

*Arkansas Baptist*

**newsmagazine**

DECEMBER 13, 1962

**State paper a luxury?—page 3**

# Mountain Missions in Arkansas

## Winning men for Christ

"AND HE brought him to Jesus." The whole course of human history has been affected by this historical event. Simon



DR. WHITLOW  
him to Jesus."

Peter was a star of first magnitude in comparison to his brother Andrew, but for his brother Andrew he might have burned out in the wrong direction. Thus behind all that God was able to accomplish through Simon Peter stands this simple but monumental act—"And he brought

It was Jesus who made the difference in the life of Simon Peter. It was Andrew's wonderful privilege of introducing his brother to the Master.

"We've a Saviour to show to the nations, Who the path of sorrow has trod, That all of the world's great peoples Might come to the truth of God."

The life of the church and the hope of the world lies in getting the message of Christ to the masses of men. But the fact is the masses of men do not darken the doors of our churches. How then shall we accomplish our mission?

We should use every legitimate method and means to introduce men to the Master. The apostle John stated that "many other things Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Surely if this library had been compiled many volumes on personal soul-winning would have been included. At least this business of hand picking men for the Kingdom formed a large part of Jesus' ministry. The woman at Jacob's

(Continued on Page 19)

By DALE BARNETT  
Missionary, White River Association  
Flippin, Arkansas

YOU do not get a total picture of the needs in our Mountain Mission work by driving down our beautiful highways and seeing our tourist attractions. The places that I will be telling you about today are in the rural section that you do not see unless you look for them.

However, to my regret, some missionaries have left a false impression concerning the more neglected places. I do not want to think that they have done it intentionally. In their eagerness to help meet the needs, they have told of certain living conditions in some remote area and some people across our Southern Baptist Convention have gotten the impression that all of the mountain people live in isolation. Some missionaries have gone out and painted a picture of hill people who are clannish, ignorant, illiterate, and who live where there is no electricity, telephones, or modern conveniences of any kind. They have said that our schools and churches are few and far between and that our rural roads are almost impassable.

I am a native of the mountains and have been roaming these hills for nearly 40 years. I know of very few isolated places that do not have electricity and telephones. Our rural roads are sufficient for daily mail carriers to drive over them with late-model cars. We have consolidated schools equal to most anywhere in the state. In fact, about the only place we are lacking is in the work of the Lord. That is not altogether our own fault, because everywhere that you, as Arkansas Baptists, have helped us to preach the Gospel of Christ and establish churches, our native people have responded well.

It is true that we need some more industry to create more jobs for our people, but that takes time to accomplish.

What is said in the message today about the needs in White River Association can be said about five other associations in "North Central District." The district comprises the territories of ten counties. The major difference is that the twin lakes are located in our two counties and the tourist attractions bring a great influx of out-of-state people to our area to retire. The needs among the native mountain people of Arkansas are about the same as found in most of the rural sections of our state.


White River Association has 19 cooperating Southern Baptist churches and 11 church-sponsored missions. We have 10 preaching stations, where we carry on some type mission work such as Vacation Bible School, revivals, and in some cases a monthly or quarterly preaching service. Many of our churches are weak and struggle for existence.

We have no large wealthy churches in our association to mother our missions like some associations have. Mountain Home First Church is our largest church and it will average approximately 200 in Sunday School each Sunday. This church sponsors three of our missions. Four other churches will average about 100 in Sunday School attendance. All four of these sponsor one or more missions.

All of our Sunday Schools combined will not average more than 50 in attendance each Sunday. This is why we have to ask the State Missions Department to help us build our buildings and supplement some of the pastors' salaries.

I have dedicated my life to the cause of Christ and to the establishment and development of Southern Baptist churches in the rural sections of North Central Arkansas.

[This article is first in a series which Missionary Barnett is writing at the request of the editor.—ELM]



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

ARKANSAS'  
LARGEST  
RELIGIOUS  
WEEKLY

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

December 13, 1962
Vol. 61, Number 49

WORD has been received of the serious illness of Rev. W. R. Vestal, a former Arkansas pastor who is now pastor of First Church, Carthage, Tenn. According to his son, Rev. W. Richard Vestal, pastor of First Church, Corning, he was to undergo surgery this week at Baptist Memorial Hospital, Memphis, Tenn. His friends can address him there.

## The Cover

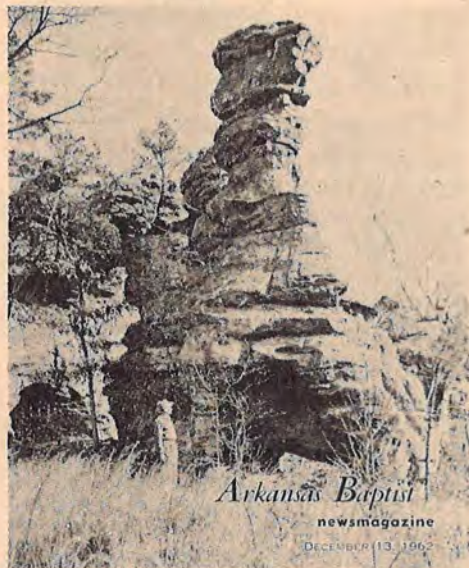


Photo by H. W. Phelps, Arkansas  
Publicity and Parks Commission

## 'Fodder stacks'

ARKANSAS is a wonderland of natural beauty. This interesting rock formation 11½ miles north of Shirley, just off State Highway 110, is called "fodder stacks," by the old timers. Other common designations are chimney or pedestal rocks.

Altogether there are 10 to 12 acres of similar rock formation. This is privately owned, but may be opened up to the public some time. An upper arm of the Greer's Ferry Lake will reach within a mile or two of this area when the new lake is full, about two years from now. Incidentally, this arm is expected to provide some of the earliest and best fishing in the new lake. So, you fishermen and nature lovers better keep this issue of the *Arkansas Baptist News-magazine* for future reference!

# Is the state Baptist paper a luxury?

FROM the place accorded the Baptist state paper in some church budgets one would get the idea that it is a luxury that might be desirable in case something else is not needed. From the smallest church to the largest some provision is made for all kinds of Sunday School, Training Union, Brotherhood, WMU and auxiliary materials. No one would think of omitting any of these, and none should be left out. How does it happen, then, that so many budget committees recommend that the denominational paper be sent to the people if there is enough money left after everything else is provided, and why is it so often true that when receipts decline someone is always ready to suggest that the paper be dropped from the budget first?

Is it really a luxury that should be sent to the members only when there is a surplus in the treasury?

One wonders why some of the churches do not try economizing on some other things. Some of the budget committees that are so economy minded about spending a few hundred dollars to put the paper in the homes of the people will not hesitate to spend several times as much for things that are not really necessary in the Lord's work. Apparently it does not occur to them that the state Baptist paper pays more dividends in cash than any other expenditure except the salaries of the workmen.

They seem not to remember that people who read the Baptist papers regularly are usually the most faithful members because they are the best informed. Why, then, is it so often true that the paper is included last in the budget and dropped first if retrenchment becomes necessary?

We know the common answers:—"Nobody reads it—The postmaster found some copies in the wastebasket—It is just a promotion sheet for expensive denominational activities." We know what some say, and we challenge the statements.

We challenge the church leadership to check the readership of the state paper against that of any other kind of religious literature placed in the hands of the people.

We challenge it to check the labels on the papers found in the waste baskets and see how many of them were addressed to Baptist women whose husbands are not in sympathy with their wives' churches.

We challenge it to check the baskets for other types of denominational literature that are mailed at denominational expense instead of being made a specific item in the local church budgets.

If your denominational paper is an essential then it is worth more than it costs. If it is a luxury and not worth its price, then its publication should cease. It is a sin to spend church money needlessly, but it could be a sin to economize at the wrong time and place.—E. S. James, in *Baptist Standard* (Texas)

## 'Teach me to pray'

HAVE you ever tried to "pray without ceasing"?

A few days ago the heads of the various departments of work of the Arkansas Baptist State Convention, on the invitation of the Home Mission Board, left offices and homes for a 24-hour Prayer Retreat, at a Benton motel. We had been alerted many days ahead of the meeting and asked to concentrate on our prayer needs as we look to the year of 1963.

Each one of us—there were 18 attending, including Dr. Roger M. Smith, of the Foreign Mission Board—was asked to take a 15-minute period to direct the group in praying for 1963 objectives. Dr. Lloyd Corder, of the Home Mission Board, presided and presented Home Mission Board causes and objectives.

As we prayed, a spotlight was trained on a large, Baptist Jubilee Advance placard, featuring the local church and a map of the world, with the 1963 BJA theme, "Sharing Christ with the Whole World."

It would not be possible to place a value on our fellowship as we prayed for and with one another and for all the world. And how could we estimate the part that these prayers will have in the work we are trying to do?

We Baptists, with our planning and promotion and "counting of noses," are always in danger of becoming activists and of "trying to do the work of the spirit in the energy of the flesh," as someone has put it. It may be that we need to pray more than we need to run with our tongues out trying to accomplish something. And this is just a suggestion: Husbands and wives make mighty good prayer mates.

Many are beginning to meditate on resolutions for the new year. For the most of us, this might be one to head the list: "Resolved, to be a man (or woman) of prayer in 1963."

*What a friend we have in Jesus,  
All our sins and griefs to bear  
What a privilege to carry  
Everything to God in prayer*

*Oh, what peace we often forfeit,  
Oh, what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!*

## Arkansas tuberculosis

THE tuberculosis bacillus is no respecter of persons or classes of society. The "bug" that causes the terrible White Plague will not be restricted to "the wrong side of the tracks," or to Negrotown, but often gets into seclusive residential sections and into the highest of society. Anybody who contracts the dread disease has much in common with everybody else who has it. The very life of the person who has tuberculosis is at stake, regardless of the color of the skin or the status of the person economically, socially, spiritually, educationally, or culturally. And hope of recovery depends upon prompt treatment and the following of certain patterns of life by the patient, regardless of who he may be.

Not only that, but every tubercular is a potential spreader of the disease to others. Here, again, this is true regardless of which side of the tracks the patient may be from. So, from the standpoint of the tubercular patient and of society as a whole, it is imperative that the patient be isolated under circumstances conducive to prompt and efficient treatment.

One way or another, the State of Arkansas should provide adequately for the treatment of tubercular patients, regardless of race.

### A lot riding on this roll



Courtesy Arkansas Democrat

ARKANSAS BAPTIST

*Superhighways*

THE PEOPLE SPEAK

MY old friend Clabe Hankins dropped by for a visit the other day, shortly after the opening of



ERWIN L.

the new superhighway connecting North Little Rock with the new Arkansas River bridge. Clabe, himself an alumnus of Lone Gum's two-room school, down on Bunker, was

amazed at the millions of dollars worth of paving we Greater Little Rockians now have. Some of the terminology of the superhighway age was about as fascinating to old Clabe as the highways themselves.

"Used to be that cloverleaf was what your cows et," mused Clabe. "Now it's what helps you to get on or off these new-fangled roads.

"Direction don't mean nothing no more," Clabe continued, with a far-away look in his eyes, and talking to himself more than to me. "You just foller the signs. You didn't use to haft to know much to go to town. Now you haft to be able to read. And if you are a slow reader and miss one turn, when you've started to the supermarket to pick up a loaf of bread, you're liable to wind up out on the east—or west—coast."

One thing that had Clabe shaking his old grey head was the fact that you have to drive a half a mile or so, the most of it "in the wrong direction," to get on or off the superhighway.

"Them highway engineers have discovered Columbus," he told me. "He was the feller, you remember, that found out you can get to where you want to go by taking off in the opposite direction."

"Freeway" is another term Clabe kept mulling over. "Nobody but a politician out fer votes would ever have called these roads freeways," he concluded. "About the onliest thing about them that's free is th' wheelin'."

Now that we are getting new road systems that fan out in all directions, it is more important than ever that we know where we are going and stay on the right road.

To people concerned about roads to travel, Jesus said: "I am the way, the truth and the life: no man cometh to the Father, but by me . . . Enter ye in at the strait gate: for wide is the gate, broad is the way, that leadeth to destruction. . . ."

*Erwin L. McDonald*

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.

**'Mixed marriages'**

ONE of the principal reasons for the increasing distrust and resentment directed against the Roman Catholic church in this country is the unreasonable, arrogant and uncompromising position it takes in regard to so-called "mixed marriages". . . that is; marriages between Protestants and Catholics. Before the Pope of Rome will permit a Protestant to marry one of his subjects he or she must sign the following contract:

"I, the undersigned, being desirous of contracting marriage with \_\_\_\_\_, before a Catholic priest duly authorized by a special dispensation from His Grace the Archbishop of \_\_\_\_\_, do promise, in presence of the Reverend Father \_\_\_\_\_, and of \_\_\_\_\_, witness attending for that purpose, that all of the children born of my marriage with \_\_\_\_\_ shall be baptized and educated in the Catholic religion, and, moreover, that I will, by no means whatsoever, hinder or obstruct the said \_\_\_\_\_ in the exercise of the said religion; I also promise that in the solemnization of my marriage there shall be only the Catholic ceremony. In testimony whereof I have signed this document in the presence of Reverend \_\_\_\_\_ and the said witness, \_\_\_\_\_ on this \_\_\_\_\_ day of the month of \_\_\_\_\_, 19\_\_\_\_\_.  
Signature\_\_\_\_\_"

Everything in this obnoxious contract favors the Roman Catholic church. It robs the Protestant of his God-given right to have any voice in the religious affiliation of his own children, and, for all practical purposes sells them into religious bondage of a foreign-controlled church before they are even born. Why an honest Protestant will go before a Roman Catholic priest and sign away the rights of his unborn children is hard to understand. This one-sided contract outrages our concept of freedom of religion in order to promote the membership of the Catholic church. No such unjust and unreasonable pledges are required from a Catholic who is married to a Protestant by a Protestant clergyman. If the Church of Rome had no other faults the unreasonable stand it takes on this issue alone should cause freedom-loving Americans to have nothing but disgust and contempt for it.—Jack Odom, Rt. 2, Box 208, Ft. Bragg, Calif

**Doctrinal study**

RECENTLY we had the honor and privilege of having Bro. Ralph Davis, Secretary of Training Union Department, in our church for a doctrinal study. Through the originality of Bro. Davis, coupled with a Spirit filled knowledge of the Bible, we were able to approach our basic Christian doctrines in a simple and understandable way.

During these five nights of teaching our church body was able to visualize a greater and mightier God, we were able to see the condition of man as he really is in his relationship to sin, to Jesus as the Saviour, and to the person of the Holy Spirit. Then the study of salvation (past, present, and future) along with the faith that assures a security of this salvation further enhanced these studies.—Bob Damuth, Pastor, Austin Station Church, Austin

**Mexico report**

IN this season, as we celebrate the birth of our Lord, the Prince of Peace, let us remember that we too are men of Peace. We are all messengers of the Good News to a world doomed to die in the tentacles of Sin.

By the Power and Grace of God, we have seen two more churches organized in the Federal District recently. Another will be organized during the month of December 1962. It will be self-supporting from the start.

Your gifts to the Cooperative Program and the Lottie Moon Missions Offering made possible a grant of \$50 thousand dollars this year for the Mexico City Field. Five new churches will have the first unit of their building by April 1, 1963 because of the Lord's Providence and your generosity.

The Institute for Laymen which we helped to found some two and a half years ago has just graduated 38 active laymen. They preach and teach in the more than twenty Missions of Mexico City. This makes a total of 64 laymen received and trained for Mission service by this Institute. There are now two such Institutes in the city. Their directors and faculty are all nationals.

Recently, Roy was asked to write 13 television programs for a series called "Immortal Lives." It is a Biblical series based on the Old Testament. Six of these programs have been telecast coast to coast. The series will run until the last Thursday in December.

We hope to be seeing you and many of our friends during our furlough  
(Continued on page 16)

# What is Christmas to you?

*"Let not our hearts be busy inn-  
That have no room for Thee,  
But cradles for the living Christ  
And His nativity."*

—Ralph Spaulding Cushman



## QUESTION: WHAT IS CHRISTMAS TO YOU?

*Christmas is an influence.* An outstanding business firm within our state had always celebrated with the customary office party, with all that the term has come to imply.

Then "it came to pass" that several fine, Christian young men were added to the staff, including a Baptist deacon. Whether by chance, or by selection, I do not know; but certain facts I do know.

These men were dedicated to Christian principles in everyday living. They were unassuming and unpretentious, but they declined to take part in the office parties.

Their influence has permeated the entire business. In recent years the office parties have been replaced by better plans for promotion of good will and the Christmas spirit. Personnel relationships throughout the organization are good, and the business efficiency at top level.

*Christmas is Forgiveness.* Which one of us does not stand in need of forgiveness? Who has not made mistakes, committed sin during the year? Who has not been hurt, felt sinned against?

Most pitiable are those persons who carry grudges, an unforgiving spirit, out of the old year, right on through Christmas, over into the new year.

"Ye who have scorned each other,  
Or injured friend or brother,

In the fast fading year;  
Ye who by word or deed,  
Have made a kind heart bleed.  
Come gather here;

Let sinned against and sinning  
Forget their strife's beginning,

And join in friendship now—  
Be links no longer broken;

Be sweet forgiveness spoken  
Under the Holly Bough."

—Charles MacKay

*Christmas is Carols.* The universal favorites are "Silent Night" and "Joy to the World." Perhaps the best-loved expression of the meaning of Christmas is "O Little Town of Bethlehem."

Young people singing outside the window of my invalid mother's room, the radiance of their faces reflected in the light of their blinking candles; the flush of gratitude for the joy of being remembered that shone in my mother's eyes—these are timeless pictures cherished anew in my heart with each returning Christmastide.

*Christmas is a Tree.* Mrs. Eleanor Roosevelt's favorite ornament was a little angel that had been used on their family tree since her children were little.

Dicky Odell's mother shares this splendid experience with all of us. (*Our Little Child Faces Life* by Mary Clemens Odell)

"On Christmas Eve, after the gifts had been delivered and supper eaten, Daddy and Dicky set up the tree while I washed the dishes,

"Then together we trimmed the tree.

"The place of honor went to the little Santa Claus which had hung on Dicky's first tree. We all helped in choosing places for each bright ball, and then threw on the dripping silver. The crowning point came when Daddy plugged in the lights—just one string, and the first we had been able to afford.

"We just stood there gazing at our tree.

"A few minutes later, as we were all on our knees gathering up the odds and ends, Dicky suddenly said, 'Oh, I think this is the pret-

tiest tree! Let's thank the heavenly Father for it.'

"So there on the floor we bowed our heads, as Daddy said our prayer of thanks."

*Christmas is Worship.* It was during a Christmas season in Louisville, Kentucky, many years ago. A group of students, spending their first Christmas away from home, had attended an evening service in one of the down-town churches.

The hour had been given over to an excellent film. And those were the days when the use of film strips in churches was a new thing. But as the group left the church, one young man said, "I am disappointed. I wanted to hear a good sermon on the most beautiful verse in the Bible: 'For unto you is born this day, in the city of David, a Saviour.'"

*Christmas is Poetry.* This poem has been the favorite at our house for more than thirty years:

### THE MIRACLE OF DREAMS

That night when in the Judean skies  
The mystic star dispensed its light,  
A blind man moved him in his sleep—  
And dreamed that he had sight.

That night when shepherds heard the  
song  
Of hosts angelic choring near,  
A deaf man stirred in slumber's spell—  
And dreamed that he could hear.

That night when in the cattle stall  
Slept child and mother cheek by jowl,  
A cripple turned his twisted limbs—  
And dreamed that he was whole.

That night when o'er the new-born babe  
The tender Mary rose to lean,  
A loathesome leper smiled in sleep—  
And dreamed that he was clean.

That night when to the mother's breast  
The little King was held secure,  
A harlot slept a happy sleep—  
And dreamed that she was pure.

That night when in the manger lay  
The sanctified who came to save,  
A man moved in the sleep of death—  
And dreamed there was no grave.

—Author Unknown

Rosalind Street

Mrs. J. H. Street

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

## THE VIRGIN MARY

By HERSCHEL H. HOBBS

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

OTHER than tradition and the Apocryphal Gospels (not Scripture) nothing is known about the Virgin Mary apart from the record of the New Testament.



DR. HOBBS

"Mary" is the Greek form of the Hebrew word "Miriam" (cf. Exodus 15:20). She was a member of the tribe of Judah (Luke 3:30). As

a peasant girl she lived in Nazareth (Luke 1:26-27), although she traced her lineage back to Bethlehem through David (Luke 2:4, with Joseph). She was a cousin of Elizabeth, the mother of John the Baptist (Luke 1:36).

As a young maiden, probably about sixteen (the apocryphal gospels say twelve), she was betrothed to Joseph, a carpenter, a man probably much older than Mary (Matt. 1:18). In Jewish life betrothal was more than our engagement, but was not equal to our marriage. By her own admission her character is unassailable (Luke 1:34).

As a virgin she received God's revelation that she was to bear His Son (Matt. 1:18; Luke 1:26ff.). She was a woman of great faith and submission (Luke 1:38, 46ff.), but not one without wonder. The first question as to possibility of the Virgin Birth came from Mary (Luke 1:34).

After the birth of Jesus Mary entered into the normal relations of married life with Joseph, becoming the mother of four sons and at least two daughters (Matt. 13:55-56). Roman and Greek Catholics, holding to the perpetual virginity of Mary, see these as "cousins of Jesus or else children of Joseph by a former marriage. But the more natural meaning of the text is that they were half-brothers and half-sisters of Jesus by Mary and Joseph.

The New Testament does not record where Jesus ever referred directly to Mary as "mother," although He doubtless regarded her as such, although the New Testament does make such references. In His public ministry Jesus referred to a higher relationship (Matt. 12:46ff.). His references to Mary as "woman" (John 2:4; 19:26) were not terms of disrespect.

### Gleanings from the Greek New Testament

## The resignation of Jesus

By V. WAYNE BARTON

JESUS resigned. He resigned himself to the rejection which he had received in Jerusalem.

He resigned with weeping, and a part of his resignation address is contained in Matt. 23:38: "Behold, your house is left unto you desolate." This was his way of saying that their rejection of him involved serious consequences. The destruction of Jerusalem in A.D. 70 provides ample validation for this awesome and pessimistic resignation of Jesus.

But, Jesus' resignation was saturated with sorrow (see verse 37), because it was prophetic that troublous times lay ahead for the inhabitants of his beloved Jerusalem. The words "left unto you desolate" could be translated "abandoned (left alone) to its own fate."

In other words, Jesus' mood of the moment arose out of a sense of futility with reference to his own people. He foresaw that left to their own fate, which is the fate of any man apart from God, the inhabitants of Jerusalem could expect only to be destroyed. Of course, not all the citizens of Jerusalem followed the reckless course to destruction that their leadership

When properly understood they carried the highest respect.

The "sword" truly pierced through Mary's soul (Luke 2:35) as she followed Jesus to His cross (John 19:25). There Jesus showed His tender care for her as He committed her to His beloved disciple (John 19:26-27). She is listed among the group in the upper room after Jesus' ascension (Acts 1:14). Tradition says that she lived with John until her death in old age, probably at Ephesus.

Mary should be revered as one highly favored of God (Luke 1:30) and the mother of our Saviour. But the New Testament does not justify the extravagant claims made for her by the Roman Catholic Church.

prescribed. Many, in fact, became Christian, as the book of Acts attests. Presumably these were not abandoned to their own fate, but their destiny was determined by the grace of God.

The contrast is striking, don't you think, between the destiny of a man left to his own fate and that of the man who takes God seriously in his life? This same sort of contrast may be observed in the world today. Secularism, which is any way of life apart from God, speaks with empty optimism about a Godless society. The secular approach to life is summed up in the silly optimism of Little Bo-Peep:

"Leave them alone,  
and they'll come home,  
Wagging their tails behind  
them."

Well, it may be true of sheep, but it is not at all true of men. Left alone, abandoned to their own fate, men can construct only a hopeless society. Even Jesus, optimist that he was, resignedly predicted that doom awaits any man who is left to his own fate.



*AT FUND-RAISING DINNER—(l. to r.) Rev. Ray Nelson, pastor of Fisher Street Church; Dr. Ralph Phelps, Jr., president of Ouachita College; Dr. C. Z. Holland, State Convention president, and W. W. Harrelson, First Church, Jonesboro, layman and co-chairman with Pastor Nelson in Mt. Zion Association for the Ouachita Endowment Campaign.*

## \$4,400 for Ouachita College Fund

MT. ZION Association Baptists pledged \$4,447.27 for the Ouachita Endowment Campaign before or during their kick-off dinner held Dec. 3, in Jonesboro.

Approximately 100 leaders from over the association were present.

Dr. Ralph Phelps, president of Ouachita, and George Johnson, from the Public Relations department at Ouachita, were among those present. Mr. Johnson showed slides of the campus while Dr. Phelps told of the growth of the college and presented the need for more endowment.

W. W. Harrelson and Rev. Ray

Nelson are co-chairmen for the association. They expressed optimism as to the prospects for the campaign.

Rev. Curtis Mathis, moderator of the association, introduced Dr. Phelps. Rev. David Cranford, pastor of Walnut Street Church, Jonesboro, pronounced the invocation and Rev. Carl Bunch, associational missionary, led the opening prayer.

Dr. C. Z. Holland, State Convention president, commended the campaign to the group and expressed the desire that every association would do what Mt. Zion is doing.

## Coker to Dalark

DALARK Church has called Danny Coker, a student at Ouachita College, as pastor. Mr. Coker is from North Little Rock.

On Nov. 4 the Dalark Church ordained Mr. Coker to the ministry. The moderator was Rev. Dewey Stark; clerk, Dr. George T. Blackmon; and examination leader, Rev. T. E. McDaniel. The sermon was given by Rev. Nelson Greenleaf of 47th Street Church, North Little Rock, the charge by Rev. Enon Boyette, associational missionary, and presentation of the Bible was by G. A. Buchanan, a deacon of Dalark Church.

The council was composed of Rev. Dewey Stark, Eagle Mills; Dr. George T. Blackmon, Third Street Church, Arkadelphia; Rev. T. E. McDaniel, Thornton Church; Rev. Enon Boyette, Carey Associational missionary; Rev. J. N. Williams, New Hope Church; Rev. P. J. Crowder, Sparkman; Rev. Leroy French, Curtis Church; Rev. Cecil Launius, Ouachita Church; Deacon Merle McManus, Thornton Church; Deacon S. R. Launius; and Rev. Wesley Womack, both of Shady Grove Church; Deacon Jimmy Johnson, Manning Church; Rev. Tommy Cupples, Lakeside Church; Rev. Nelson Greenleaf, Rev. H. R. Coker, and Deacon J. E. Tyler, all of 47th Street Church, North Little Rock; Rev. Stan Wallace, Hollywood; and Deacon G. A. Buchanan, Dalark Church.

## Revivals

BETHABARA Church, Mt. Zion Association, L. M. Cox, pastor; Paul Kirkendal, evangelist; Johnny Ambrose of Toronto, Can., music; 11 professions of faith, nine baptized.

FIRST Church, Weiner, Marvin Wright, pastor; Billy Walker, evangelist; Jeff Floyd, music; eight for baptism, one by letter; 10 for soul winning and many rededications.



## N. Pulaski Association

R. H. Dorris, Moderator

FIRST annual meeting of North Pulaski Association was held recently in First Church, Jacksonville. Officers re-elected were R. H. Dorris, pastor of Pike Ave. Church, North Little Rock, moderator; Rheubin L. South, pastor of Park Hill Church, North Little Rock, vice moderator; W. Harry Hunt, pastor of Levy Church, treasurer; and W. B. O'Neal, member of Gravel Ridge Church, historian. A. W. Upchurch, pastor, Marshall Road Church, Jacksonville, was elected clerk.

The Oakwood and Marshall Road churches were added to the association, bringing the total to 30 churches affiliated. Four missions are presently being operated.

The association is fully organized, with each organization holding quarterly rallies. The Pastors Conference meets weekly on Monday at Central Church, North Little Rock.

A four-acre site for a new church was recently bought on Highway 5, in the Indian Hills development. Another site is under consideration in the Lakewood area. Still other areas are expected to open in the near future.

A digest of letters revealed marked progress in many aspects during this first year. Giving to associational missions totaled \$19,231, for an increase of 70 percent over last year.

A total of \$127,445 was given to the Cooperative Program, for an increase of 16 percent above the previous year. Total mission giving to all causes was up 15 percent.

Jerry Don Abernathy has accepted the pastorate of the Sherwood Church, leaving First Church, Jacksonville, where he was minister of evangelism.

W. Harry Hunt will be leaving the Levy Church on Jan. 1, to serve First Church, Jackson, Mo.

Elmer Madison was ordained to the ministry on Dec. 9. He is pastor of the Stanfill Church.

Hill Top and Grace Churches are presently without pastors.

## Clear Creek Association

### Kibler to build new parsonage

ERNIE Adams, director of the pilot project of Religious Education for Arkansas Baptists, was the speaker for the workers' banquet held in Kibler Church recently. All officers and leaders for both Sunday School and Training Union were recognized. Kibler Church voted Oct. 21 to build a new parsonage. Rev. Charles Chessser, Jr., is pastor.

FIRST Church, Mulberry, was in revival Oct. 21 through Oct. 28 with Rev. David L. Land, pastor of First Church, Barling, as the evangelist. C. A. Railey, music director of Calvary Church, Ft. Smith, was in charge of the music. There were eight additions by baptism and many dedications. Rev. Charles H. Duncan is pastor.

FIRST Church, Van Buren, has purchased two residences adjoining

the church property at a cost of \$25,000. One of these has been remodeled, making space available for elementary day school. Space is provided for two new nursery departments, one new cradle department and a new primary department.

Total membership of Van Buren First is now 1,060, the church having received 72 additions by baptism and 84 by letter during the past church year.

Rev. Anson Justice, pastor of Crestwood Church, Oklahoma City, was the evangelist, with Norman Lewis, of Ft. Worth, Tex., in charge of the music for revival Oct. 28 to Nov. 4. There were 25 additions by baptism, 11 by letter and 11 other professions of faith. There were 75 dedications. Dwayne Fischer is music and educational director and Rev. Charles D. Graves is pastor.

### New Bluff Avenue Sanctuary



Photo by "Doc" Miller, Inc.

BLUFF Avenue Church, Ft. Smith, dedicated their new sanctuary Nov. 25. The new building has a seating capacity of 500, with two-story educational space adjoining. The educational space includes one young people's department, choir room, secretary's office, reception room, pastor's study.

Rev. Al G. Escott, superintendent of missions in Ouachita Association, preached the dedicatory message. In the afternoon, Mayor Bob Brooksher, and Jay W. C. Moore, superintendent of missions of Concord, were guest speakers. The services were climaxed with the laying of the cornerstone by D. O. Shaver, chairman of deacons, and Pastor C. D. Peoples.

The building is contemporary design, with open laminated beams in the interior.



MASON BONDURANT

## Concord news notes

By Jay W. C. Moore

MASON Bondurant, who has served Trinity Church, Ft. Smith, for the past ten years, has resigned to accept the pastorate of First Church, Dumas.

During Mr. Bondurant's pastorate at Trinity, there were 869 additions to the church, 394 of these for baptism. Property evaluation increased from \$90,000 to \$200,000. A total of \$342,000 was contributed to all causes, with \$91,000 going to missions. The church membership increased from 494 to 896.

Bondurant served as secretary for the Ft. Smith Ministerial Association and was vice moderator in Concord Association. For eight years he has narrated the "King of Kings" pageant, sponsored at Easter by the Ft. Smith Ministerial Association. The Bondurants have four children; Paula, 13; John 11; Phillip, 9; and Joanna, 7.

KELLEY Height observed their 7th anniversary recently with an all-day service. In the afternoon two men, Lee Robertson and James Gipson, were ordained as deacons. Alton Cross, Jr., pastor of the Towson Avenue Church, preached the sermon. C. C. Roberts, formerly superintendent of missions in Concord, interrogated the

men. Jay W. C. Moore offered the ordination prayer. Pastor James Fitzgerald served as moderator and Burl Lowrey, chairman of the deacons, served as clerk of the council.

BLUFF Avenue Church entered its new auditorium with an all-day service on a recent Sunday. Rev. Al G. Escott, who served the church as pastor for twenty years, brought the message of dedication Sunday morning. C. C. Roberts, a former missionary in Concord Association, led the dedicatory prayer.

Sunday afternoon C. D. Peoples, the pastor, Missionary Moore and Mayor Bob Brooksher were speakers.

The auditorium is constructed of white brick and has a seating capacity of 500.

EXCELSIOR Church, Bobby Joe Martin, pastor, has increased its mission gifts from ten to twelve percent. One percent of the increase will go to the Cooperative Program and one percent to associational missions. This rural church usually takes the lead in Concord in increasing its gifts to missions.

WARREN Leonard, who has served West Hartford Church in Buckner Association during the past eight years, has accepted the pastorate of the Vesta Church, five miles north of Charleston.

Leonard is a graduate of Greenwood High School and has a four-year diploma in Pastoral Ministry from Concord Seminary Extension Center.

He has served Clark Chapel Church in Buckner association and the Roseville Church in Concord association.

THE testimony of Dottie Eubanks' interest in Training Union work, and especially the sword drill contests, appeared recently in the Religious Education News, published by this department in Little Rock.

Dottie is the daughter of Dr. and Mrs. S. W. Eubanks. Her fa-

ther is the pastor of Immanuel Church in Ft. Smith. Dottie participated at Ridgecrest last summer before 5,000 people and was declared a Master Swordsman.

E. L. MINOR, pastor of the Northside Church in Charleston has 350 volumes of books that are practically new, for sale. He will sell these books at half price. You may write him for the names and prices of the books.

## Deacon ordained

FLOYD Crain was ordained deacon by First Church, Prescott, Dec. 2. Dr. Carl Goodson, interim pastor, was moderator. John T. McRae presented the candidate to the ordaining council which was composed of Rev. C. D. Connor, associational missionary, pastor and deacons of Prescott First, Beech Street, Gurdon; Bethel, Boughton, and Fairview churches.

Rev. Horace Pruitt, Boughton pastor, led the opening prayer. Missionary Connor led in examination of the candidate. Prayer followed by Rev. Bill Holloman. Rev. James M. Wilson, pastor of Beech Street Church, Gurdon, preached the sermon and gave the charge to the candidate and the church.

Bobby Whitmarsh, chairman of deacons in the Prescott church, led the ordination prayer, followed by the laying on of hands. Rev. Johnny Darr, pastor at Bethel, led the closing prayer, after which the new deacon was given the hand of Christian fellowship by the congregation.

Pastor W. R. Woodell, of Prescott First, was present for the first time since his return from the hospital. He took part in the laying on of hands, and made a few remarks at the close of the service.

## Shoptaw ill

REV. Lewis L. Shoptaw, long-time member of Second Church, Little Rock, is a patient at Baylor Hospital, Dallas, Tex., following a severe heart attack. He is in Room 311 at the hospital. His home address in Dallas is 3614 Harvard Ave.

## Provisional Foreign Mission Board named

BALTIMORE, Md., December, 1862 (BP) — Seven leaders of Baptist work in this area have been called upon to act as a provisional board for the Foreign Mission Board of the Southern Baptist Convention. This new board will attempt to continue the mission work of the convention for the time that the ports of the South are closed by blockade.

The seven who have been asked to serve are Richard Fuller, J. M. W. Williams, Franklin Wilson, Hiram Woods, Jr., Henry Taylor, A. F. Crane, and A. J. Lowndes. These men are carrying on their work by making appeals in public meetings and through the Baptist papers.

Richard Fuller, one of the "judicious brethren" as the seven men were called in their appointment, is president of the Southern Baptist Convention. J. M. W. Williams has been elected corresponding secretary for the provisional board.

### Work expanded to China, Africa

The Southern Baptist Convention now has mission work in China and Africa. It will be the responsibility of the provisional board to maintain communication with the missionaries in these areas. They are charged also with the responsibility of providing the funds necessary for the continuation of missionary activities.

Some of the missionaries have already secured secular work to assist in the financial crisis. Dr. R. H. Graves, missionary to China, has received financial aid from the London Missionary Society.

For some time the Mission Board at Richmond has sent funds under a flag of truce to Baltimore for transmission abroad. Permission for the work to be supported in this way was secured by Dr. Fuller from the Secretary of State in Washington. It is the suspension of this permission which has necessitated the appointment of the provisional board.

### Funds being raised for missions

At the annual meeting of the Maryland Baptist Union Association last year, William Crane, a deacon in the Baptist Church of this city, was requested to act as the agent for any monies received for missions. More than \$2,000 has been sent from Richmond to Crane.

The money for foreign missions has been forwarded by Crane to Isaac T. Smith, the financial agent of the Foreign Mission Board living in New York. Smith will send the money on to the missionaries. Mr. Smith has already made large advances to the missionaries of the Board.

The Maryland Association expressed its thanks by adopting a resolution which read in part, "We tender our acknowledgements to brother Smith for his Christian conduct and labor of love in behalf of our missionaries at all times, especially in their hour of trouble, when they have been cut off from the Board at Richmond."

### War closes line of church support

Since the lines are now closed for the transmission of mission funds from the Board at Richmond, the provisional board will depend for support on the churches within the Federal lines which have been associated with the Southern Baptist Convention. These churches are located for the most part in the border territory of Maryland, District of Columbia, Kentucky and Missouri.—*Baptists and the Civil War*, Copyright, 1962, by Historical Commission, Southern Baptist Convention, Arthur L. Walker, Jr., writer

ON Nov. 18 Bethabara Church, Mt. Zion Association, ordained three deacons: A. Y. Carter, James Chambers and H. R. Owens.

L. L. Jordan preached the ordination sermon. Others participating were Carl Bunch, John Basinger, Jimmy Davis, J. O. Miles, and the pastor, L. M. Cox.

### Additional service At LR, NLR post offices

EVERY facility of the Little Rock and North Little Rock Post Offices has been expanded to render maximum service to take care of a record Christmas mail this year. The postmasters in both cities have scheduled additional hours of window service for your convenience in mailing your Christmas packages and purchasing your supply of postage stamps.

On Saturday, Dec. 15, all classified stations will remain open until 5:30 p.m. and the windows at the main offices will be open from 7:00 a.m. to 7:00 p.m.

On Sunday, Dec. 16, all classified stations and main office windows will open at 12 noon and remain open until 6:00 p.m.

On Saturday, Dec. 22, all classified stations will remain open until 4:00 p.m. and regular Saturday hours will be observed by windows at the main post offices.

### Other denominations

#### Student gifts to missions

SPRINGFIELD, Mo. (EP) — Assemblies of God college students contributed more than \$55,000 to missions during the 1961-62 school year, according to statistics compiled by the denomination's Education Department.

Approximately 3,000 students and faculty members in the organization's nine colleges made the contributions to various missions projects. Southwestern Assemblies of God College, Waxahachie, Tex., led in total giving with more than \$12,000. This was approximately \$32 per person.

## Church and state schools both needed

[EDITOR'S NOTES: Since this is too long to run in our "Letters to the Editor" department, we are carrying it by agreement with Dr. Williams at actual cost, less credit for space equal to that of the letter we carried by Professor George A. Amos.—ELM]

November 27, 1962

Professor George A. Amos  
Arkansas State Teachers College  
Conway, Arkansas  
Dear Professor Amos:

YOUR letter to Editor Erwin McDonald denouncing my defence of Christian Education is quite interesting. I appreciate the courtesy of receiving a copy.

I must say that it was quite different to the tone of many other letters I received about my speech at the Arkansas Baptist State Convention. One such communication came from one of the veteran Senators of our state in which he set forth the statement that "I agree with you 100 percent or even more."

To me it has become rather strange that so many identified with government bureaus and institutions have become so vocal, missionary, defensive and even monopolistic in mind, in support of such governmental functions in recent years. It is not inherent in the American tradition that government should solicit "customers" yet there is hardly a bureau or governmental institution that is not radically promoting its program. This results in the expenditure of billions of dollars of the taxpayer money, often in wasteful projects. This was never meant to be the condition. Can it be possible that the spirit of stateism, first established in the Soviet Union in 1917-18 has already engulfed our nation until all private efforts will be stifled? Personally I resent, as a taxpayer, the thousands upon thousands of dollars spent by state colleges in public relations drives to get more students so that they can get more tax dollars, to get more students, to get more tax dollars ad infinitum.

No government agency of any sort should spend one dime to enlarge the burden of the taxpayer. This tragic situation, unchecked, will destroy the system of free enterprise and eventually destroy free government.

Now for some of the errors of judgement in your letter.

I note that you affirm that the state college people enjoy more freedom than those of us in the church related colleges. In response to this I would like to remind you that I have personally known four state college presidents and one university president to lose their positions, or leave, purely because of

political pressures within our state. All of this came about during the twenty-one years that I have been head of this institution. This score of six is doubtless not the full number as some of these matters did not leak out to the general public. One of these men, ousted because he voted for the "wrong man for governor," became president of one of the denominational colleges in which position he served with distinction and without fear for nearly twenty years. I am quite sure he would have testified that he had far more freedom in the private school to pursue the fundamental purposes of education.

Need I mention to you the pressures brought to bear upon your own excellent president by the Arkansas politicians less than four years ago when your institution was before the Legislative Council begging for needed funds? Many of us in higher education hold your president in the very highest esteem as one of the finest men in American education. When we saw the despicable situation in which he was placed, we realized the tragic situation he was in. We did not feel that he had much freedom left under those circumstances.

Need I mention also the pressures both open and behind closed doors brought to bear upon the head of the A. M. & N. College only two years ago? You recall that the politicians of this state practically wrecked that institution simply because the president had made the "tragic" mistake of having the wrong man to deliver an address on the campus. It did not appear that the institution was going through any great era of intellectual freedom.

Should I remind you of the "witch hunt" that the University of Arkansas was subjected to less than four years ago when certain politicians staged a hearing on Communism in Arkansas?

Now let us get down to basic philosophy on the matter. Do you feel that your position as a professor in a state institution would be secure if you began revealing iniquities of the political powers that be in Arkansas? How long would you be retained if the *Arkansas Democrat* and the *Arkansas Gazette* carried specific charges, based on highly objective facts, which you might bring against the present administration regardless of who might be in power? You well know that the board of trustees of your institution are appointed by the governor. Regardless of who the governor is, he would not long allow an employee of a state institution to indict his administration regardless of how diabolical it might be. In fact the more diabolical such an adminis-

tration, the more severe the charges could be and likewise the swifter the punishment of the employee. No, professor, you and your colleagues are not in a very free atmosphere in any state college in America. Of course, you feel little pressure, but let me remind you that most of your colleagues know what not to say often enough.

My premise is that you have no long range freedom. You are subject to the powers that be in a very sensitive manner. The church related school is not geared to the political status quo and never feels the pressure of direct political action. We can select both the student and the faculty member according to our own unique philosophy. The state college has to accept the type of student they are required to accept by the political philosophy in vogue. They also have to employ faculty members within the framework of this overall philosophy. In addition, the administration must respond to the will of inferior politicians or suffer possible loss of appropriations.

Under state monopoly of education what freedom you now enjoy will be wiped out. The philosophy of academic freedom is a gift of the church related college. It was born and nurtured in this atmosphere and the moment that there are no church related colleges in America will be the moment that this sacred principle will have died.

You will recall a few years ago that Governor Huey Long got a strangle hold of Louisiana education along with the entire state of Louisiana. In turn he fired heads of colleges, professors and other state college employees. He poured millions into educational institutions and vowed to make the University of Louisiana the top institution of higher education in the south. Many in state education praised him to high heaven. Those of intellectual dignity were fired or left the state rather than become involved in such a mental tyranny. This tragedy maintained an iron hand for quite some time and not one state college professor or administrator could do one thing to remedy the situation. They could not. The moment one might raise the slightest question was the moment that political pressure forced him to leave the state or be fired outright.

Now, I would like to remind you that the rotten situation did not go unnoticed nor uninvestigated. There were two great PRIVATE universities in the city of New Orleans, Tulane and Loyola, free of political domination. Their boards were not appointed by the governor. They did not receive tax funds for their operation. They were immune to the political pressure of the dictator, Mr. Long. These two universities began to uncover the rottenness of Long dominated education. The papers began to tell the story (it should be kept in mind they too were free of government ownership and control) and the people began to wake up. Some of these Long puppets went to the penitentiary. The strangle hold of Mr. Long

was broken and intellectual freedom and dignity was restored to the state. Again I remind you that the state college people had no way of rescuing themselves from this intolerable loss of freedom.

If you have a feeling that this could not happen in Arkansas, let me remind you again of the fiasco of Little Rock from 1957 to 1960. As I recall the people in state education put their tongues in their cheeks and kept quiet. They could not do otherwise. When the teachers of Little Rock were being purged, did we hear one voice of state school in their defence? At that same time I was making speeches all over Arkansas decrying the political interference with our public school people. I wrote articles and made hundreds of speeches in their defence. Ouachita College opened a high school in Little Rock to minister to the children of that city when the politicians had closed their schools for political reasons. Could your fine institution have done such a deed in open defiance of the politicians of Arkansas? It was closer to Little Rock than Ouachita, but it was by no means free to engage in such a venture and you well know it.

In your letter you unfairly infer that I set forth the concept that our state colleges are full of communism. This is not true and was the remotest thing from my mind. I would suggest that you take time to read my speech, a copy of which is enclosed herewith, then apply a little scholarly objectivity to your analysis. I did not enter into isolated particulars. I was concerned with basic fundamentals and philosophies. In view of this position I again affirm that the state schools of the United States have freedom only within the political framework of the political system and the ruling politicians. That is the identical setup I found in the USSR.

I am afraid you are like most modern Americans. You must have the idea that modern communists are like those of the Lenin era with their wooly faces, ragged clothes and home-made bombs. They are not like that now. The modern communist simply seeks a complete governmental monopoly in all areas of life. One might easily become fully devoted to this concept and never think of joining the Communist party. In fact some drift into this by becoming willing to surrender one area at a time to complete governmental control. I hope that we will not come to this communist viewpoint in the field of education. Education is the cornerstone of destiny and if we surrender to political monopoly here, it is inevitable that we will in turn surrender every other basic area of American life.

In your letter you bring up the expulsion of a Baptist seminary professor to illustrate the lack of freedom in Baptist schools. Even in this case, I see some fundamental differences of tremendous value. First of all, the parent organization manifested unusual restraint at the San Francisco Convention in preventing the violation of autonomy

of the board of trustees of the seminary involved. Too, it is noteworthy that the president of the Southern Baptist Convention did not use any personal pressure in the matter. This could never have been expected in a political situation such as a state college. The governor of any state would be found in the forefront of such an ouster effort. The board of trustees of the institution handled the matter as they saw fit under the circumstances. They did not have to fire anyone. No mandate was handed them demanding such action. Appropriations were not being cut off by the sponsoring agency. What this board did was their own business and was done of their free choice.

I would like also to add that recent information coming to my attention indicates that the seminary board took the action they took primarily on the basis of a new situation which had arisen and not on the basis of the original offence.

Summing up this incident I would like to remind you that it was the feeling of many that the above professor had attacked our "constitution" the Bible. Our people are quite liberal in every area of human experience except when it comes to the authority of the Bible as the Word of God. It is here that they become quite sensitive. May I ask how far a state college professor would get if he openly taught his students to question the constitutional form of government or exhorted them to defame the Constitution of the United States: It is likely that he would be fired for that activity quickly. However, he could openly question the Bible and belittle it in every class he might teach and that with impunity. I know from personal experience this is done by some of those who teach in state colleges. I have heard them.

It is rather interesting to recall that several state supported colleges and universities in the south have lost their accreditation because of political interferences, primarily in the area of complete academic freedom. Did you ever hear of a denominational college losing accreditation for lack of this freedom? Frankly, I have never heard of it and doubt that it will soon occur. This is a cornerstone of American education, hewn by the toil and sweat of church related colleges more than two centuries ago, handed to the state colleges a gift of free minds. The state schools did not fashion this principle. It is our hope and prayer that we can preserve and share it with them so long as time shall stand.

Along this line it is more than interesting that the one speech that made the national press during the recent Louisiana Teacher's Association was one by Dr. Wayne Minnick of Florida State University in which he decrys the lack of freedom for southern professors. The context of his speech clearly indicates that he is talking about state college professors. He said he personally knew of 35 to 40 recent firings at Southern schools resulting from outside pressure.

He said, "I object to the tendency—especially in the South—for the legislatures to dictate to the universities." (See the Arkansas Gazette, November 21.)

On November 14, 1962, there is a long and factual review of the lack of intellectual freedom on the educational scene in Arkansas, written by one fearsome to sign his name from Little Rock. This letter is found on the editorial page in "From the People" columns. It has all of the appearance of having been written by one of your colleagues in tax supported education and decrys the fact that educational excellence in our state is held back by the fact that too much of Arkansas education is too closely geared to the political climate. Of course this person could not reveal his or her identity for fear of retaliation. Those of us in private education have no such fears.

I strongly resent the unkind inference as to my attitude toward the BSU movement. I would like to remind you that I was the first president of the BSU on one of our state college campuses more than thirty years ago. I have attended many of the meetings of the State BSU and have participated on the programs of several. I know most of the men who work on the state college campuses of Arkansas and hold them in the very highest esteem. I consider Dr. Tom Logue one of the finest and most genuinely Christian men I know throughout the world. I have never been opposed to the BSU. It has always been a major interest of my administration. The BSU on our campus is the leading organization. I am told that it leads the entire state in regular attendance at the prayer services.

My only contention is that the state schools unfairly exploit the BSU for public relations purposes. Only a few years ago some of our state schools would not allow the BSU nor any other denominational student organization on their campuses. They soon found that this was a poor policy and that parents had serious doubts about such a "godless atmosphere" as was suggested by this policy. They then jumped over themselves to get church related student organizations in order to remove the image of godlessness. Now their chief appeal to doubting Baptist parents is to remind the family that the BSU on the state college campus makes the state institution a four year revival and Sunday School. We run into it constantly as we talk with parents and young people. Of course, they never tell the parents of the occasional agnostic professor and other influences which may undermine the simple faith of the immature student.

Your inference that the 80 percent of Baptist students in state colleges ought to be given the lions share of attention is not well taken. It may be that 80 percent of the Baptist college students in Arkansas are in state colleges, but I believe you will agree that the percentage touched with a vital Christian

(Continued on page 20)

# Southern Baptist news briefs

Compiled from Baptist Press releases

## Hamilton Reid retires

A. HAMILTON Reid, 70, for the past 18 years executive secretary of the Alabama Baptist Convention, has announced his retirement Jan. 1. Dr. Reid recently observed his 50th year as a Baptist preacher. During the years he served in the top Baptist post in the state, financial receipts for the Alabama Baptist Cooperative Program increased from \$349,272, in 1944, to \$3,398,552, in 1962.

## New Oklahoma policy

THE 1962 Baptist General Convention of Oklahoma will not renew leases of public-owned hospitals after they expire. The Oklahoma convention now operates six such hospitals. The first lease expiration date comes in 1976. Before the convention was asked to operate these hospitals, four of them were constructed with federal grants and with municipal bonds and other income. In the future, according to this action, the convention is to confine its hospital operation to those it owns or to those it may lease "that do not have tax money involved."

The convention owns and operates 10 hospitals, four not involved in the new leasing policy.

The Baptist General Convention of Oklahoma, in a resolution, reaffirmed "our faith without mental reservation or other subterfuge in the validity of the Bible, the word of God." It commended trustees of Midwestern Seminary, Kansas City, for "their faithfulness in carrying out the instructions of the Southern Baptist Convention." (Trustees recently fired Professor Ralph H. Elliott, professor of Old Testament and Hebrew, after his book, "The Message of Genesis," brewed a controversy in the SBC.) The Oklahoma action also said Baptists of that state expect all literature, teachers (in Baptist institutions), preachers and convention institutions to "be above reproach relative to loyalty

to the immutable, eternal and infallible word of God."

## Baptist teachers favored

THE 1962 Mississippi Baptist Convention passed two resolutions concerning its educational institutions. One instructed convention colleges to "use Baptists on their faculties whenever practical without lowering the quality of their teaching." The second instructed the president "to appoint a special representative committee to study all facets of government help to our Baptist colleges and hospitals and report back to the next convention as regards government funds that may be requested or expected by these institutions."

DR. Russell Bush, Jr., Columbia dentist, was elected president of the Mississippi Convention. Meeting always in Jackson, the 1963 session of the convention will be there Nov. 12-14. The record Cooperative Program budget for the convention's new year is \$2,786,000. Of this, \$919,500 will be for causes supported through the Southern Baptist Convention.

## Against tax monies

NEW MEXICO Baptists celebrated twin anniversaries at their 1962 convention in Roswell. It was the 50th year of the Baptist Convention of New Mexico and Harry P. Stagg of Albuquerque has been the convention's executive secretary half that time.

The convention adopted a Cooperative Program goal for the new fiscal year of \$560,000, with 27 per cent routed to the Southern Baptist Convention for worldwide work.

Carl R. Scott, pastor, Central Church, Clovis, was elected convention president and the convention chose Tucumcari for the 1963 convention, Nov. 12-14.

One of the convention's resolutions declared: "Be it resolved that we reaffirm our belief that the Bible is the word of God without myth or error, that it is suffi-

cient for all matters of religion; that membership in a New Testament church is based upon an experience of repentance and faith with confession of Jesus as Savior, followed by baptism that is immersion, of the believer

Concerning public tax monies and Baptists' position about New Mexico Baptists resolved "That we as Baptists maintain a united front in rejecting all public tax funds, federal and otherwise, directly and indirectly, for Baptist institutions, whether they be loans or grants."

## Louisiana anniversary

THE Louisiana Convention marked its 150th birthday with special ceremonies during its 1962 session in Baton Rouge. Through out the sessions of the convention ladies were dressed in period costumes to focus attention on the anniversary event.

The convention adopted a \$5 million Cooperative Program budget for the coming year. The Southern Baptist Convention portion of this is 31.4 percent. Luther B. Hall, Farmerville minister, was re-elected president. The next annual meeting will be held Nov. 14 at Lake Charles.

## Blaze damages church

FIRST Baptist Church, Spartanburg, S.C., was heavily damaged by fire of undetermined origin. Press reports said damage would be \$500,000, and that the blaze almost destroyed the 60-year-old auditorium. The 2,500-member church is the sixth largest Southern Baptist church in the state. John L. Slaughter is pastor.

## Otho Williams dies

S. OTHO Williams, 51, superintendent of the Illinois Baptist Children's Home, Carmi, died Nov. 1 of a heart attack.

DR. Victor L. Oliver, former associate professor of biology at Ouachita College, where he was graduated in 1949, has been named professor of biology at Mobile College, a new Baptist-sponsored four-year college of liberal arts and sciences now under construction in Mobile, Alabama.

## Montgomery pastors deplore mob violence

MONTGOMERY (BP) — The Montgomery Baptist Pastors' Conference voted unanimously to send an open letter to Alabama Gov. John Patterson and Gov.-Nominate George Wallace asking them to maintain order and enforce obedience to the law in any eventuality that may arise."

A copy of the letter also went to the Montgomery City Commission.

Montgomery has been one of several Southern cities hit by racial disturbances, including bus boycotts and attacks on so-called "Freedom Riders." Montgomery is capital of Alabama, which may figure in efforts to integrate state-supported white universities next year.

The letter said:

"In view of the existing tension in race relations, and the recent tragedy in Mississippi; and because of other possible crises in our own state, we call upon the governor and all other officials in Alabama to maintain order and enforce obedience to the law in any eventuality that may arise. We deplore violence and mob action in this critical situation.

"We further request the governor to call upon all the people of Alabama to refrain from inflammatory statements and activities which are designed to incite riots and mob action, or that would encourage outside agitators to come into our state.

"We are firmly committed to the absolute necessity of maintaining our public school system and our state colleges and universities, and would abhor any suggestion that these schools be closed under any circumstances.

"We pledge our support and prayers to our governor and other officials in maintaining peace and an orderly solution to possible crises that may arise, protecting the rights of all our citizens."—The Montgomery Baptist Pastors' Conference (In Montgomery County, there are 44 Baptist churches with 28,698 members.)

## Beacon Lights of Baptist History

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

## Philadelphia Ass'n leads Baptists

PHILADELPHIA Association, organized, July 27, 1707, set the pace for associational life among American Baptists, and there were good reasons for this.



DR. SELPH

An evangelical Calvinism such as held by George Whitfield and the New Lights prevailed among Baptists in Pennsylvania and New Jersey. Hence, the revival effects of the Great Awakening did not penetrate their ranks as in other religious groups elsewhere. Too, Baptists in this area had never been persecuted as in other sections. Bitter sectarianism never developed among them.

The work in Philadelphia also enjoyed gradual growth. The churches perfected their organizations and gave encouragement to those working in other regions. They consolidated the results of the revival effort and laid the foundation for the educational work of the denomination.

Doctrinal questions arose occasionally but caused little disturbance, because the churches were so well established in their teachings.

Benjamin Griffith helped to interpret the relationship of the church to the association. In 1746 he was appointed to study the churches in that area and to record the proceedings of the denomination. He read a paper before the association in 1749 on "The Power and Duty of an Association of Churches."

The practice of inviting sister churches to ordination services of ministers found its beginning here. In 1753 it was determined that no person would be ordained to the ministry on the judgment of a single church. The candidate was to visit other churches, preach among

them, and let them decide on his fitness.

Cooperative efforts were sustained. In 1755 a day of fasting and prayer was appointed, and it was decided to have such meetings quarterly throughout the following year. These fast days were continued for many years.

Too, in 1755, several brethren were appointed to visit struggling Baptist churches far and near which corresponded with the association.

It was felt that all the work could be strengthened through education. In 1762 Morgan Edwards began to stimulate members to establish a Baptist College. A number of Baptist young men had been educated at Princeton and the University of Pennsylvania. But it was felt that an adequate number of ministers would never be trained until they had an institution of their own where Baptist principles could be taught and where the denominational life could be fostered.

## Religious communication organization formed

THE Educational and Religious Radio and Television Association opened recently in Indianapolis. Miss Ella F. Harllee is director.

ERRTA's first project has been the distribution of the National Bible Telecourses taught by Dr. Edward W. Bauman of The American University and Wesley Theological Seminary in Washington, D.C., [being shown each Saturday on KARK-TV, Little Rock from 12:30 to 1:30 p.m.]

ERRTA, a national, independent, non-profit organization, was formed under a grant from Lilly Endowment, Inc., to provide new concepts for program materials in all of the mass media. It is non-sectarian. It seeks to assist in closing the gap between our technical and scientific advance and our spiritual and moral development, according to Miss Harllee. This is being done primarily by the total involvement of the local community in religious and educational programs, she said.

# The Bookshelf

**The West Point Atlas of the Civil War,**  
 Edited by Vincent J. Esposito, Frederick A. Praeger, 1962, \$12.50

Here is a definitive, comprehensive history of all the land campaigns of the Civil War, traced in 192 detailed, three-color maps, with descriptive text on facing pages.

The editors have utilized a technique revolutionary in military writing. The battle maps do not merely portray static situations: they are dynamic, with many map sequences clearly showing the movements of the opposing forces from day to day, sometimes from hour to hour.

The nineteen major campaigns of the war are carefully detailed. Explanatory symbols in color make clear troop movements, time sequences, numerical strength of units, boundaries, fortifications and other elements necessary for an understanding of the strategies and tactics involved in the campaigns and specific battles.

Recent Broadman Press Record album releases include:

**WE PRAISE THEE**, featuring R. Paul Green and the Broadman Chorale, composed of 32 singers in the Nashville, Tenn., area. An album of hymns, the album includes "We Praise Thee, O God, Our Redeemer," "Dear Lord and Father of Mankind," "O My Soul, Bless God the Father," "Saviour, Teach Me Day by Day," "O Worship the King," and "I Will Arise and Go to Jesus," and others.

**THE GOSPEL IN SONG**, featuring the Broadman Chorale. Church choirs, directors, singers, and others may profit greatly through the interpretation and choral effects presented by the Chorale. The ten gospel song arrangements presented in this album are available in octavo form from Broadman Press.

**GOLGOTHA**, a cantata by Robert Graham featuring the Broadman Chorale. Realistically descriptive of the crucifixion of Christ, Graham's *Golgotha* is colorful and appealing. Soloists include: Faye Thompson, soprano; Denise Jones, alto; William Thompson, tenor; Donnie J. Adams, bass; and Donald F. Ackland is the narrator.

**MARVELOUS GRACE**, featuring John Ward, baritone, with Don Hustad and Gil Mead as accompanists. Selections include: "When They Ring the Golden Bells," "Amazing Grace," "I Won't Have to Cross Jordan Alone," "Why Should He Love Me So," "No Longer Lonely," and others.

## Letters

(Continued from page 5)

which begins soon. Our calendar of speaking engagements is already filling up rapidly. We shall be in the United States from May 1, 1963, to April 30, 1964. Our plan is to live in a missionary apartment at Southwestern Seminary in Ft. Worth, Tex.—Roy and Alma Ruth Lyon, Medicina No. 12, Mexico 20, D.F., Mexico

### On Baptist pride

THE enclosed clipping of a letter to the *Arkansas Gazette* from a Mrs. Jeanne Morgan highlights a situation which I believe merits comment in the "Letters to the Editor" column. So I am sticking my neck out.

[The letter referred to is reproduced here:

#### Baptists in Control?

To the Editor of the *Gazette*:

I had previously planned before coming to Hot Springs to stay until spring. However, before I allow myself to be "brain laundered" into thinking America must have been discovered by a Baptist, I shall continue on my journey to New Orleans, and Jacksonville. This is exactly how I feel.

Mrs. Jeanne Morgan.

Hot Springs.]

For the past 37 years I have been a Baptist by conviction and choice, after

having been raised as a Methodist. My Baptist convictions have deepened through the years. However, I do not feel that we Baptists have a mandate to run down other denominations which believe in the authority of scripture, but interpret it differently. It is a strange fact that in some Southern Baptist churches there seems to be a continual straining to glorify the name "Baptist", and to criticise other denominations. Do some Southern Baptists have an inferiority complex which makes them continue to shout their pride in Baptist principles? Are we more interested in running down other denominations, or in winning the unsaved to Christ?

I wonder if a visit to a Southern Baptist church inspired Mrs. Morgan's letter, in which she says, "Before I allow myself to be 'brain laundered' into thinking America must have been discovered by a Baptist, I shall continue on my journey to New Orleans and Jacksonville".

This reminds me of hearing preachers referring to first century Christians as "The First Baptist Church in Jerusalem"! How proud can we get? Let us consider I. Corinthians 3:4-6, and do a little heart searching. Let us do less protesting, and more proclaiming. Let us hear less of "Baptists only", and more of Christ crucified and of God's love for sinners.—William P. Snyder, 1106 N. 9th St., Rogers

## Still Have Christmas Gifts to Buy? Give an Inspirational Recording

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**BLESSED ASSURANCE**—Hymns sung the way you like to hear them. (65w) Mono W-3073, \$3.98  
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 Stereo LSP-2348, 4.98

**INSPIRATIONAL SONGS**—Sacred songs of devotion. (90m) LPM-1187, \$3.98

**THE HOLY LAND**—Hymns of Jesus and the land in which he lived. (90m) Mono, LPM-2189, \$3.98  
 Stereo, LSP-2189, 4.98

**THE LOVE OF GOD**—Hymns of God's love. (90m) LPM-1949, \$3.98

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## Books for Africa

The Arkansas Baptist continues to be my favorite religious news magazine. Although copies are several months late (we have just received the September 6th issue) I always read it with avid interest and rejoice with our brethren in Arkansas at the progress being made there.

Out here, our progress is a bit slower. We work in a town of about 40,000 which is reported to be at least 75 percent Moslem. We have tried since coming here in 1961 to reach the Moslems with the Gospel, but as Christian history will testify, they are one of the most difficult people in the world to reach.

Recently, we have decided to try a different approach in an effort to witness to and "win some." Tomorrow, I will possibly finalize on agreement to lease a very desirable business building on the main street in the large Moslem area of town called Ngamiani. In this building, we plan to open a library and reading room. There is throughout East Africa in particular a great hunger for education; good reading materials; the news, etc. Although, we have no assurance that this will "work," we feel that it will be worth the effort and money in an attempt to reach these people with the Christian message. It will provide us with an ex-

cellent opportunity to work right in the heart of this particular area, which houses not less than 15,000 people.

It may be through the pages of the Arkansas Baptist you can help us with this project. Often, friends from Arkansas and elsewhere have asked what they could do to help us in the Lord's work out here. I have two suggestions to make. First, they can pray earnestly that the project will be successful. Second, they can help us equip our library with good books. We are planning to purchase about 200 books to begin the project both in English and Kiswahili, which is the local language. Many times our Baptists friends have good books which they have already read and which have been stacked away in the closet.

Perhaps, it would be helpful to define what we mean by "good" books. They should be in good physical condition. This will not be a lending library and the books will be handled a lot. We cannot use trashy novels. Although, we would like to have good clean novels. Study course books, National Geographic Magazines, books on history and geography and any other kind of book that would help to make up a good Christian library will be helpful. Packages should be marked used books and sent to: Rev. James E. Hampton, Baptist Mission, Box 185, Tanga, Tanganyika, East Africa

## The preacher poet

### Rhyme of life

*Man is a poem beautiful  
If only he's a man.  
Tho' he attain ethereal height,  
Witnesses blessings day and night,  
And is proclaimed a man of might,  
If falseness finds in him a place  
The rhyme of life becomes  
disgrace.*

—W. B. O'Neal

### National affairs

### Urges Bible reading

NEW YORK (EP) — President Kennedy has urged that people everywhere "read the Bible in whatever version or translation they choose." In a statement issued in connection with the annual worldwide Bible reading program of the American Bible Society, spanning the period from Thanksgiving Day through Christmas, the President declared that it is not enough that the Bible be translated, published, and distributed. "It must also be read," he said.



# What waiving DELAYED PARTICIPATION means to Arkansas pastors!

by T. K. RUCKER, Annuity Board fieldman for Arkansas

Any Arkansas Baptist pastor has one more chance to get full widow and disability coverage in the Southern Baptist Protection Plan if he acts now.

Time is short however. The Annuity Board waived the delayed participation penalty until January 1, 1963. A pastor in the Plan on January 1, will have full widow and disability protection based on the amount of dues paid into the Plan for him. Retirement benefits were never affected by the penalty.

Each church should put its pastor in the Plan and pay the 10 per cent dues. Whenever a pastor dies or becomes disabled, it can create real finan-

cial burdens for both his family and the church. With the church paying his dues in the Plan, it knows its pastor is fully protected in case of his death, disability or retirement. And remember, the longer a pastor is in the Protection Plan, the greater his benefits will be.

So act now. Start building up a widow, disability and retirement income. But be sure to join before January 1, when the delayed participation penalty will be enforced again. It won't be waived anymore.

After January 1, any pastor who had been eligible for the Plan for a year or more would have his widow and disability benefits reduced by the length of time he was eligible but failed to join.

For more information, contact: J. K. Rucker, 401 W. Capitol, Little Rock, Arkansas

## Foundation

### A new trust fund

"BIG trees from little acorns grow." Seldom do big things start out big. They grow from small beginnings. We hope that will be the case with a new trust fund recently received by your Foundation.



MR. McDONALD

A former student of one of our state schools had been blessed by the work of our Baptist Student Union program. Desiring to show his appreciation, this person sent a gift of \$200 to the Student Union Department. Dr. Tom Logue and the several campus directors voted to place this money with the Foundation in trust. The principal will be invested and the interest put back into Student Union work each year. In twenty years the fund will return the sum of the original gift and will still be working.

This is a meager beginning but we hope others will understand that they can add to this trust fund. Your gift to any cause will be kept as such on our records but the earnings can go to this same cause if you desire.

No gift is too large or too small. All gifts to the Arkansas Baptist Foundation are tax-deductible. We will acknowledge your gift and notify the agency or institution if you desire. For further information, write Ed F. McDonald, Jr., Executive Secretary of Arkansas Baptist Foundation, 401 West Capitol Avenue, Little Rock, Arkansas.

## Missions-Evangelism

### Atlanta missions meet

WHEN this issue of the Arkansas Baptist Newsmagazine reaches you, I will be in Atlanta, Ga., meeting with the secretaries of state missions from our Convention territory. Wednesday, Dec. 12, we will be discussing the 30,000 Movement. Dr. C. C. Warren will want a report from all states to determine the definite number of preaching stations which have already been established.



DR. CALDWELL

It appears now that the total number will reach about 18,000 mission stations established by Jan. 1, 1963. This means 12,000 to go by Dec. 31, 1964. It is a high goal but not at all impossible. The thing that I am wondering about is whether or not each church is surveying

its field of responsibility to determine whether or not a new mission should be established.

There are so many places in Arkansas where some work ought to be established by a sponsoring church. Look your field over and fulfill the mission if there is an opportunity.

On Thursday, Dec. 13, we will be meeting in a conference in Atlanta on schools of missions. We have already accepted dates for associational schools of missions for as many associations as missionaries can be secured in 1963. There are a number of associations which have not had schools of missions for many, many years. It will not be possible for them to have any before 1964, or perhaps 1965.

If your association is interested in having schools of missions in which Foreign, Home and State missionaries will speak in all the churches you should take action now and make application for the earliest date possible.

Here in the office at Little Rock we are setting up the requests from associations, churches and missions for consideration by the Missions Committee. If any church or mission will need financial help on pastor's salary or building during 1963, the request should be made now.—C. W. Caldwell, Superintendent of Missions

## Sunday School

### The BUILDER

ALREADY The Sunday School Builder is dressed up with beautiful full-color covers, suitable for bulletin-board use.



MR. HATFIELD

Beginning with the January issue, you'll see quite a difference on the inside. The format and type have been changed and more illustrations used to make this helpful 76 - page monthly more readable and attractive. Because of better organization, it is easier now to find the different sections.

A special feature of the January issue is the presentation of the Baptist Sunday School Board's ministry. The February issue will major on Baptist Sunday Schools in other lands.

Included in each new issue are expanded helps for the pastor, superintendent, and other general officers in such areas as weekly officers and teachers' meetings, teaching improvement, audio-visual aids, weekday Bible study, enlargement, and general administrative responsibilities.

Instead of 28 pages, there are now about 40 pages for the department sections. Featured on these pages are articles of promotion, information, and inspiration for workers with the various

age groups . . . ideas for weekly officers and teachers' meetings . . . suggestions for department assembly programs

Each issue offers help for preparation to teach . . . training for greater service . . . learning more about Sunday School work . . . attaining the Standard of Excellence . . . expanding the organization . . . broadening its evangelistic reach . . . deepening the Sunday School worker's own spiritual life.

Furnish The Sunday School Builder for the pastor and general officers, department superintendents and other officers, teachers, adult and young people, class officers. Encourage its use! When your church does this, it makes an excellent investment! — From The Baptist Program, December issue.—Lawson Hatfield, Secretary

## Brotherhood

### Good records

IT IS hard to make and sustain a good record in any area of work without good records. Such records show where we

have been, where we are, and where we are headed. An analysis of good records reveals trends, some good and some bad, and helps us to strengthen our work for we are enabled to take steps to reverse bad trends and to strengthen good ones.

One of the constant struggles of the Brotherhood Department is to maintain reliable, up-to-date files. For instance, we need at all times to know who is pastor of what church; who is the Brotherhood president, and who are the other Brotherhood officers and leaders. We need to know who are moderators of associations; associational missionaries, associational brotherhood presidents, and other associational Brotherhood officers. We need also to know the mailing addresses of all of these men. We need other information pertinent to our task.

A few short months ago we mailed every pastor a letter requesting the names and addresses of the 1963 Brotherhood officers and leaders of his church. We enclosed a postal with blanks to be filled in. The response from the pastors has been very, very good; and we are grateful. The same wholesome response has come from the associational missionaries. Thank you, fellows!

If you are among the few who have not yet responded to our request for the names and addresses of your church Brotherhood officers and leaders (or associational Brotherhood officers and leaders), let us hear from you soon. We want to start the new calendar year with our files as complete as we can make them. Thanks!—Nelson Tull, Secretary



MR. TULL

(Continued from page 2)

well, the rich young ruler, Zaccheus, Nicodemus and many others could be cited as evidence of this fact.

Hand picking men for the Kingdom manifests a genuine interest in the spiritual welfare of men. To speak from the pulpit, to promote plans and programs can be a very impersonal thing. But when one goes to the home, the place of business or in some other private meeting seeks to lead men to Christ only a genuine interest in men knowing the Lord will sustain this type of ministry.

Hand picking men for the kingdom is effective. God honors this type of ministry. A young pastor had not been with the church long when people noticed that hardly a service passed that people did not respond to the invitation. It was learned that of the 110 who had recently united with the church, all but about one-half dozen had been visited personally. Sunday, Jan. 6, 1963 is Soul-Winning Commitment Day in our churches. "He that winneth souls is wise . . ." — S. A. Whitlow, Executive Secretary

**Calvary, Blytheville**

CALVARY Church, Blytheville, has just completed a successful Stewardship Emphasis. The church used the Forward Program of Church Finance to subscribe the budget last September and won a victory.



DR. DOUGLAS

The pastor, Rev. Harold B. Ray, invited the writer to visit the church and explain the Forward Program. We visited the church and went through the Forward Program materials and tried to explain the meaning of each step.

Figures never tell the whole story about a church victory, but they help us to get a glimpse of the attitude of the members. Last year the people of Calvary were not asked to pledge. This year the membership pledged \$21,398. The total income last year was \$16,131.85. So, you see, the pledges amounted to \$5,266.15 or 32½ percent more than they gave last year. If this church does like the average church that uses the

Forward Program, the members will give more in 1963 than they pledged.

The church also increased its Cooperative Program gifts 2 percent for next year.

We rejoice in this victory. We commend Pastor Ray, moderator of Mississippi County Association, who is leading the church in an excellent manner. We also congratulate the church members and thank God for their willingness to follow their leader in a worth-while program.

Now, what if every church could increase its income 32½ percent next year? What if every church increased its Cooperative Program gifts next year by 2 percent? What could Baptists do?

These questions are hard to answer but here are partial answers. The Arkansas Baptist churches would have incomes of \$20,000,000. The Cooperative Program receipts would be over \$2,000,000.

There was a time when these things seemed absolutely impossible, but now things are different. Church members have the money and where given the proper incentive will give more of it to Kingdom causes.

That's why more and more of our churches need to use the Forward Program of Church Finance.—Ralph Douglas, Associate Executive Secretary

**ARKANSAS TOUR  
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Visiting Italy—Egypt—Lebanon—Syria—Jordan—Israel—Greece  
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In recognition of the import of the 6th Baptist Youth World Conference in Beirut, Lebanon, July 15-21, 1963 the Arkansas Baptist State Convention has voted for two members of the Convention's staff—Dr. Erwin L. McDonald and Dr. Tom J. Logue—to conduct a party to Beirut for the Conference, and from there for a tour of the HOLY LAND and EUROPE.

Dr. McDonald, editor of the ARKANSAS BAPTIST NEWSMAGAZINE, who was a member of the Scotland Evangelistic Crusade group last spring as it toured the Bible Lands, is serving as director, with Dr. Logue, Director of the Baptist Student Union for Arkansas, as associate director.

The total cost of this tour, from New York back to New York, using Jet Economy is \$1,480 based on the group fare which is now approved until 1964, by the Civil Aeronautics Board.

This price includes 37 days of travel at the better hotels, with Continental Breakfast and one other meal provided each day, plus all transfers, and sightseeing as well as tips for the services provided in the tour.

The group will be visiting 13 different countries. We must have a minimum of 25 persons traveling together as a group in order to qualify for the group rate. There cannot be any changes in the departure and return dates, as the entire group must travel together.

**For Additional Information and Reservations Contact:  
DR. ERWIN L. McDONALD or DR. TOM LOGUE  
DIRECTOR ASSOCIATE DIRECTOR**

**BAPTIST BUILDING**

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Little Rock, Arkansas

Training Union

**Resource units**

RESOURCE units have been prepared for intermediates, young people and adult unions to use during January in place of the unit in the quarterlies. At least four copies of the unit should be ordered for each union which will use the resource unit. These units should be used only by unions which are willing to do extra work during January.



MR. DAVIS

The booklets contain wonderful materials, helps and suggestions. For example, the problems outlined for study in "Adults Learning to Witness," are stated in such questions as these: How can we overcome our lack of concern for the unsaved? What are some steps in learning to witness? How can we overcome fears in witnessing? What is the best approach in witnessing to a lost person? What are some ways we can use the Bible in witnessing? How can we deal with excuses? How can we deal with indifference? How can we bring a person to a decision to accept Christ?

These eight problems are related to an over-all problem to be considered throughout the study: How can we gain motivation and skills to help us become effective soul-winners? — Ralph W. Davis, Secretary

## 'Common image of life'

PHILADELPHIA, Pa. (EP)—What is the common image of contemporary life portrayed in current fiction and nonfiction best-sellers? To find an answer, *The Sunday School Times* commissioned Joseph T. Bayly, head of Windward Press and a shrewd observer of the contemporary scene, to read 12 current best-sellers and record his observations.

Mr. Bayly's views are reported in the annual fall book issue of *The Sunday School Times* in which he declares:

"The common image in almost every instance is a mood of disappointment, of disillusionment and despair. I can only assume that a massive part of our reading population accepts this mood, and responds to the reality of such a view of life today."

The article is entitled, "The End Was Desolate and Unkind," a quotation attributed to F. Scott Fitzgerald in the new biography, *Scott Fitzgerald*, authored by Andrew Turnbull.

In his concluding thoughts, Mr. Bayly effectively relates Jesus Christ as the answer to contemporary "blues."

## Schools

(Continued from page 13)

ministry is far far lower than that proportion. It is highly doubtful that much more than 10 percent of the 80 percent ever take any active interest in the BSU. On some campuses it is less than 5 percent, I am told. In the Arkansas Baptist, November 22, 1962, my dear friend, Jamie Jones, BSU Director of the University of Arkansas, says that a former student of this institution, Rev. Bill Lewis, "is not exaggerating one bit when he states that more than 1,500 Baptist preference students on the University of Arkansas campus do not frequent the BSU center."

On the campus of Southern Baptist College, I sincerely believe that the BSU alone touches fully 95 percent of the students in a very real ministry. The other Christian efforts and the atmosphere of the campus makes a strong impact upon EVERY student. I feel certain that at least 95 percent respond to this influence. I cannot believe that any state school in American can approach this record.

It is not the percentage of Baptist students on a campus which should com-

## Stay away, Santa!

DEAR Santa:

Please don't come to see us this year! Though you brought more to our house last year than ever before, we've had nothing but utter confusion.

That new automobile you brought last year isn't paid for, and it's all because of the old car that we handed down to Jr. We've had nothing but headaches out of that boy, and to know his whereabouts since we gave him that car, has been utterly out of the question. We could paper his bedroom with speeding tickets he's gotten, and he was more than just fortunate to be able to crawl out of the last accident.

Remember the TV set you brought? We've managed to see all the good programs, with the best coming on just before time for church on Sunday afternoon.

That transistor radio you brought Sue has been her constant bed pardner. It's strange to us that she's losing her good taste for music.

The youngest boy has had a lot of fun with the go-cart you brought him last year, but he's had to miss almost every Sunday at church because the races started so early. He's such a punctual child, and never wants to miss a race either.

The boat you brought my husband is loads of fun for all of the family, but we can't enjoy eating our cake at the lake on the Lord's day.

All-n-all, it's been a year of regrets, and all because of you. We plan to give only simple gifts, many of them made at home.

By doing this, we will be able to give more to the Lottie Moon Christmas Offering for Foreign Missions. Certainly it is necessary to get the gospel around the world with Communism nipping at the heels of the lost, and besides we couldn't enjoy so many nice gifts with so many Cuban refugees pouring into our land with nothing but a change of clothing to start out with.

You see, Santa, we've been pretty selfish this past year and even extravagant. Need you be reminded that we've learned our lesson, and we won't even be looking for you at all this year?

—The D. O. Betters

mand our efforts. It is what changes and improvements made in those lives which count for God. This is what a former president of the Arkansas Baptist State Convention had in mind when he publicly evaluated the work of Southern Baptist College by saying, "That small college, in her few short years, has done more to advance the Kingdom of God on earth than large and richly endowed universities."

No, Professor Amos, I cannot agree that the state college has much universal intellectual freedom. Not nearly as much as the church related college. Nor can I believe that they can be made Christian in the foreseeable future by any present innovations. I shall continue to dedicate my efforts to the cause of Christian Education and at all times seek to uplift tax supported education. Only a fool would suggest that we destroy state colleges—ONLY A BIGGER FOOL WOULD SUGGEST WE DESTROY PRIVATE COLLEGES.—H. E. Williams, President, Southern Baptist College, Walnut Ridge

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Dr. Arthur H. Stainback

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ARKANSAS BAPTIST

## O Little Town Of Bethlehem

By ELIZABETH FLUGAUR

DUSK was gently settling over the little town of Bethlehem. Far out in the fields bordering the quiet town, a lone man was slowly dismounting from his horse.

It was Christmas Eve, 1865. For many years Phillips Brooks had hoped to visit the place of our Saviour's birth. It had been a long and tiring journey for the minister from Philadelphia. At last, he was here.

He stood leaning against a fence around a cave. Could this be the place? he wondered.

Tradition said it was. Above him in the darkening skies, the stars appeared one by one. Not far away, the streets of Bethlehem were dark and silent. The little town lay dreaming and peaceful.

Could this be how it was that night so long ago? thought Mr. Brooks. He looked up at the sky and imagined the guiding star that had appeared in the heavens. He thought of the humble shepherds, tending their flocks nearby, and of the angels that appeared to them.

The picture before him, with its simplicity and beauty, filled his heart with joy. He remembered his people he had left in Philadelphia.

Oh, he thought, how I wish I could tell them of the wonderful beauty of this moment!

After a while Mr. Brooks rode back to Bethlehem to attend the Christmas church service.

Mr. Brooks never forgot his visit to Bethlehem. Many times he sat quietly in his study remembering. Sometimes he tried to talk of it to his people. He was sad because he could not express the beauty, the peace of Bethlehem that he had felt.

Three years later Christmas was again approaching. Mr. Brooks was in his study preparing his sermon. In the distance he could hear the Sunday school children practicing Christmas hymns. Once again he began to think of Bethlehem, lying so still and quiet under the silent stars. He thought of the everlasting Light that came that first Christmas night.

Suddenly he thought, I'll write a song about it for the children.

Quickly he picked up a pencil. He had thought about it so often that the words came easily.

O Little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in the dark streets shineth  
The everlasting Light:  
The hopes and fears of all the years  
Are met in thee tonight.

On and on he wrote. When he had finished, he hurried to the organist,



## Bringing home Christmas

By THELMA C. CARTER

"BRINGING home Christmas" is the way our ancestors described going into the woods for sprigs and boughs of evergreen, ivy, and bayberry, for yew and fir trees, and for the yule log. Strangely, many of the Christmas customs we enjoy, such as the hanging of evergreen branches and holly wreaths, have come to us from the past.

The burning of the yule log is an old custom. In ancient Rome, the yule log was burned on Christmas Eve in the palaces of kings, in the homes of noblemen, and even in the homes of the most humble people. The yule log was lighted at one end and allowed to burn slowly. If it continued to burn brightly to the opposite end, the Romans called it a sign of good luck and a happy new year to come.

Even the early settlers in our country cut yule logs and burned them on Christmas Eve. Today we continue to

enjoy many of the old customs. We especially enjoy setting up and decorating Christmas trees with gifts piled below the evergreen branches.

A sprig of holly placed upon Christmas packages carries a wish for happiness and good will for the new year. Using sprigs of holly is another ancient custom. Hundreds of years ago children and adults gathered holly to give to their friends and loved ones.

To Christian people, "bringing home Christmas," with the Christmas trees, holly, wreaths, and evergreen boughs, has a special meaning. We are reminded of the joy of the shepherds, the song of the angels, and the little town of Bethlehem.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

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Lewis H. Redner, and asked him to compose a melody for it. The organist said he would, but several days went by and the music was still unwritten. The organist looked worried. He complained that he had not been able to think of a tune.

Then one morning he came hurrying into the minister's office happily waving a sheet of music. Quickly the men went to the organ and the organist began to play. Mr. Brooks thought he had never heard such beautiful music. The organist seemed happy, too. When he had finished playing, he explained how he had come to compose it.

During the night he had suddenly wakened out of a sound sleep with a sound like an "angel strain" ringing in his ear. He quickly wrote down the melody. He told Mr. Brooks he was sure it was a gift from heaven.

"O Little Town of Bethlehem" is one of the best-loved Christmas songs ever

written. Every year it is sung in remembrance of the birth of our Saviour. When you hear the strains of this beautiful Christmas carol, remember how long ago a man visited Bethlehem and then shared his visit with his people.

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# The meaning of Christian love

By JOHN H. McCLANAHAN  
Pastor, First Church, Blytheville

December 16, 1962

John 15:9-14; Gal. 3:23-28; Eph. 3:14-19; Col. 3:12-17;  
I John 3:11-18; 4:7-21

**A**MERICANS use the word "love" to convey a multitude of meanings. We say, "I love my country." We sing, "I love a parade." We think, I would love to go to town today. We use the same word in saying, "I love chocolate cake," or, "I love Jesus Christ."



DR. McCLANAHAN

Obviously, our usage varies greatly in degree and intensity. But the same word is employed in each instance.

## Three Greek words

**T**HE Greek language uses three different words for love. Each expresses a different shade of meaning.

**Philia** is the noun form of the verb *phileo*, which means to love with the emotion of friendship. The name Philadelphia, for example, means "brotherly love." This word is used to describe the love which Jesus had for his friend, Lazarus (John 11:3).

A second Greek word, **eros**, refers to romantic and or philosophic love. The New Testament consistently avoids the use of this word. This is rather striking due to the prominence of the word in other Greek literature.

At least two probable reasons underlie this absence. In the first place, by popular usage *eros* had degenerated into an expression for excessive sensualism. The word was strongly associated with vulgarity.

An even more serious reason is found in the philosophical use of the word. Anders Nygren, in his significant book, *Agape and Eros*, points out the radical difference between the idea of love found in the Greek philosophers and that in the New Testament.

The "heavenly *eros*" of the philosophers described the upward tendency of the human soul. *Eros* was a real force which drove the soul in the direction of the ideal world. This strongly acquisitive and egocentric love became man's way to the divine. It originated in man's soul, enabling him to ascend the mystical ladder which culminated in man's union with God.

The third word, **agape** (pronounced ah-gah-pay), is uniquely Biblical and Christian. It is not used by non-Christian authors.

Nygren defines **agape** as spontaneous, unmotivated love. It is indifferent to value. The lover loves for the sheer joy of loving with no desire for possession. Whereas *eros* tends to be selfish, **agape** is utterly selfless, giving unstintingly for the welfare of those who are loved. **Agape** loves, not because a person is worthy of receiving love, but because it is the very nature of **agape** to love. And in loving that which is unworthy or valueless, **agape** gives value by the very act of loving.

Man of himself is not capable of loving in this selfless way. He can respond with this kind of love only when it has first encountered him. This is the subtle truth: "We love, because he first loved us" (John 4:19).

Thus defined, **agape** is God's way to man. **Agape** opens to man the possibility of fellowship with God. For God is love, and love, **agape**, is God (I John 4:8, 16).

Understood in this way, **agape** and *eros* point up the radical difference between Greek and Christian approaches to religious reality. For the Greeks, love originates as an inherent capacity in man and motivates him to love the good and beautiful, ultimately ascending to some mystical union with God. The sequence is definitely from man to God.

**Agape**, on the other hand, emphasizes God's downward thrust to man. "For God so loved the world that he gave his only begotten Son" (John 3:16a). Man does not inherently love. He loves only because God first loved him.

John's concept of love clearly reflects this **agape** motif. He writes: "Beloved, let us love one another; for love is of God, and he who loves is born of God, and knows God. He who does not love does not know God; for God is love" (I John 4:7-8).

## A command to love

**T**HIS definition puts Christian love in a category all to itself. Since it does not originate with man, Christian love is not subject to the whimsical wavering of human emotion. It should reflect

the consistency and stability of God himself (Heb. 13:8).

Such love is far more than a casual friendship or an emotional attachment. It is more objective reality than subjective experience. When man has received this kind of love, he can be asked to demonstrate it in his whole manner of life.

Jesus, in fact, commanded that Christians live in this way. "This is my commandment," he said, "that you love one another as I have loved you" (John 15:12).

Paul perceived that Jesus' command nullified most of the convenient barriers which men erect to channel their love with ease. He saw that national, political, and radical "walls" were meaningless in light of Christ's command to love all men as neighbors (Gal. 3:28). He prayed that Christians might be "rooted and grounded" in this kind of love, knowing the full extent of Christ's love which surpasses all human knowledge (Eph. 3:17).

Indeed, Paul saw love as the most excellent way of life (I Cor. 12:31a-13:13). Love is the crowning Christian virtue. Above all other things, the Christian should put on love, "Which binds everything together in perfect harmony" (Col. 3:14).

## Ultimate test of faith

**T**HE First Epistle of John spells out the issue in clear detail. Love is actually the ultimate test of faith.

John writes this way: "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also" (I John 4:20-21, RSV).

One of my most valued seminary friends in Louisville, Ky, was a student from Ogbomoso, Nigeria, Immanuel Dahunshi. Sitting in classes with this humble, brilliant Nigerian deprived me of the last vestiges of any cherished ideas of southern, "white supremacy." Dr. Dahunshi is now pastor of the strategic First Baptist Church in Lagos, Nigeria.

On one occasion when we were fellow-students, I asked my Nigerian friend to name the significant attraction which brought him to Christian conversion. In reply, he first enumerated the many parallels between Christianity and the religious faith of his Yoruba tribe in Nigeria. From childhood, he had known the value of religious belief and worship. The unique thing about Christianity was the person of Christ. And the gripping thing about Jesus was his command to love.

My friend said, "I had been taught by the native religion to treat as a

brother any man who had tribal markings on his cheeks which were similar to my own. Any other man I could treat as the need of the occasion demanded. But in Jesus Christ," he added, "I discovered agape. I must now love all men as brothers, irrespective of their tribal markings."

James wrote that faith without works is dead (2:17). In light of this quarter's study and this particular lesson, we may well add that religious beliefs, however basic they may be, devoid of love are meaningless.

Are you as orthodox in fulfilling Christ's command to love as you are in other areas of faith and practice?

## Attendance Report

December 2, 1962			
Church	Sunday School	Training Union	Additions
Alma, Kibler	145	74	
Alpena, First	74	34	
Osage Mission	24	16	
Camden			
Cullendale First	451	208	
First	591	210	
Crossett, First	619	247	
El Dorado			
East Main	288	139	2
First	908	221	
Chapel	49	41	
Second	510	225	
Fisher, First	126	76	
Fort Smith			
Grand Avenue	744	333	14
Mission	33		
Temple	285	134	1
Gravel Ridge, First	139	88	
Gurdon, Beech Street	195	99	
Harrisburg, Calvary	196	112	
Harrison, Eagle Heights	264	81	
Hot Springs			
Grand Avenue	220	129	
Park Place	440	174	
Huntsville, First	96	38	
Combs Mission	33	20	
Kingston Mission	19	26	
Jacksonville, First	637	245	
Marshall Road	125	53	1
Jonesboro			
Central	565	229	
Nettleton	267	99	1
Philadelphia	168	83	1
Kingsland, First	41	34	
Little Rock			
First	1,161	503	7
Berea Chapel	129	67	
White Rock	53	14	
Immanuel	1,273	549	1
Forest Tower	49	26	
Kerr	45	48	3
Rosedale	280	122	4
Tyler Street	269	104	
Magnolia, Central	730	301	2
Marked Tree, First	169	74	
McGehee, First	470	199	
Chapel	51	37	
Mena, First	344	111	
Calvary	37	22	
North Little Rock			
Baring Cross	810	243	2
Camp Robinson	71	52	
South Side	46	29	
Highway	247	109	2
Levy	639	244	4
Park Hill	864	239	
Rose City, Calvary	519	150	
Smackover, First	327	147	1
Missions	28	13	
Springdale, Caudle Avenue	156	90	
First	483	172	1
Tyronza, First	152	59	
Van Buren, First	444	185	1
Second	54	30	
Warren, First	504	200	
Mission	45	41	

# A Smile or Two

## Progress report

A FOND father went to a school to see what progress his son was making. In response to his inquiry, the principal said, "Your son will probably go down in history—"

"That's good news," glowed the proud parent.

The principal lifted his eyebrows and continued: "But then, of course, he might do better in geography, and the other subjects."

## Quick thinking

A YOUNG woman took down the receiver of the telephone one day and discovered the line was in use. "I just put on a pan of beans for dinner," she heard one woman say.

She hung up the receiver and waited for the conversation to end, but upon returning to the telephone several minutes later, she found the same woman still talking.

Three times she waited and then, at last becoming impatient, she broke into the conversation. "Madam, I smell your beans burning," she announced crisply.

A horrified scream greeted the remark, and the young woman was able to put in her call.

## Season to be jolly

THE four-year-old granddaughter of one of the Baptist Building secretaries asked her mother the other day:

"You and Dad buy the presents for Santa Claus to give us, don't you?"

"Why?" asked the cautious mother.

"Well, I've noticed you use the same kind of paper to wrap the presents," the little tyke responded.

ONE young Little Rockian who seems to be pretty well dry back of the ears was overheard to say something like this, the other day, to a group of playmates:

"There's nothing to this old saying that if you are not good, Santa will not come to see you. Last year I was not good, and Santa brought me everything I had asked for!"

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## Seed of the martyrs

SYDNEY, Australia (EP) — Anti-Christian atrocities that killed 80 Christians and razed 50 tribal villages apparently strengthened rather than dampened the consecration of New Guinea Baptists.

The slaughter of Dani Christians in the North Baliem Valley Sept. 30 by enemy tribespeople has, according to missionary survivors, served to heighten interest in the Gospel among New Guineans in that region.

A. C. Prior, a vice president of the Baptist World Alliance and representative of the Australian Baptist World Relief Committee, said: "On the Sunday following the massacre there were more people at the church services in the area than had ever been seen before. Another fact of significance," he said, "is that the Christian people have declared they will rebuild their villages in the same location—because they want to stay near the mission where they can continue to hear the Christian message. It is the custom that when villages are destroyed in intertribal fighting the people will move to a new area. This declaration to rebuild is unprecedented."

## Stone evangelicals

SIACHOQUE, Colombia (EP) — An avalanche of stones pelted a police-escorted car driven by evangelicals enroute from here to Bogota Sept. 14. The stones were hurled at Worldwide Evangelization Crusade missionary Kenneth Chapman and his party by citizens shouting: "We have an order from the priest to stone these heretics who have come to take away our peace! Down with the Communists! Long live the Virgin Mary!"

## Christian royalty

APELDOORN, Netherlands (EP) — Former Queen Wilhelmina of the Netherlands, the last of Europe's Victorian queens, who died in her sleep at Het Loo palace Nov. 28, was a stickler for formalities and conventions, and practiced homely virtues as an example to her people.

She was a devoted student of theology who lent her support to Christian enterprises. Her last wish was for a white funeral—white to demonstrate her faith in "death is the beginning of life."

In her memoirs, *Lonely But Not Alone*, published in 1959, she had written: "My husband and I discussed the meaning of death and of Eternal Life that follows it. We both had the certainty of faith that death is the beginning of life and therefore had promised each other that we would have white funerals."

## Jews diminishing?

MOSCOW (EP) — The number of Jewish "believers" in the Soviet Union is diminishing, the Moscow News claims, but not because of government pressure. The paper added that all Soviet citizens enjoy equal rights and "conditions for the Jewish religion are the same as for the Orthodox, Moslem and Catholic faiths." It said 7,500 Jews were elected deputies to "local government bodies" last year.

## Growth in Nigeria

KITCHNER, Ontario (EP) — A report from Nigeria indicates that the United Missionary Church will have more than 100 baptized converts this year. The number is considered remarkable because of the high ethical standard set by the church for its candidates on the foreign field.

Outdoor meetings conducted this fall in Llorin, a city of 50,000 people, drew an attendance each night of between 400 and 500 persons. Among the converts were many who confessed to having been church members for years but who had never been converted.

## Man more immoral?

CHICAGO (EP) — Is modern man more immoral than his predecessors? A Jesuit priest says there is no justification for this popular idea. Declares the Rev. Walter J. Ong, S. J., "It is well to state flatly that we have no evidence that we are on the whole morally better or worse than earlier ages."

Addressing the national convention of the Religious Education Association, Ong, a professor of English at St. Louis University, stated that contemporary society shows evidences of both moral retrogression and moral advance. As an example of retrogression, he cited changing marriage standards. Early Americans, he reminded, thought that marriages should be dissolved for only the most serious reasons and did not believe that divorced persons should remarry.

On the other hand, Father Ong said, moral standards have improved in the area of social justice.

## Student 'invasion'

PARIS (EP) — An army of Christian students 1,000 strong will launch a literature crusade in Europe next summer. Their goal is to reach all of the 100,000 villages in Austria, France, Belgium, Italy and Spain with the Gospel in printed form. Head of this effort, called "Operation Mobilization," is George Verwer of Wyck-off, N.J.

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