more clearly our responsibility as well as our prospects."

"This program laid a good groundwork for our revival."

"One junior boy was led to Christ by his father after having personal testimonies in the second night of the campaign."

The Sunday School Witnessing Campaign is a program in which pastor and workers discover their best and most immediate evangelistic prospects through a complete study of the Sunday School enrollment and the family members of those belonging to the Sunday School.

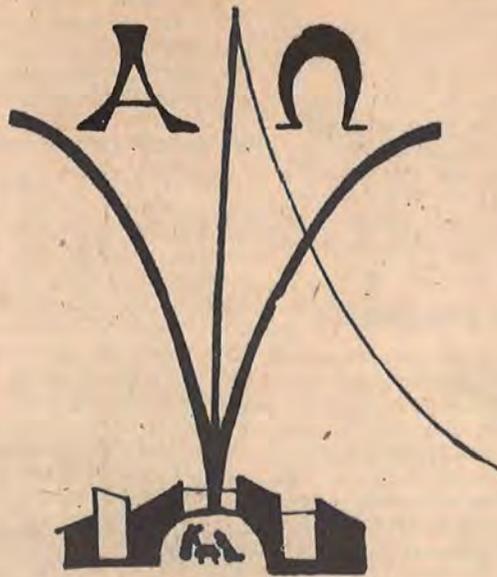
In hundreds of campaigns a number of prospects equal to 30 per cent of the Sunday School enrollment has been discovered in the three day period of the campaign.

The campaign is an associational project in which pastors meet three mornings with a trained director. The pastors then meet three evenings with their local workers in study and analysis meetings.

Has your association scheduled the Sunday School Witnessing Campaign before the spring revivals? It is not too late.

Write Jesse Reed or Lawson Hatfield. —Lawson Hatfield, State Sunday School Secretary

GREETINGS AT CHRISTMAS



YOUR STUDENT WORKERS

linda allen, dick bumpass, winston hardman, neil jackson, ruth johnson, jamie jones, paul larsen, j. t. midkiff, nancy philley, aubrey seibert, james smalley, and juanita straubie
carita taylor tom logue

Church Music

Nation-wide conference

NOTE: The following article appeared in the Hattiesburg American, Tuesday, September 17, 1963: Susan Lynn Walters will be presented in the program on a piano recital on the program of the Nation-wide Conference of Southern Baptist Musicians. She will appear on Thursday morning, February 13, 1964.



MR. MULKEY

Susan Lynn Walters, 10 - year - old daughter of Mr. and Mrs. Joe Justin Walters, 1710 Second Terrace, who has achieved national recognition as a young pianist, has been awarded a scholarship for study at the Curtis Institute of Music in Philadelphia. She was the youngest of 76 pianists (all under 21) who auditioned last April for four vacancies.

"This is a distinct honor for Susan", said Joseph Huck, associate professor of music at the University of Southern Mississippi, "as there is no other music school quite like the Curtis Institute of Music in the world."

Mr. Huck has been Susan's teacher since she came to him shortly before her sixth birthday and played 13 pieces from memory for him—including a Mozart "Sonatina" and Bach "Solfeggetto".

She will continue her studies with him until the fall of 1964, when she will enter the Institute.

Students there are accepted on the scholarship basis, exclusively, and pay no tuition fees. Applicants are carefully screened and students are accepted only after an audition. The qualifications make it the most difficult school of its kind to enter.

Auditions, which are normally held once a year (and then only if a vacancy occurs) were not held in piano in 1962, hence the influx of pianists into Philadelphia was greater this year—and the competition keener.

It is not a difficult matter for Susan's admirers in Hattiesburg to imagine the friendly smile with which she entered the audition room where sat Efrem Zimbalist, Rudolf Serkin and other members of the Curtis faculty. Nor to picture the tiny figure at the piano, demonstrating her ability with a Bach "Prelude and Fugue", the "Sonata Pathetique" of Beethoven and the "Fantasie-Improptu" of Chopin. Neither does the outcome give surprise to those who have heard Susan play in recital or with the USM Symphony Orchestra.

During the coming season she will make guest appearances with both the Jackson and the New Orleans Philharmonic Symphony Orchestras. She also will be sponsored in recital by Mu Phi Epsilon, and has other invitations to appear in recital in five states, including two on the West Coast.

How does Susan feel about all this?

At the age of "almost 11," she is in the sixth grade at F. B. Woodley School. This will be her final year of public school, for during her years at Curtis, mornings will be devoted to practice, and afternoons to musical and academic tutoring. Besides a full curriculum in music, the Institute offers its younger students an academic program of elementary and secondary school subjects, leading to the high school diploma.

Although she has been accustomed to exceptional music experiences most of her life, she regards her present plans as "a thrill beyond words". She says even her fabulous trip to Hollywood last summer as national winner of the Music Man Contest, fades into the background as she thinks about her "wonderful world of music at the Curtis Institute".

When asked about her impression of the illustrious and celebrated Rudolf Serkin, as she played for him, she said, "He was like a fascinated little boy—so happy over something!"

Susan Lynn is the daughter of Joe Justin Walters, former Minister of Music at First Baptist Church, Pine Bluff.

—Hoyt A. Mulkey, Secretary

Brotherhood

Season's greetings



MR. TULL



MR. SEATON

THE Brotherhood Department sends to all the readers of this column sincere good wishes for a happy Christmas season and for a wonderful New Year.

"The Lord hath done great things for us; whereof we are glad" (Psalm 126:3). We are grateful for all of God's bountiful goodness during the year that is closing and through all the years that are past. We are looking to Him for a better and brighter tomorrow. Surely the future holds for the children of God the fulfillment and the realization of all that which God's past and present blessings so clearly betoken, and of

which God's word so plainly speaks.

"For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known". . . "Beloved, now are we the sons of God and it doth not yet appear what we shall be: But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I Corinthians 13:12 and I John 3:2).

As we look forward to the new year let us resolve to make of 1964 a year of devotion to our Lord and Savior Jesus Christ. Let us make it a year of Bible reading (Read the Bible through) and of continuing prayer. Let us dwell in the "secret place" (Psalm 91:1), and there rest in the presence of the Lord and in warm fellowship with Him; receiving from Him the grace, the wisdom, and the strength, to follow His beckoning hand wherever He shall lead, all the year through,—all the life through.

1964 will be a year different from any other year that we have ever known. Let us make it a year when our lives shall truly glorify our God and Savior!

—Nelson Tull
C. H. Seaton

What does an editor do?

(From Baptist Bulletin Service for Sunday, Nov. 24, 1963)

One night I spoke briefly at a Denominational Night service in one of our Arkansas churches. During the reception that followed an elderly layman asked me, over his cup of coffee, "Just what does the editor of a Baptist paper do, anyhow?"

"Well, one thing the editor does is to make up the paper," I began, with the general layout of the paper's materials in mind. But before I could go on the old gentleman replied, with a sly grin:

"I been knowin' for a long time that somebody was makin' up a lot of the stuff I've been seein' in that paper!"

Reaction of Baptists to their state paper ranges from those occasional ones who write to the editor: "Stop the paper; I don't want the lousy thing coming into my home!" to the far more numerous ones who write laudatory notes indicating that they read each issue avidly "from cover to cover."

Like the Cooperative Program, the columns of the Baptist state paper undergird and promote every phase of the Baptist mission program—from the local church, around the world, and back again.

But the Baptist paper is, or ought to be, much more than a mere promotional sheet—"a glorified church bulletin." It is kept from being this by:

Editorials dealing realistically with issues of wide concern to Baptists;

Regular doctrinal and Biblical features;

Inspirational and counseling materials;

Current, well-edited news and features.

Someone has asked: "How do you tell Southern Baptists?" Baptists being who they are, telling them is not easy. But no line of communication comes as close to Baptists as the Baptist state paper.

Read it and use it! It's peculiarly yours.

—Erwin L. McDonald

Uncle Deak writes

Dear ed:

I ain't never seen nothin' like it. It happened agin last nite. Bro. Hunkston give his monthly defiset report. He sed we wuz in defiset to dollars and thirty-to sents. We took in one hunderd and twelve dollars and spent out one hunderd fourteen dollars and thirty-to sents. It wuz one of the best reports cause it wuz the littles defise his year. He stood by the door with his hat in his hand after prayer meetin to get 'nuf money to take up the slack. I figer if we could ever get thet money out of his pokefs and in the bank we mite cut down on thet defiset.

Uncle Deak

Wanted: Riders to Southern
Baptist Convention
Carl M. Overton
Rt. 4, Box 584
Benton, Arkansas

Revising your will

MANY people are under the false impression that a will cannot be changed after it is written. This is a mistake and every will can be changed by the person making it. Be sure your will is up to date. Changing conditions make it imperative that your will be reviewed periodically. Laws, personal conditions, family needs, tax regulations change and so do the needs of our Baptist institutions and agencies. The will that exactly met your needs ten years ago may be outdated today. How long since you have reviewed your will?



MR. McDONALD

Do not try to revise your will without the assistance of your attorney. You might cause the will to become invalid unless you change it according to law. It is important to have legal help in preparing and changing your will. Sometimes it can be changed by adding a codicil; or, it might need to be re-written entirely.

When you make or revise your will we encourage every Christian to put God's will in their will. Whatever God has entrusted to you He expects you to use for Him and to continue your stewardship even, after death. Only by prayerful seeking of God's will can you know His wishes. Our institutions need your help. Perhaps God is leading you to leave a portion of your estate to some Baptist institution, cause or agency. If so, be sure to consult a Baptist Foundation representative before your will is drawn. Remember if you have no will, now is the time to prepare one. If your will is out of date, don't delay another day to revise it. For further help contact Ed. F. McDonald Jr., Executive Secretary, Arkansas Baptist Foundation, 401 West Capitol Avenue, Little Rock, Arkansas.

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The Bookshelf

Points for Emphasis, by Clifton J. Allen, 1964, Broadman Press

The Bible is the foremost need of every person, the author declares in the preface to this little book. "There is no other way to learn the truth about personal redemption from sin," he continues. "There is no other way to learn the truth that makes men free, to discover the eternal standards of justice and righteousness, or to learn the truth that leads to hope and certainty."

This handy, pocket-size treatment of the Sunday School lessons for 1964 makes a large contribution toward helping people to know and understand the scriptures.

Salvation, by Ernest F. Kevan, Baker, 1963, \$2.50

The author begins his study with an inquiry into man's need of salvation. This leads him to an exposition of the grace of God and the plan with which God fulfills his saving purpose.

Winning Jews to Christ, by Jacob Gartenhaus, Zondervan, 1963, \$3.50

In the foreword of this book, Dr. R. G. Lee, pastor emeritus of Bellevue Church, Memphis, says: "Reading this book one is made to think of a diver who goes repeatedly down into pearl beds and comes up with pearls filling both hands." According to Dr. Lee, this book is "a storehouse of information concerning the Jewish people, their history as a peculiar people, the Jewish religion and their prayer life, the Jewish feast and Jewish fast, the Jewish laws and cus-

toms, the Jewish literature—and many other pertinent truths about this unique people."

The Holy Spirit, by Wick Broomall, Baker, 1963, \$2.95

A Presbyterian minister, Author Broomall presents here a compact and comprehensive survey of the scriptural teaching concerning the person and work of the Holy Spirit. The author attempts to dispell a present-day indifference and ignorance concerning the person and redemptive work of the Holy Spirit.

My Sermon Notes on Parables and Metaphors, by William P. Van Wyk, Baker, 1962, \$1.95

For the young minister, this book will provide a possible study in expository preaching. Ministers and societies and study groups will find it an excellent guide for the studying of the parables and metaphors of the scripture.

Illustrating the Lesson, 1964, by Arthur H. Stainback, Beacon-Hill Press, Kansas City, 1963, Paper-back, \$1.75

As the title indicates, this is a collection of illustrations prepared and arranged for use in teaching the Sunday School lessons during 1964. The book contains 475 illustrations, all related to the International Uniform Sunday School Lessons.

No Two Ways About It!, by Dale Evans Rogers, Revell, 1963, \$1.50

This is a frank appraisal of the present-day philosophy of "anything for a buck," by one of Hollywood's outstanding personalities.

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For all 1963 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; (MR) Middle of the Road; (KYM) Know your missionaries. 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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A dismal, tragic day

THE world will long remember Nov. 22, 1963, as a dismal, tragic day which tossed the scales of our life into unbalanced frenzy. Reading the blaring headlines of newspapers throughout the nation, citizens expressed feelings of incomprehensible dismay. That the psychopathic actions of one man could so upset this entire country, clearly illustrates how much society will miss John Fitzgerald Kennedy.

[Editor's note: The writer of this tribute is a sophomore at Hall High School. He and his parents are members of Immanuel Church, Little Rock, where he gave this talk at memorial services on Sunday night following the assassination.]

I will miss him; the man and his image.

The youth of modern America has been branded indecisive, negligent, unconcerned; but this is not altogether true, for in eyes and faces of hundreds of young people today there is awe and wonder at this thing we call democracy. How, they say, could such a tragedy occur? It is something we have all studied but that we can hardly accept as reality in our own day and time.

THE office of President holds countless responsibilities that the average layman never comprehends. All the intricacies of politics are things that many of us do not understand. With the untimely death of our President, many of these responsibilities have been thrown into the limelight and we see for the first time the lonely significance of this office.

I believe I speak for many of today's youth in saying that John Kennedy was a very admirable man. He gave the office of President a youthful spark and his individualism inspired many people. He was more closely connected with tomorrow's citizens than any President in recent history. He encouraged us and gave us a sense of importance in political affairs. One young girl, a member of his Peace Corps, said tearfully to a news correspondent: "I am part of the legacy that he left the world."

AS I sat at home on Friday evening discussing with my parents the infamous events of this shattering weekend, I recalled a letter I had received from Lyndon Johnson earlier this year. As I looked at the impressive signature, I realized now he must ascend the pedestal of Chief Executive—and the hand that had signed that letter now held our lives and destinies within its powerful grasp. We must not prematurely judge Lyndon Johnson's effectiveness for his is an extremely difficult task. He must follow a most dynamic, vibrant personality and he needs our prayers and support. The fundamental principles of our nation are based upon unity, and we must remember this in days ahead.

In retrospect, we see that in the course of one day—an infinitesimal portion of the calendar of time—a world can be moved. The bullets that stilled the life of John Fitzgerald Kennedy wounded the heart of America and plunged her into sorrow.

The peace, the tranquility, the reason of our being have been violated. We must pause, reflect, wait till they come back to us.

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Hawaii Southern Baptists called for integration of Southern Baptist churches and institutions throughout the country. Texas Baptists took a detailed statistical poll of their churches on the policy of admitting Negroes to worship services and to membership.

Kentucky prepared to take a similar poll during 1964.

The Japan Baptist New Life Movement resulted in more than 22,000 decisions for Christ. The Japan

Baptist Convention, the SBC Foreign Mission Board and the Baptist General Convention of Texas co-sponsored it.

Baptist editors, based on their editorial reaction to the Supreme Court ruling against required Bible reading and prayers in the public schools, generally agreed with the ruling.

Academic freedom was one of the items raised in the section on education in the new Statement on Faith and Message. When read at Kansas City, it drew thunderous applause. The matter of academic freedom also was a major topic before the annual meeting of the Southern Association of Baptist Colleges and Schools.

The association includes presidents and deans of Southern Baptist colleges and universities.

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Afterglow

Catch a little firefly
 From the air at night,
 Hold it within your hand
 Very close and tight;
 Then open up your fingers,
 Let its glimmer foreshow—
 Life will be the brighter
 In the afterglow.

Catch a little laughter
 From one's pure delight,
 Hold it within your being
 Very close and tight;
 Then open up your heart
 Let its mirth o'erflow—
 Life will be the sweeter
 In the afterglow.

—Murriel Alys Green

Mrs. E. R. Bryant dies

MRS. E. R. Bryant, 75, Warren, died recently. Funeral services were held Dec. 1 at First Church, Warren, with Rev. Minor E. Cole, interim pastor, in charge. Mrs. Bryant was the widow of the late Elzie R. Bryant who for many years was an active deacon in First Church, Warren. She is survived by two daughters: Mrs. Max Givens, and Mrs. Lehman Webb, El Dorado.

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I just go fishing

—BY JOHN C. HULSEY—
 LITTLE ROCK

When things go wrong, as they
 oft-times do,
 And the clouds are so heavy, I
 can't see thru
 I don't throw up my hands and
 pull out my hair,
 For worry never cured a bad case
 of despair,
 I just go fishing.

When instead of a smile, life deals
 me a frown,
 When instead of the mountain
 top, I'm walking low-down,
 When it seems that I've had far
 more than my share,
 When my troubles seem more
 than I can possibly bear,
 I just go fishing.

Somehow my troubles fade like
 the mist
 As I sit on the creek bank and
 leisurely fish,
 And watch my cork disappear
 from my sight,
 As a big lunger bass strikes with
 all of his might,
 When I go fishing.

Such memories!—How they flood
 thru my soul,
 Sweet memories of my boyhood,
 so vividly unfold;
 Once again I'm going down the
 long shady lane,
 Once again I've a can of worms
 and a cane,
 And going fishing.

JOURNEY FOR THE WISE MEN

By Thelma C. Carter



THE Wise Men had no easy journey to follow a star to find the Christ child. Instead, it was a slow, difficult journey upon an unknown pathway.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem" (Matthew 2:1).

Traveling by camel caravan was a slow, plodding means of travel across desert, plains, and hill country.

The caravans usually started at sunrise. They stopped at a watering place at noon when the sun was hottest. After an hour or more of rest, they traveled until sunset.

Before the night shadows fell, the camels were fed barley and allowed to graze on the grasses and weeds. Then they were made to lie down. The care and feeding of the camels took a great deal of time.

Possibly they were tired and anxious as to the outcome of their journey. Yet the Wise Men must have had time to talk and meditate. They may have discussed strange sights that they saw on their journey to Bethlehem. They may have wondered at the brightness of the star that guided them.

Because these were men of learning and wisdom, they may have known the history of the great men of the Holy Land. When their eyes first rested upon the rocky hills of Judea, the plains, pastures, sheep, and shepherds, they may have recalled Moses, Samuel, David, Isaiah, and Elijah. They may have thought the town of Bethlehem was small and shabby, with its old buildings and crooked oak, fig, and olive trees.

When they came and stood where the young Child was and saw the mother holding him in her arms, they knew he was Lord and King. They worshiped him and offered him the gifts they had brought: gold, frankincense, and myrrh.

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Welcome news from heaven

BY REV. J. C. MYERS, PASTOR
FIRST CHURCH, NORTH LITTLE ROCK

December 22, 1963
Luke 2:1-20 Galatians 3-4



"JOY to the world! the Lord is come." What wonderful news, yet millions of persons have not heard the news, who are in bondage of spiritual ignorance, moral corruption. Does this not have meaning for our observance of Christmas?



MR. MYERS

It is surely not without significance that this most gracious manifestation and announcement was made to these humble Hebrew shepherds "keeping watch over their flock by night."

One. God chooses for his instruments the humble rather than the high. Our human notions would have pointed to the most illustrious in the land for such a communication as this. But God chose the lowly shepherd, the man of no account in the estimate of the world.

Second. God grants his divine favor to those who are conscientiously serving him in their own proper place. Not to the idle dreamer, nor the man who will do nothing because he cannot do everything of which he thinks himself capable, but to him who does his best in the position in which God has placed him. It is this kind of person God calls to service.

"They were sore afraid," "Fear not, I bring you good tidings." Why have men always been so sore afraid in the presence of the supernatural? It is surely

ly that sinful men are conscious of ill desert, and fear that any message that comes from God, will be a message of condemnation and punishment. How welcome, then, the words, "Fear not—I bring you good tidings." Tidings "of great joy." The birth of the Babe in Bethlehem that day—what did it mean?

1. Deliverance from a deadly evil. It meant deliverance from the bondage and penalty of sin.

2. The fulfillment of a great hope. The long cherished hope of their nation was fulfilled, and that whatever the Messiah was to bring about was at length to be accomplished.

3. Restoration to our true position. That Saviour is "Christ the Lord." We who have sought to rule ourselves and be the master of our own lives, are now to find our true rest and joy by submitting ourselves to him who is "The Lord" of all hearts and lives. The glad tidings are for all the people, and they were for those startled and wondering shepherds.

God's gift to man—His Son.

The birth of Jesus is a declared fact in the scriptures. It was a real event in human history. He was born of the virgin Mary. The Word became flesh. We must have our faith anchored in the reality of the birth of Jesus, regardless of what the world might say about it.

An angel of the Lord appeared to the humble shepherds and announced the good news of the Saviour's birth. Sent not by but from God, from the bosom

of the Father. The shepherds were given a sign. In the city of David they would find a babe wrapped in swaddling clothes, lying in a manger. The heavenly host joined the angel and burst forth in an anthem of praise, declaring his peace and good will among men. God in Christ had made his appearance.

Paul tells us in Galatians 4 that God sent his Son to save man.

When the fullness of time was come Christ was born. Christ was born under the law, that is, he was human. But he came to redeem men from the obligations of the law which they could not keep. Christ became a son of man, that we might become sons of God.

1. It is the secret of his influence over us. Attraction is in preparation to nearness.

2. It is the source of his power to conquer our great foe, sin and death. (See Heb. 2:14) Sin and death chain us down from the glory of the divine life. To conquer these Christ faced them.

3. It is the ground of his atonement with God. He became as we are that we might become as he is: he joined himself to us that we united with him, might rise to his glorious life.

Now Paul tells us in verses 6-7 that this abides in the heart.

Here we find the secret of Christian freedom. We have the status of sons, not slaves. We are now faced with a free relationship with God, our Father. The Spirit of Christ dwells in our hearts and impresses on us our relationship to the Father.

He enables us to pray to the Father, makes us feel our obligations as sons of God. Stimulates an attitude of trust and obedient devotion. In this relationship we are free. Free of rites and ceremonies as a means of gaining favor with God. Free to acknowledge Christ as Lord and Saviour.

At this Christmas time we need to praise God, in song, in testimony, in prayer, praise in reverent worship. Praise in glad self-giving to honor him. As the world pays little attention to this Babe of Bethlehem that now is the Lord of Lord's. God help us to praise him who made it possible for us to be the Sons of God.

This good news is worth sharing with the world. Christians have something which people everywhere desperately need. Without the redemption of Christ men are still in bondage of sin and unbelief. How can we be so indifferent to our duty and our privilege of showing Christ to the whole wide world? We must obey God voluntarily, not because we must do so. We must please him because we are his children. This calls for our strongest love and deepest devotion. How much do you love him?

The meaning of Christian liberty

BY REV. J. C. MYERS, PASTOR
FIRST CHURCH, NORTH LITTLE ROCK

December 29, 1963
Galatians 5-6

HAVING shown the magnificence of the gospel system, Paul now proceeds to define that freedom which it secures.

It is not licence, but love, which it induces, and love not only fulfills the law, as legalism does not, but also prevents the bitter strife which legalism ensures.

The false teachers deserve this treatment, for they would deprive you of your liberty.



MR. MYERS

The Christian calling is to liberty. He had already counselled them to stand fast in the liberty wherewith Christ had made them free. A liberty which lifted them out of legal bondage, and, above, all, destroyed the yoke of ancient ceremonialism, and now these Judaizers were attempting to strike at the root of their calling.

Note the deep and unchangeable distinction between liberty and licentiousness. "Only use not liberty for an occasion to the flesh."

1. Duty is not destroyed by liberty. Their escape from legal bondage did not involve the annihilation of all moral restraints of the moral law. In fact the gospel brings believers under a weightier obligation to duty than the law possibly can do. They were no longer justified by the law, but the law was still a rule of life.

2. Christian people ought to use their liberty wisely. Too liberal a use of our Christian liberties has often become an occasion of sin. Therefore as a Christian we ought to do too much rather than too little, but in matters of indifference we should rather take too little of our liberty than too much.

The only bondage allowable in Christianity is mutual love. "But by love serve one another." Love is to be the means by which the mutual bondage is to be manifested.

1. This bondage is not degrading. Though they were servants of each other, they were not masters of each other. "All ye are brethren." Christ himself is our example in this service.

2. It is this which will keep your liberty from degenerating into licentiousness. Their love for one another, grounded in their love for God, would set them upon all opportune ways of benefiting each other. Thus love is the



one debt always to be discharged and always due. "Owe no man anything, but to love one another." Mutual service was only possible through mutual love, and this love was expressly commanded in the law, which says, "Thou shalt love thy neighbor as thyself."

It is the want of love that leads men to commit murder, adultery, theft, false witness. If we rightly loved our neighbor, these sins would be impossible. But we cannot rightly love our neighbor until we have loved God.

There is nothing higher in this sphere of duty than this love.

Heresy genders bitter disputes. The presence of the Judaists would naturally cause constant strife, whether they succeeded or whether they failed, for the Galatians would take sides, and be thus launched into endless debate. The strifes, of which church history is so full, are not due to the truth, but to the efforts of errorists to debase it or to destroy it.

Dissensions cause injuries to the church.

1. They put an end to Christian peace.

2. They injure the credit, character, and usefulness of Christian people. They tend to scatter and destroy the church. "Ye will be consumed one of another." The contest will not end in a victory to either party, but will end in the extinction of both. Now Paul suggests a comprehensive view of the Spirit's work in the believer's life.

1. "Walk in the Spirit." It is not enough that we begin the divine life, we must maintain it through all its stages and experiences.

2. Led by the Spirit. This implies an entire surrender of ourselves to the authority and guidance of the Spirit.

Verses 19-21. Classification of the works of the flesh.

The flesh and body are not synonymous. The flesh represents the whole system of corrupt nature, as it breaks forth into different forms of transgressions.

1. Sins of sensual passion.
2. Sins of superstition.
3. Individual.

We see the history of the flesh in the whole record of man's moral degradation and his resulting misery. Paul says, "They who practice such things shall not inherit the kingdom of God."

The kingdom of God, founded by Christ, is a holy kingdom, and consists of those who have entered it by regeneration.

Transgressors prove their want of meekness for it. They find no enjoyment in it. It has no attraction for them. For these works of the flesh are altogether inconsistent with the character of the kingdom of God.

Now Paul speaks of the fruit of the Spirit. The graces of the Christian life grow out of the indwelling of the Spirit of God.

There are three graces of general disposition: Love, the root of all joy; the special joy of self-sacrificing love, and peace, attained later.

Three graces in our conduct with others. Passive long-suffering; kindness which wishes well to others; and beneficence, which does it.

Three more general graces: Fidelity, meekness, self-control. "Against such, there is no law."

The fruit of the Spirit transgresses no law, causes no offence, hinders nothing that is good, imposes no restriction and aims only at man's greatest blessing, where the Spirit is, there is the freedom of truth and goodness, of power and love.



Wilson Heads Board for Another Year

Ray Wilson was re-elected president of the ABH Board of Trustees for the second year at a meeting held November 12 in the Student Union Building at the Hospital. Wilson had also served a term as president several years ago.

Other new officers are: Jacob King of Hot Springs, vice president; and W. M. Freeze, Jr., of Jonesboro, secretary.

New Board members include: Dr. Art B. Martin of Fort Smith; J. Leo Armstrong, vice president of Commercial National Bank, Little Rock; Rev. R. H. Dorris, pastor of Pike Avenue Baptist Church, North Little Rock; and Rev. Wayne Smith of First Baptist Church, Fayetteville.

Dr. Martin, an intern at Baptist in 1942, is completing a term left vacant by Rev. Paul Fox who is moving out of state. The others are filling vacancies left by B. T. Harris, Rev. J. W. Royal and Kenneth Price, who retired from the Board after three-year terms.

New committees for the year include: executive, Ray M. Wilson, chairman, Rev. R. H. Dorris, Jacob L. King,

A. James Linder, George B. Munsey and Dr. S. C. Reeves; finance, R. A. Lile, chairman, W. M. Freeze, Jr., Dr. Henry H. Good, Raymond R. Lindsey, Vernon N. Massey and Rev. Wayne Smith; denominational and public relations, Rev. Harold White, chairman, J. Leo Armstrong, Dr. Don B. Harbuck, Judge Carleton Harris, Dr. Art B. Martin and Dr. Joe F. Rushton.

MEMORIAL SERVICES HONOR LATE PRESIDENT

Special memorial services for the late President John F. Kennedy were held in the Chapel of the Student Union Building at 1 and 2 p.m. November 24.

Rev. Don Corley delivered the memorial message at both services and Rev. Jerre Hassell led the singing. An overflow crowd of students and Hospital employees attended both services.

Feb. 1 Target Date For Other New Section

The new laboratory will be ready February 1, as will the cardio-pulmonary laboratory and the J. F. Queen memorial prayer chapel, the date originally announced for the completion of these units.

The laboratory is costing \$100,000 for construction and another \$100,000 will be spent on equipping it. It is located on the second floor of the old part of the Hospital where the chapel originally was and it will also spread into the north wing of second floor where the pathology department will be located.

The cardio-pulmonary laboratory and the chapel beside the Twelfth Street crosswalk are costing \$100,000.00 and the equipment approximately \$75,000.00.

New Patient Section Opens at ABH

A formal ribbon cutting opening the new two-story addition to the surgical wing will be held at 3 p.m. December 29 and the public may tour the new section at that time.

The million dollar addition adds 134 beds in first-class private and semi-private rooms to the hospital. All the rooms have either full or half baths attached. Two nursing stations are on each floor.

The decorative scheme, set by Interior Decorator Lois Keith, follows the basic colors set on the first two floors of the surgical building which are overall beige and aqua with accents of turquoise, terracotta and white. The lighter tones have been

stressed on the patient floors with fawn white floors and pale aqua wall tile.

Floral and solid drapes in contrasting and complementary colors have been used in the rooms. Built-in vanities and beds are in walnut and white and other furniture blends with the overall color patterns.

Ray Wilson, chairman of the ABH Board of Trustees, will officiate at the ribbon-cutting and other Board members and hospital officials will be present.

The Hospital Christmas party for employees and their families will be held on the fourth floor of the new section from 2 until 4 p.m. December 23 so that they can see the new rooms.

Employees' Council Makes Xmas Plans

Billie Marie Ward, vice president of the Employees' Council, is in charge of the Christmas party for employees and their families to be held at 2 p. m. until 4 p. m. December 23 on the fourth floor of the new addition to the surgical building.

Other committee chairmen are Guyla Berry, refreshments; Jean Ellen Rickett and Eula Harriell, decorations; and Darrel Stevens, arrangements.



These are the Arkansas Baptist Hospital Board of Trustees, officers, at left, and at right the Board's new members. At left are: Ray Wilson, president, W. M. Freeze, Jr., vice president; and Jacob King, secretary. At right are new members, Dr. Art B. Martin, Rev. Wayne Smith, Rev. R. H. Dorris, and seated, J. Leo Armstrong.

Selective Menus to Begin January 2

Selective menus will go into use throughout the Hospital January 2 when the new two-story surgical wing opens. Miss Lucy McLean, administrative dietitian, announced last month.

The new system, which gives patients choices in what they eat, was given a trial run with a hundred patients on 3G and 3S for a week this fall and was so successful that it is being adopted for the entire Hospital.

Patients Eat Better

"Nurses reported that patients ate better and liked the system of choosing their own meals," Miss McLean said. "I learned a good many things from our experiment too."

The most popular meal with the patients on selective menus was fried chicken, mashed potatoes, English peas, fruit salad, iced tea and ice cream and cake, Miss McLean said. She pointed out that the preference for chicken was different from that of student nurses in the dining room, who liked steak or hamburgers best.

Planned for Three Months

The selective diets will be planned for three months in advance and will be on a three weeks' rotation plan. The three months planning allows for the use of seasonal foods, such as pork, sweet potatoes and apples during the fall and spring vegetables and fresh fruits in the spring.

The menus will be printed and a calculator used for tallying them. Modified diets were included in the selective menu plan during the trial week but no decision has been made on whether they will be selective permanently.

"It is a good teaching device as well as a good psychological boost to a person on a modified diet to be able to choose what he eats," said Miss McLean.

The Hospital has four diets which are routine—regular, soft, liquid and surgical liquid—and some 13 others which are variations such as salt free, fat free, 1200 calorie diabetic, 1800 calorie diabetic, and many others.

ABH Students Attend State BSU Meeting

Sixty students from Arkansas Baptist Hospital School of Nursing were among the 700 Baptist students throughout Arkansas who attended the State Baptist Student Convention held at First Baptist Church, Arkadelphia, November 15-17.

The ABH Choral Club sang at the meeting and Doris Brown, Shirley Crowder and Sandra Wisener participated in the program. Betty Daniel, a graduate of the ABH and now a student at the University of Arkansas, told about her experiences as a summer missionary last summer in New Orleans.

Among the keynote speakers were: Bill Moyers, associate director of the Peace Corps; David Alexander, secretary of student work, Nashville, Tenn.; and Dr. W. F. Howard, state BSU director of Texas. Tom J. Logue is State BSU Director for Arkansas.

Four-Year-Old Learns New Diet Habits at ABH

Most diet-conscious Americans don't learn how to count calories and plan special meals until they are adults but four-year-old Ray Earl Asborn is beginning his education early.

Although he refers to dietetic colas as "those skinny cokes," he already knows that there are certain foods which he is allowed to eat and some that he cannot have. Right now, his mother, Mrs. Raymond E. Osborn, of 5000 West 21st Street, is controlling his diet but Ray Earl is learning fast to cooperate. Both have profited from the education given them by Miss Annetta Brannon, therapeutic dietitian, at Arkansas Baptist Hospital.

Early Detection Desirable

Ray Earl is a diabetic and an unusually young one but his disease can be controlled by diet and treatment because of its early detection. His mother, an R. N. and a graduate of Sparks Hospital School of Nursing, noticed the early symptoms—excessive thirst and listlessness—and immediately sought medical treatment.

After early treatment and diet control, Ray Earl exhibited the usual amount of four-year-old energy and vitality. Previously, he also had a normal four-year-old's eating habits—heavy on carbohydrates and light on meats and vegetables. Miss Brannon set about to change these. At first, he preferred only cheese but with Miss Brannon's coaxing and patience, he branched out to other protein foods. One day, Miss Brannon brought him a hot dog and he eyed it knowingly, then asked: "Where's the cover?"

Variety in Protein Foods

One evening he balked at eating a broiled chicken leg and Miss Brannon told him that she thought he liked chicken.

"I do," he replied. "The hamburger

kind."

"He's a convincing talker and I've found myself almost weakening at times and producing the cheese or hamburger he wants but I know that he has to learn to eat a variety of protein foods," said Miss Brannon.

Care Helps Balance Diet

She said that because of the care with which his diet would be follow-

ed that he would probably receive a better balanced diet than many other children.

She emphasized the medical teamwork with Ray Earl's case, in which the dietitian worked closely with the doctor and nurses on the pediatrics section to establish the new diet patterns and to keep a close check on them while he was in the Hospital.

Four-year-old Ray Earl Osborn, complete with cowboy boots and guns willingly takes bites of dietetic Jello from Dietitian Anetta Brannon who spent much time with him helping him adjust to his new diet.



Mrs. Ross Receives 3,000-Hour Award at Auxiliary



The gentle art of how not to visit a hospital patient was portrayed for Auxiliary members by Mrs. Lloyd Randow at left as she dumps fudge, celery and peanut butter sandwiches on "patient" Jerre Hassell's bed, ignoring "Nothing by Mouth" sign, and then proceeds to listen to his heart. The skit on Hospital visiting was repeated on Little Rock Today on Channel 4 December 4. At right Mrs. Ross receives her 3,000-hour certificate from Assistant Administrator Joe Gunn. She was the second volunteer in the Auxiliary's history to give so many hours of service.

Mrs. G. C. Ross of 1866 Wolfe Street, received a 3,000-hour certificate for volunteer service at Arkansas Baptist Hospital at the meeting of the ABH Auxiliary at 10 a. m. November 14 in the Student Union Building.

Mrs. Ross, who has been a volunteer since 1957 and who works on the information desk, is the second volunteer to get the 3,000-hour award. Mrs. R. M. Robinson was the first.

Rev. Jerre Hassell was in charge of the program which was a skit about "The Art of Hospital Visiting." Others on the program were: Mrs. Lloyd Randow, Mrs. W. W. Pennington, Mrs. Frank Moser, Robert Lingle and Joe Gunn. Mrs. James Newbill is program chairman.

Other awards presented include: 2,000 hour certificate and pin, Mrs. R. E. Bell; 500-hour pin, Mrs. Minnie Mc-

Nair; 400-hour star, Mrs. Mae Duckett and Mrs. George Taylor; 300-hour star, Mrs. Truman Cearley, Mrs. Cornelia Miller Halbert, Miss Clarice McCain, Mrs. Faris Middleton, Mrs. Frank Moser, Mrs. Ted Rogers and Mrs. Tot Turner; 200-hour star, Mrs. Velma Abbott, Mrs. T. I. Baker and Mrs. P. A. Bates; 100-hour star, Mrs. Nettie Fewell and Mrs. William I. Hastings; emblem, Mrs. Paul Becton, Mrs. J. D. Campbell, Mrs. Don Corley, Mrs. Fred Harris, Mrs. H. E. Hooten, Mrs. Lloyd Randow, Mrs. J. A. Sawyer, Mrs. C. L. Smith and Mrs. Myrtis Wood. Mrs. Henry Thomas, Auxiliary president, presided at the meeting.

Only six other people have received the 2,000-hour certificate. They are: Mrs. Ross, Mrs. Robinson, Mrs. A. C. Kolb, Mrs. Elton Cook, Mrs. C. G. Roth and Mrs. Eugene Moyer.

Students Name Focus Week Chairman



Stella Brooks is student chairman for the annual Focus Week set for the Hospital for March 29-April 3.

Joe Gunn, assistant administrator, is serving as general chairman and J. A. Gilbreath will lead the singing during the Focus Week services. The committees planning the week held a supper meeting December 3.

Estelle Slater, a representative from Southern Baptist headquarters in Nashville, Tenn., will visit ABH in January to assist in the planning.

Students to Aid Goatchers and Weldon

Students will send their Lottie Moon foreign missions Christmas offering this year to aid the work being done by Baptist Hospital's own representatives in the foreign field, the Earl Goatchers in Thailand and Miss Kay Weldon in Costa Rica.

Goatcher served as an administrative intern here before leaving for Thailand and his wife, Dr. Joann Goatcher, is a physician. Miss Weldon is an R. N. and was on the ABH Faculty.

A fellowship gathering for all students December 9 given by the local

YWA group preceded a week of prayer and special services held in connection with the Lottie Moon offering.

GUEST ORGANIST

Miss Eva Jane Salser, preclinical II student from Lubbock, Tex., was guest organist for the state BSU meeting at Arkadelphia November 15-17, after the regular organist was unable to attend because of an accident. She played for all meetings of the convention.

December 8, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	106	74	
Berryville			
Freeman Heights	150	72	
Blytheville, Trinity	264	104	3
Camden			
First	527	170	
Cullendale, First	425	151	
Conway, Pickles Gap	77	55	
Crossett			
First	562	164	
Mt. Olive	255	106	
Dumas, First	317	90	
El Dorado, East Main	326	130	
Forrest City, First	581	154	
Midway Mission	53	45	
Fort Smith			
Grand Avenue	759	345	2
Mission	18		
Temple	235	126	
Trinity	308	162	1
Gentry, First	210	79	
Gurdon, Beech Street	212	80	
Harrison, Eagle Heights	272	99	
Heber Springs, First	225	93	2
Cross Roads Mission	25		
Huntsville, Calvary	41	31	
Jacksonville			
First	511	191	4
Marshall Road	132	51	
Second	245	119	1
Jonesboro			
Central	514	206	1
Nettleton	233	105	1
Lavaca, First	252	162	
Little Rock			
First	1051	332	1
White Rock Chapel	32	17	
Immanuel	1252	447	9
Kerr	19	11	
Rosedale	257	94	
McGehee, First	431	179	
Chapel	77	36	
Marked Tree, First	179	61	
North Little Rock			
Baring Cross	758	229	
Southside Mission	36	23	
Camp Robinson Mission	43	27	
Jacksonville			
Berea	109	55	
Calvary	485	146	
Park Hill	841	254	
Sherwood First	181	76	
Sylvan Hills First	259	101	
Piggott, First	338	132	
Pine Bluff			
Centennial	219	97	2
Rogers, First	453	175	1
Springdale			
Caudle Avenue	135	70	
First	514	179	
Vandervoort, First	64	32	
Warren			
First	484	137	5
Southside Mission	66	70	
Immanuel	293	99	2
Westside Chapel	87	45	2

Comparison

IN talking with an older playmate a few days before Christmas, a little girl learned that Santa Claus was a myth. When her father, a merchant, returned home that evening, she rushed to him with the news. To his surprise, she reported it gaily and joyfully.

"Aren't you sorry there isn't any Santa Claus?" he asked.

"No," she answered spiritedly, "because Edith told me all about Jesus, and I like Him lots better."

"Even better than Santa Claus?" inquired her father.

"Yes," came the answer, "because Santa Claus always made you wait a year to give you anything at all, and Jesus will give you anything you want every day."

No Zip code?

A WOMAN took her small son to visit a department store Santa Claus. "And what would you like for Christmas?" asked the jolly old saint.

The child stared at him, horrified. "Good grief!" he wailed. "Didn't you get my letter?"

Not much, Lady!

THE woman driver's car stalled on the highway and a passing motorist stopped and told her she was out of gas.

"Would it hurt," she asked, "if I drive home with the tank empty?"

Truth will out,

WIFE to neighbor as they watched husband mending window: "For years he had me believing his union wouldn't let him repair things in the house."

He's a good loser

"WHY aren't you going with Mary any more?"

"Well, she wasn't pretty, didn't have any money, and married Jimmy Wilson. So I just took the advice of my friends and dropped her."

Old-fashioned remedy

SPEAKING of tranquilizers, even back in grandpa's time, there was something to make you sleep. They called it work

Bull's eye

A SMALL boy's head bobbed up over the garden wall and a meek little voice said, "Please, Mrs. Black, may I have my arrow?"

"Certainly, where is it?"

"I think it's stuck in your cat."

She asked for it!

BRIDE: "The best two things I cook are meat loaf and onion soup."

Groom: "Which is this?"

A—Arkansas Baptist Hospital, mental unit. You are accused (E) p4; pp28-30.

B—Belknap, Charlie to Elaine p10; Bookshelf p18.

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Bona fide gripe

DOCTOR: "What's the old skinflint complaining about this time?"

Nurse: "Oh, he's angry because he got well before the medicine ran out."

Y'all

THE little girl from the South was on her first visit up North. "Momma," she said excitedly as a few snowflakes whirled across the sidewalk, "popped rain!"

One of those moments

A SMALL boy in church with his mother heard the preacher talk on, "What is a Christian?" Every time he asked the question, the minister banged his fist on the pulpit.

"Mama, do you know?" the boy whispered to his mother.

"Yes, dear, now be quiet," she replied.

Finally, when the minister demanded once more, "What is a Christian?" and banged especially hard, the boy yelled, "Mama, tell 'im!"

Church Chuckles by CARTWRIGHT



"What does a picture of camels have to do with Christmas, Miss Standifer? I thought Santa Claus always used reindeer!"



Religious News of the World

Coaches 'relieved'

WINSTON-SALEM, N. C. (BP)—The athletic director and the head football coach at Wake Forest College (Baptist) here have been relieved after a season in which their team, the Deacons, won only one game.

Wake Forest President Harold W. Tribble said Athletic Director William H. Gibson and Coach Billy Hildebrand were relieved "after a thorough study of our athletic situation." The study, he added, indicated "a reorganization of the athletic department and the football coaching staff should be made at once."

Gibson, 55, a former Federal Bureau of Investigation agent and a Wake Forest alumnus, served eight years as athletic director. Hildebrand, 39, played at Mississippi State and was an assistant coach at Minnesota.

Under his direction, the Deacons won only seven games and lost 33 since 1960. He had three years on his coach's contract remaining, at \$12,000 a year.

Both men were offered positions in the athletic development program at the college.

The Deacons came from behind to upset South Carolina, 20-19, toward the end of the 1963 season for their only victory of the year. They play in the Atlantic Coast Conference along with three nearby Tarheel colleges—Duke, North Carolina and North Carolina State—and colleges in surrounding states.

Scores Council policies

WARSAW (EP)—Argumenty, organ of the Polish Atheist Societies, charges that the second Vatican Council is perpetuating "anti-Polish policies." It claims specifically that the Vatican yearbook "continues, as in the past, to list German bishops as Ordinaries in former German territories now under Polish administration."

Vatican Council

VATICAN CITY (EP)—Some observers feel that the Ecumenical Council, which has already slated a third session for 1964, may last through a fifth session in 1966. Most pessimistic view of all is that expressed by Richard Cardinal Cushing of Boston, who said during the first session: "At the rate we're going, the Council will last 100 years."

Facts of interest

... Post cards originated in Austria Oct. 1, 1869. Exactly one year later they were offered in England. Francis Kilvert, a young Anglican curate, wrote the following in his diary for Oct. 4, 1870: "Today I sent my first post cards. . . They are capital things, simple, useful, and handy. A happy invention." The first English cards were court size (3 1/2 by 4 1/2 inches), and only official ones were allowed. Private cards were introduced in 1894; later, picture cards.

... The highest birth and death rates in the world occur in Africa, according to the 14th annual Demographic Yearbook issued recently by the United Nations. In tropical and Southern Africa the rates were 47 births and 26 deaths per 1,000 people. The Ivory Coast had the highest national birth rate, at 56.1 per 1,000. It also had the highest national death rate, at 33.3 Northern and Western Europe registered the lowest regional birth rate of 18 per 1,000. The lowest regional death rate was listed as seven in the Soviet Union. World rates were estimated at 26 births and 18 deaths per 1,000.

... "Floating hotels" will accommodate visitors to the Tokyo Olympic Games next October. Five British liners and a Japanese emigration ship will remain anchored in Yokohama harbor to provide rooms for visitors.—The Survey Bulletin

Scores 'vote Protestant'

DALLAS (EP)—Recently Dr. J. Sidlow Baxter, of Edinburgh, Scotland, told a meeting of Texas Baptists in San Antonio: "Don't vote Republican, don't vote Democratic—vote Protestant." Now Dr. E. S. James, editor of the Baptist Standard, official publication of the Baptist General Convention of Texas, has taken strong exception to Dr. Baxter's remarks. "The Standard deeply regrets such a statement was made in a Baptist convention of any kind," said Dr. James in an editorial.

Study adoption policies

EDMONTON, Alta. (EP)—Under present Alberta laws, a child may be adopted by persons not of his faith only when the natural mother signs a release saying she does not mind where the youngster is placed—in a Protestant, Catholic or Jewish home. Now Welfare Minister L. C. Halmrast says the province is considering an amendment to the adoption law to enable otherwise qualified applicants to give children a home, regardless of differences in faith.

Local churches merge

PAWTUCKET, R. I. (EP)—A new church—Wesley Methodist Church—has been formed here through the merger of the former First and Thomson Methodist Churches and St. John's Evangelical United Brethren Church. The move is in anticipation of the union of the national denomination, to which the local churches belong, in 1968.

'A call to service'

PHILADELPHIA (EP)—Addressing the 5,000 delegates and observers to the 6th General Assembly of the National Council of Churches here on Sunday, Dec. 1, President J. Irwin Miller referred to the tragic death of President Kennedy as "a clear call to service." The week-long NCC parley dealt with major subjects such as race, peace, problems caused by technology, and faith and order.

Living to be 103

YUMA, Colo. (EP)—Want to know how you can live to be 103?

Fred W. Bushner is a sprightly retired farmer who celebrated his 103rd birthday on Monday, Dec. 2.

His secret: in his words, "I've always worked hard and tried to live like a Christian."

Bushner, who was born nearly 4 1/2 years before President Abraham Lincoln was assassinated, drove a car until two years ago.

Douay Bible used

WASHINGTON, D. C. (EP)—U. S. District Court Judge Sarah T. Hughes, who administered the oath as President Johnson was sworn in office, says the Bible upon which the new Chief Executive placed his hand may have been a Douay, or Roman Catholic, version of the Holy Scriptures. The Bible was on the plane. Judge Hughes said she "would like to think . . . that President Kennedy had been reading it on this, his last trip."

ARKANSAS BAPTIST
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