

2-6-1964

February 6, 1964

Arkansas Baptist State Convention

Follow this and additional works at: <https://scholarlycommons.obu.edu/arbaptnews>



Part of the [Christianity Commons](#), and the [Mass Communication Commons](#)

---

### Recommended Citation

Arkansas Baptist State Convention, "February 6, 1964" (1964). *Arkansas Baptist Newsmagazine*. 132.  
<https://scholarlycommons.obu.edu/arbaptnews/132>

This Book is brought to you for free and open access by the Arkansas Baptist History at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).



***Arkansas Baptist***  
*newsmagazine* FEBRUARY 6, 1964

**Outstanding conference, page 3**

# personally speaking

## Preacher image



—Arkansas Baptist Newsmagazine Photo

**OUT OF THE COOKSON HILLS:** Superintendent of Missions and Mrs. Jay W. G. Moore (right) of Concord Association, Ft. Smith, visit with Dr. Kenneth Chafin, of the Southwestern Seminary faculty, during a break in the State Evangelism Conference last week. Dr. Chafin was won to Christ in a vacation Bible school the Moores conducted in his home community in the bandit-infested Cookson Hills of Oklahoma, when Chafin was a boy.

**K**ENNETH CHAFIN, one of the speakers at last week's Evangelism Conference, says he has quit carrying a big Bible with him on plane trips. He found this "makes people feel sorry for you."

On one trip, when Chafin, head of the Evangelism department of Southwestern Seminary, was carrying his Bible, a stewardess said to him in a tone of real pity: "Do you ever read anything besides this?" And it was clear that this young lady thought of preachers as decidedly out of touch with the world around them.

Dr. Chafin recalls that a girl in his home community, back in the Cookson Hills of Oklahoma, when he was in high school, refused to "go steady" with him because he was a ministerial student. "I want to enjoy life, and travel and see the world," she explained. He says he thought of her recently as his plane was landing in San Francisco: "She went ahead and married another fellow, had seven kids, and has never been out of Cherokee County."

Speaking on "The Christian Life," Dr. Chafin said the outlook "is quite different from the inside looking out." He reminded that when Christians give their witness to non-Christians, they are not "inviting people to a crippled way of life, but to the best life there is."

Taking issue with the widely-circulated saying: "The fruit of a Christian is more Christians," Dr. Chafin said that is not true. "The fruit of an apple tree is not more apple trees, but apples. And the fruit of a Christian conversion is not more conversions but Christian life. A Christian life is the basis of the Christian witness."

To those who say, "I live my life as a witness," Dr. Chafin asked: "If you make good German-chocolate cake and a friend wants to know the recipe, how long would you have to live a good life to help that friend know how to make a German-chocolate cake?"

"You cannot live the Christian life without witnessing, for the Christian witness must be presented in verbal form. People talk about what they feel is important."

Anyone who thinks the Christian life is not the best life and the happiest life will need to look in some other direction than Professor Chafin's to find an example to prove the point.—

*Erwin L. McDonald*

## IN THIS ISSUE:

ONE of the best, "is the way we heard this year's Evangelism Conference described. Editorial explanation of why this was so is on page 3. Beginning on page 9, you'll find our news and picture stories of the event, one of the most significant in the Arkansas State Convention.

\* \* \*

PERHAPS you are planning to attend this year's Southern Baptist Convention in Atlantic City. We've condensed the program for you on pages 14 and 15. On page 13 is an outline of a pilgrimage you may want to make in connection with the Convention. The cover story is part of the outline.

**Arkansas Baptist**  
*newsmagazine*

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

February 6, 1964

Vol. 63, Number 6

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol  
Little Rock, Arkansas

Published weekly except on July 4 and December 25  
Second-class postage paid at Little Rock, Arkansas

Individual subscription, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

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

## Outstanding conference

**M**ANY factors entered into making last week's Evangelism Conference "one of the best." The setting of the beautiful, new sanctuary of Park Hill Church; the warm hospitality of Pastor R. L. South and his staff and membership; the high caliber of the Conference speakers; the nippy but clear January weather; and the feeling of need for spiritual revival that seemed to be evident in the hearts of so many attending — all of these, from the human standpoint, made their contribution. But above these was the manifest presence and leadership of the Holy Spirit.

C. E. Autrey, Jesse J. Northcutt, Kenneth Chafin, and James Robinson, the four out-of-state speakers, measured up to great expectations. The Bible lectures by Dr. Northcutt, a part of each session, helped to prepare the minds and hearts of the people for all that followed. The sermons by Dr. Autrey and Dr. Chafin were outstanding not only for their biblical teaching and inspiration, but also for their practical helpfulness. The Tuesday afternoon message of the young minister from Texas, James Robinson, was one of the high-lights of the day.

The Arkansas speakers, C. N. Rue, Curtis Pennington, Billy Walker, Walter K. Ayers, Lawson Hatfield, Jeff Campbell, R. A. Hill, J. T. Elliff, and Larry Foster, made their own contributions to round out a remarkable program.

The singing of The Music Men of Arkansas, directed by Secretary Hoyt Mulkey, of the State Music Department, did much to set the spiritual tone of the services.

We are deeply indebted to our director of evangelism, Jesse Reed, for planning and directing this Conference. Its spiritual blessing will surely be felt in the life of Arkansas people and churches for a long time to come. —ELM

## The Adams move

**E**LSEWHERE in this week's paper we carry the news of Ernie Adams' leaving his position as director of the District 4 Pilot Project of the Religious Education division of our work here in Arkansas to accept a position with the Sunday School Board, Nashville.

Several years ago, when Mr. Adams was leav-

ing Arkansas to continue his education at Southwestern Seminary after four years as associate in the Sunday School department here, one of his associates in the Baptist work said of him: "Ernie Adams is one of the best loved denominational workers ever to serve in our state." That seemed to be the concensus of opinion in Baptist Building then and there is every indication that it still holds, after this second hitch of this young man's services to Baptists of the state.

It hurts to give up a good man, but we can assuage our feelings with the thought that, certainly in the case of Ernie, we are giving him up to an even more challenging assignment, as we are able to judge, in the service of our Master. And since Arkansas is a part of the Southern Baptist Convention, we will still have him back from time to time in the discharge of the duties of his new work as consultant in the Adult department of the Sunday School Board.

Ernie is one of the finest of Christian gentlemen, a man of great natural talent who has enlarged upon his possibilities for Christian service through years of education and special training, and one who is backed solidly by an equally dedicated wife and family. He asks our prayers as he follows what he believes to be the will of God, in going to his new field.

The question will naturally be asked: What effect will Mr. Adams' leaving have on the Pilot Project?

On the face of the situation, it would seem that the Project would certainly be hurt. But as we take the Christian view, we know that the Lord who called Mr. Adams to Arkansas is the same Lord who calls him now to other fields. We can look to him to direct us to a successor for the work here. The good foundation laid under Mr. Adams' direction stands for others to build upon.—ELM

## Help this man

**O**NE of our Arkansas preachers of real preaching ability and great faith—Rev. W. R. Woodell, of 203 West Gee, Prescott—needs the support of our prayers and the opportunity to continue to preach as pulpit supply or as evangelist for revivals.

Many of you know that Brother Woodell had to undergo the amputation of both legs, more than a year ago. He proved himself to be a man of tremendous faith through his experience and continued to serve as pastor of First Church, Prescott,

until recently, when he retired from the active pastorate.

In a personal letter to this editor, Brother "Woodie" writes:

"Time is weighing heavily upon my hands since my retirement, Jan. 1. My Baptist annuity has been approved—\$37.37 per month. . . . I have heard nothing from the Social Security Administration and will not be eligible for benefits, anyway, until July 1 (six months waiting period required).

"Expenses are continuing and only \$37.37 per month income will soon have my financial status in a jam. I would greatly appreciate it if you could

let it be known that I am available for supply work, revivals, or any other type of speaking engagements. . . . I am going to need much work within the next few months. I am to preach in the Wynne Baptist Church Revival, March 8-15. The only other appointment is here, Feb. 9."

"Woodie" has been measured for legs and hopes to enter the Rehabilitation Center at Hot Springs, soon. But whether he is in the Center or not, and whether or not he has his artificial legs, he is in a position to fill speaking engagements. Churches will be blessed by hearing this man preach. Call him at his home in Prescott.—ELM

## LETTERS TO THE EDITOR

# *the people SPEAK*

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

### Pastors needed

AMONG THE letters in a recent issue of the Arkansas Baptist Newsmagazine was one which took exception to the report which came out of a conference in Atlanta, Ga., stating that the Executive Secretaries and Superintendents of Missions agreed that our greatest problem is to secure pastors who can, and will challenge and lead the membership of the churches. A little explanation may clarify this report.

Each year the Home Mission Board invites the Executive Secretaries and Superintendents of State Missions to Atlanta for a conference on our mission work. In preparation for the conference a questionnaire had been mailed to those invited, listing a large number of possible needs in the mission endeavor. The Executive Secretaries and Superintendents of Missions were asked to check these needs in the order in which they believed they exist. In tabulating the results, the majority had listed the greatest need of all being qualified leaders who can really challenge the churches.

Now this had no reference to our well established and successful churches. It was in regard to mission stations, new and weak churches where mission help is needed. The 30,000 Movement has been the means of establishing many new missions and churches which are in need of pastoral leadership, but where can we find qualified men who are willing to pastor a small congregation meeting in a little store building? Are there pastors, with experience, who are willing to leave their good churches

with excellent buildings, splendid organizations and pastoriums, to take a church with no building, no trained leaders and very little money—yet has great potential?

I am sure the Brother who wrote the letter could do a splendid job in one of these mission points and if he is interested I would like to get his name before some mission that may be meeting in a garage with 25 members and desires a qualified pastor.

Yes, the question still is, where can we find men of experience, qualified, and capable who are willing to go to these new missions and churches and challenge them in a real program?—C. W. Caldwell, Superintendent of Missions

### Jan. 2 'Cover boy'

YOUR January 2 issue convinces me that you are not too concerned about the security of your paper.

When I see who is the "cover boy" and recognize that every Irishman looks exactly the same, each with an appearance like the map of Dublin, I see evidences that your caution has been thrown to the winds. May the Lord preserve you.

I do appreciate your carrying the article that Reuben Herring wrote. Even more do I want to thank you for your outstanding job as editor of a wonderful paper which I enjoy reading each week.—James L. Sullivan, Executive Secretary-Treasurer, The Sunday School Board of The Southern Baptist Convention, Nashville, Tenn.

### Irreverence, profanity

CHRISTMAS EVE for the Nation was somewhat tarnished by certain of President Truman's comments on net-

work TV and later carried by all the media. On the very evening when choirs were filling the air with songs of "Good Will toward men," the news services were transmitting Mr. Truman's claim to the right to say of others, ". . . what I damn please." (I loathe to repeat it.)

Again on Christmas Day we were served some of the same, Mr. Truman allegedly saying, ". . . the trouble was he (Eisenhower) had a lot of damn fool Republicans around him. . ."

Whatever happened to that species of journalistic excellence which reserved to itself the right to vend "All the news that's fit to print?"

This is to protest the apparent breakdown of morality in the field of mass communications, manifested in the growing use of profanity, perverted sexuality. . . . even the taking of God's Name in vain. . . . in the name of news and entertainment.

What was obviously in bad taste was, once upon a time, deleted without demur. Today, swearing and vulgarisms of many sorts are accepted copy. Is this to be interpreted as proof of an "uncontrolled press?" Is it not rather evidence of "uncontrolled license?"

I have written a kind letter of reproof and admonition to our former President, covering his Christmas-time remarks, but I could not exclude responsible elements in press, radio, and television (and legislation), who must assume part of the onus for this sully of the Holidays by permitting this sort of thing to be printed and aired.

Irreverence, profanity and obscenity have been the forerunners, if not the causes, of Divine judgment visited upon nations of the past. Now, lest America suffer similarly, official action must be taken against the purveying of the licentious, the immoral and the illicit via mass communications.

Many Americans, perhaps not as vocal as I, are nonetheless hoping and praying that you, and others in eminent places will view this evil trend in our Beloved Land as Lincoln regarded slavery. He determined, "The time will come when I will hit it, and when I do, I will hit it hard."

Our time is NOW! Perhaps God is looking to you to step up to the plate. Don't fail Him. . . . or us.—Clay Cooper, P. O. Box 1, Spokane, Wash.



—Arkansas Baptist Newsmagazine Photos

## Mulligan Stew at the Caldwell's

A DELIGHTFUL side event in connection with the Evangelism Conference last week at Park Hill Church, North Little Rock, was a squirrel Mulligan stew served by Dr. and Mrs. C. W. Caldwell, of the State Missions and Evangelism Department, honoring the state's associational missionaries. The "feed" was held Tuesday at suppertime, at the Caldwell home, 44 Lakeshore Drive, Little Rock.

Because the missionaries had donated Dr. Caldwell some fancy fishing equipment a year or two ago, it was quite appropriate for them to see the two large bream he and Mrs. Caldwell caught in the lake back of their house and had mounted, upper left. Mrs. Caldwell, by her own admission, caught the larger of the two fish, whichever one that is.

Bottom, left, Mrs. Caldwell and Margie Sosebee, secretary to Dr. Caldwell, stir the Mulligan stew, under the careful

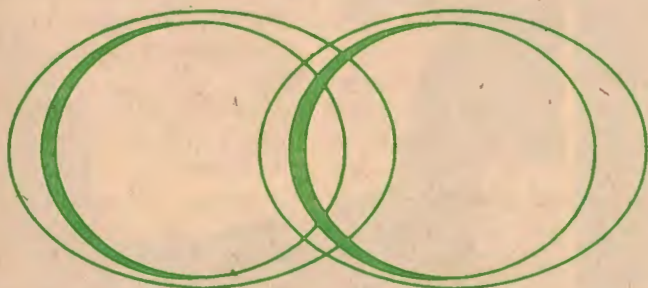
eyes of three other cooks: Mrs. S. A. Whitlow, Mrs. R. A. Hill, and Mrs. Jesse Reed.

Ready for the stew at one of the tables, upper right, included Missionary Carl Bunch, of Mt. Zion Association; William Burnett, of Calvary Association; Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention; and Missionary Dennis James, of Boone-Newton Association.

Bottom, right, Chaplain E. A. Richmond, of Boys Industrial School, helps himself to the stew as Missionary R. V. Haygood (Pulaski County Association), left, and Mrs. Richmond and Missionary and Mrs. J. H. Dean (Little River Association), hungrily wait their turns.

Dr. Caldwell affirms that he personally bagged the two squirrels that went into the stew, providing the meat for 48 heavy eaters.

## Does your husband take you for granted?



"WHY do men take women for granted? Now answer us *that* one 'Madame Columnist'!"

This half-jesting spark of conversation came from one of a group of young homemakers lingering after a church luncheon meeting—self-appointed dishwashing committee!

Others chimed in:

"That's what I'd like to know: why do our husbands take us for granted so much of the time!"

"I can endure most attitudes encountered in the course of married life, and I don't particularly want to be carried around on an indulgent cloud of attention; but this business of being expected to take sudden changes in plans without any explanation, to be a 'good sport' about whatever comes up, to be always the brunt of 'Good-ole-Jane-she-won't-mind' attitudes wears pretty thin sometimes."

Wouldn't it be exciting if some of the men who read our column should volunteer answers to the question: "Why do husbands take for granted the first ladies in their lives?"

Maybe a professor of psychology was giving an answer when, in the course of his lecture to a group of us, he said: "We men feel you women are pretty lucky to have us. We certainly wouldn't react very happily to your trying to change our ways or make us over."

Dr. Eric Fromm, psychologist and teacher, probably throws some light on the matter in discussing what he calls patterned and conflicting sex roles: "Man

has to be aggressive in business and tender at home. He is expected to live for his work, but not to be tired in the evening when he comes home."

Woman, too, must cope with some contradictory patterns, men are reminded. She must perform routine, often boring chores each day. She must try to give their house a town-and-country air, perhaps with make-do furnishings, and yet is expected to meet her husband's every return home with a depth of cheerfulness that will dissolve his fatigue and renew his self-confidence.

Revolutionary concepts are dinned into our thinking from the screen (TV and movie), the stage, and the pen: the new role of womanhood, the changed status of manhood, radically changed standards in opposite sex relationships, and new attitudes toward marriage.

"The demise of Puritanism. . . is the latest phase in a conflict as old as Christianity itself. . ."

"In America women have accomplished their emancipation and therefore are on an equal footing with men. . ."

Could it be that men have been deluded into feeling that as recognition that woman's abilities are a match for man's came in, her femininity and her desire to be treated with considerate love went out?

As questions like the ones my young friends asked are aired in good faith, it may be that among wives themselves a movement will

start toward that quality of wifehood that will reverse the no-tenderness, take-her-for-granted ways. Feliks Topolski made a contribution toward that trend when he called the new First Lady, herself known as a top-flight business executive, "a woman with a desire for and a delight in an older concept of femininity."

Standing like an indestructible lighthouse, in the midst of tumultuous currents and lashing waves against it, is the Christian concept of marriage; woman's longing for repeated expressions of thoughtfulness and love; and man's imperative need for respect and expressed appreciation. No pattern is so right and so workable as God's plan: one man and one woman living together in love and cooperating to fulfill God's purpose in their blended lives, each more concerned for the other's well being than for his (or her) own. Little matters that have to do with each other's delight and pleasure in this relationship are worth the effort for they have vital bearing upon the degree to which the partnership will be rewarding.

A recent article, dealing in x-ray frankness with the mores and morality of our day, concludes with this sentence: "The Victorians, who talked a great deal about love, knew little about sex. Perhaps it is time that modern Americans, who know a great deal about sex, once again start talking about love."

Real love between marriage partners, something deeper than glamour or romance, will preclude a taking-for-granted attitude on the part of either of them.

Lawrence S. Kubie, M. D., summarizes the matter in this way: "Marital stress can be solved only by a frank facing of the fact that the capacity of one human being to love another human being is the highest and most important challenge with which the human spirit is confronted."

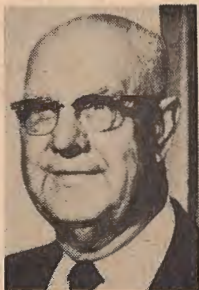
*Rosalind Street*

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

# TRIVIALITIES

BY J. I. COSSEY

ANYTHING trivial is commonplace, ordinary, and trite. Many people chase off to the divorce



MR. COSSEY

courts to try to get free of some trivial incident that might be overcome by the use of a little patience and common sense. It is said that "people wouldn't get divorced for such trivial reasons, if they didn't get married for such trivial reasons."

Some dates are important for every man to remember—1492, 1776, the date of his wife's birthday and the date of his own marriage. "Say-it-with-flowers" is still effective. Flowers are the language of love.

Judge Joseph Sabbath of Chicago said years ago that in the 40,000 divorce suits brought before him, he was able to reconcile 2,000 couples. He said, "Trivialities are at the bottom of most marital unhappiness."

It takes a lot of trivial incidents to bring about a marriage between two lovers and the same sort of trivial incidents will keep them together. I never knew a man who did not enjoy courtship and such enriching courtships should be continued until "death do us part." Please keep up the little attentions, courtesies and kindnesses and the love light will not go out.

There are two important things about marriage—one is choice before marriage and the other is courtesy after marriage. For lovers to marry is important, but staying married is most important. Rudeness darkens love, politeness polishes love. Each of us should watch the little trivial incidents in our own lives and overlook them in others. May God help us to be kind and considerate and helpful to those of our own household.

Seventy percent of the men who

*Beacon Lights  
of Baptist History*  
By BERNES K. SELPH, Th.D.  
Pastor, 1st Baptist Church, Benton

## Itinerant ministers as missionaries

THE Baptist cause in the 18th century was strengthened by itinerant ministers. They were those



DR. SELPH

ordained to the ministry without any particular pastorate. This was one way to do mission work. Among General Baptists they were known as evangelists. With the multiplication of churches and scarcity of preachers these men filled a need.

Elder David Barrow, pastor of South Quay church, Virginia, encouraged the Kehukee Association to send forth and support such a ministry. He himself began his ministry when barely 20 years old, and his zeal did not abate through the years. He thought others should think and feel as he did. He believed men should have the gospel preached to them. If preachers were few then they

go into the grocery business fail, but seventy percent of the men who marry succeed in their marriage. I think marriage is the most important episode, that may ever come into a person's life. Marriage is not a trivial experience, but a major one.

"Home is a place where though loved best, we grumble most."  
"Home is a place where the great are small and the small are great."  
"Home is a place where the world of strife is shut out and the world of love is shut in."

The greatest love-cement in the world is daily Bible reading and prayer together. Home is a place where love abides. The Bible says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it," and "Wives, submit yourselves unto your own husbands, as unto the Lord."

should do more work and be liberated to wider fields.

He first brought the matter of itinerant preachers to the Kehukee Association in 1786. His plan first called for four able ministers of the association, each of whom were to visit in succession the church and other points, and preach. Contribution would be taken and equally distributed among the ministers for their support.

Second, churches were urged to search out members who might have useful gifts and advise them to engage in such work.

For four years, 1786-1790, Elder Barrow sought to effect this plan in his association. The majority of messengers would vote for the plan, but the churches refused to ratify it when presented. Most churches found fault with it. Finally, the association adopted the plan, encouraged its ministers to travel and preach, but the plan was only partially carried out and dropped in a couple of years. A new plan was introduced five years later but with little more success.

The big problem most churches found with the plan was financial support. They were not willing to shoulder the responsibility of the cost. The South Quay church was an exception. It followed its pastor in his missionary zeal and raised money for the cause.

This church presented its method of raising money to the association for approbation in 1788. First, the members gave to a fund. Second, public collections were taken twice a year. This money was held by one appointed and subject to orders of the church to distribute the same to travelling preachers who came their way. Sister churches refused to cooperate in this effort, and did not learn to do so until many years later.

## Book store manager

NASHVILLE—Louis Paul Webb, formerly pastor of Second Baptist Church, Alice, Tex., has been named manager of the Baptist Book Store in Carbondale, Ill., effective Feb. 1. He succeeds Robert H. Bauman, who is now manager of the Little Rock, Ark., Baptist Book Store.





# Let the Children Come

By James B. Franklin  
Pastor, First Church,  
Edna, Texas

THERE is a tendency among some parents today that is alarming and dangerous to the spiritual health of their children. It seems so widespread that it has made many other parents believe that it is the correct attitude to take and thus has produced an effect that can bear bitter fruit in years to come.

It is the strange and mistaken idea that their child, even when he reaches the junior age of nine years or older, is not yet ready to become a Christian and join the church.

There are scores of families with children of this age in life who are not capable of grasping the importance of trusting in Christ as their Savior. It is not, however, the fault of the child in most cases. It is more likely that the parents, while having clothed, fed, trained, and sent their children to school two or three years, have sadly neglected the most important phase of growing up — that of telling how Christ loves them and died on the cross to save them from their sins.

On the other hand there are those deeply spiritual parents who are ever careful to teach the child the story of Jesus at an early age. In addition, they faithfully take the child to Sunday School and the church services and then carefully explain the salvation story and are not caught up in indignant astonishment when the child responds in an evangelistic service and tells the pastor, "I want to take Jesus as my Savior."

Then there are those nominal Christians who really want their child to be saved and become a member of the church but insist that he wait until he understands it. And this attitude comes from parents about youngsters who can manipulate a television set with

the best of them, can multiply and divide in fractions, can memorize Lincoln's Gettysburg Address in a day, and can hold parents spell-bound for an hour in the school play.

There are two principal reasons for such careless attitudes on the part of these parents.

First, the parents have not studied the Bible well enough to explain it to their children, so they assume that the child cannot possibly know what it is all about.

Second, these parents are afraid that if their child responds at an early age there will occur a greater responsibility upon them to take a more active interest in the church; and they are just not ready to pay the price yet. It can become extremely embarrassing when a young Christian raises questions with parents about their missing the services of the church, and parents dislike being embarrassed by their children.

But there is a simple and adequate answer to this important problem.

First, let the parents begin early to train the child to enjoy and anticipate attending the services of the church.

Second, let the parents become familiar with the salvation story and tell it again and again to the child, especially when he asks questions about it and it is evident his interest is aroused.

Third, let the parent pray that only God will impress the child and that he will not follow a flood of others or fall prey to evangelistic gimmicks which may sweep an unsaved child into a misunderstood church membership.

Fourth, let the parent talk to, pray with, and trust the child's Sunday School teacher and the pastor and help them in their presentation of the gospel to the child.

Fifth, let the parents bring the child, if possible, to a decision. This can cement a magnificent relationship between child and parent in the matter of eternal things.

Let the children come.

# Problems or Opportunities?

**D**R. Kenneth Chafin, professor of Evangelism, Southwestern Seminary, Ft. Worth, and one of Southern Baptists' wittiest and most incisive prophets, says that once in a while someone asks his wife, "Doesn't it bother you what Kenneth says?" But he says his wife replies: "If you just knew some of the things he thinks and doesn't say, you'd understand why I appreciate what he says."

Speaking at a session of the Arkansas State Evangelism Conference at Park Hill Church, North Little Rock, Dr. Chafin said that he did not agree with certain prophets of doom that the problems facing the church are to be regarded as the rattle of death. Rather, he said, he sees this as the pangs of birth. Some of the tensions we feel today "were started by someone besides God," he declared.

Turning to some of our problems, real or imagined, that are regularly discussed at the weekly "quarterback club" (pastors' association), Dr. Chafin considered the all-too-common refrain, "We are over-organized."

He said that on occasions when he had made a list of all of the various church organizations and activities and challenged ministers to say which of these should never be found in any Baptist church anywhere, the ministers were left speechless.

"You could abolish all of the organizations today and you'd still have your problems," he said. "The problem is not too many organizations, but purposelessness in organizations. It is easy for us to report what we are doing, but it is something else to say why. Our real problem is a lack of purposefulness and of giving to our organizations the kind of leadership they need."

"I hope you won't get rid of the organizations and that it will not become your vocation to fight them."

Another "problem" is summed up in the oft-heard statement, "Revivals are not what they used to be," said Dr. Chafin. "With this I heartily agree," he continued. And, after letting that soak in a few moments: "And neither is anything else. And I doubt that anything ever was like people remember it was."

One factor in the change of revival is that the church, except in the remotest of places, is no longer the social center, with the people attending the church services because there is nowhere else to go.

For many years the Sunday School was reaching and bringing into the church great numbers of lost people. But this is no longer the case. In Texas last year there was a decrease of 5,000 in Sunday School enrollment and an understandable decline of 3,700 in baptisms as compared with the year before, Dr. Chafin said.

"We are trying to reap where no one has sown, where there has been no cultivation," he continued. "We need to go home and do some serious thinking about the need for us to do some foundation-laying for revival."

One of the troubles is that nobody gives any ribbons to foundation-layers and the most of us are ribbon collectors, he declared. "Breaking ground and sowing seed lack the glamor of the harvest," he said, changing the figure, "but this must come before there can be a harvest."

Warning that Baptists are getting close to being infant baptizers, Dr. Chafin said that it is becoming more and more common in Baptist churches to receive and baptize Beginners "who are so small that when they are being presented to the church the preacher has to point at them for you to see them." He said that he heard of one Beginner being received recently on transfer of membership.

"If we don't win them before they are Intermediates and  
(Continued on page 17)



*THE beautiful sanctuary of Park Hill Church was filled for most of the conference sessions.*



*PASTOR Larry Foster of Lifeline Church, Little Rock, a Conference speaker, and the men's choral group directed by Hoyt Mulkey, secretary of the Music Department of Arkansas Baptist State Convention.*



*THE Book Store offerings constituted a focal point for many of the Conference attendees.*

# 'The hand of the Lord was upon me....'

1

**T**AKING as his text the experience of Ezekiel and the valley of dry bones (Ezekiel 37), Dr. C. E. Autrey, Dallas, director of the Division of Evangelism of the Home Mission Board, called for the church to become an instrument of the Lord for a spiritual revolution in the world, in a sermon at the State Evangelism Conference last week, at Park Hill Church, North Little Rock.

Dr. Autrey defined evangelism as the outreach of the church, by confrontation with the gospel of Christ, to bring people by faith to the experience of conversion and commitment to Christ and then leading them to become witnesses.

Pointing to several different "worlds"—the world of government, of education, of domestic and social life, and of commerce—Dr. Autrey said that the most of these are in rebellion against God. He said that he wished he could have all the lost people of the world know about the Baptist faith, but that the lost in their thinking regard the church as a composite of all the churches and denominations that call themselves Christian.

Dr. Autrey said that the church stands as something innocuous in the world today, more bent on trying to please than to change; or co-existing than bringing revolution to the world. He said that we are not putting our Christian witness in terms understandable to the lost.

"Need the world remain hopeless and the church helpless in this greatest hour of opportunity?" he asked. No, he replied, if the church will turn back to its purpose of existing and with the leadership of the Holy Spirit will set out to change the world through Christ.

Dr. Autrey pointed to a long and endless attack upon God himself. He said that we need to face again the majesty of God.

"God is a great and wonderful Person," Dr. Autrey declared. "Any concept of God that regards him as less than a Person is idolatrous. There is a subtle attack on God which makes him merely a 'cosmic force, all out-of-doors, the beyond-person being.'

"God cannot know personal man, if God is not personal. Such a God would be limited.

"There are those who say there is a God, but wind up making him nothing more than a knot on a log."

Many people today who do not accept Darwinism and Marx are under the influence of the teachings of Darwin and Marx that God really is not necessary, that man is self-sufficient.

"Christians must deal intellectually in battling with frontal attacks the false doctrines that are being taught today," Dr. Autrey said.

In a day in which man is perfecting many new inventions, inventions which put thousands out of work, there is a danger that man by relying upon his own wisdom and leaving God out will destroy himself, continued Dr. Autrey. It is for us to take the truth of God to the people.

2

**A**NOTHER danger of today is a watered-down concept of the Church of Jesus Christ, Dr. Autrey continued.

He lashed out at such unsound statements as, "Wherever Jesus Christ is, there is the church." This broad concept is wrong, he asserted. "The church is a band of believers in the Lord Jesus Christ—men, women, boys and girls—recognizing responsibility for total life in their communities."

He deplored the lack of real consecration, declaring that many church members will walk down the church aisles to rededicate themselves publicly and then go out to hate, criticize, and live ungodly lives.



*DR. C. E. AUTREY: "Need the world remain hopeless and the church helpless?"*

3

**F**INALLY, the church must face, individually and collectively, the fact that it is every Christian's obligation to witness for Christ, said Dr. Autrey.

No layman can say, "Let the preacher witness, that is his job"; or "I'll witness when I can and when it is convenient," he said.

If a man is being tried for his life and you have the witness that will clear him and you will not go and witness, the execution of the man will make you a murderer, declared Dr. Autrey.

The Christian has the witness that will save a lost person from eternal death and he must bear that witness or answer to God for his failure to do so, he concluded.

## Keith Parks elected

Dr. R. KEITH Parks, who grew up in several towns in Arkansas and Texas, has been elected an associate secretary for missionary personnel by the Southern Baptist Foreign Mission Board.



DR. PARKS

Dr. Parks, missionary to Indonesia, has been granted a leave of absence from the mission field to serve for a time in the headquarters capacity.

Dr. Parks' territory will be the western part of the country, including Southwestern Seminary, Fort Worth, and Golden Gate Seminary, Mill Valley, Calif. He has been working with candidates in this area as a missionary personnel associate with the board since arriving in the States on furlough in July.

On the mission field Dr. Parks was a professor in the Baptist Theological Seminary of Indonesia, Semarang, his working including administration (he was acting president during furloughs of the missionary president), teaching, counseling and building supervision. He was also active in evangelistic work in the Semarang area.

Prior to missionary appointment in 1954, he was pastor of a church at Red Springs, Tex., taught Bible at Hardin-Simmons University, Abilene, Tex., and did summer mission work on San Andres Island, Colombia.

He and Mrs. Parks, the former Helen Jean Bond of Abilene, have four children.

## Baylor Band here

THE Baylor Golden Wave Band, under the direction of Donald I. Moore, will be presented in concert at the Arkansas Arts Center, Little Rock, at 8 p. m. Feb. 8.

The band was selected as the official unit for the first nationwide Music Conference in Louisville.

There is no admission charge. Music students especially are urged to attend.

## Karam schedule

JIMMY Karam, Little Rock layman, reports the following speaking engagements for the month of February:

Feb. 9, First Church, Okmulgee, Okla.; 10, First Church, El Dorado; 11, Central Methodist Church speaking to 28 churches; 16, First Church, Needland, Tex.; 17, First Church, Holly Springs, Miss.; 23, First Church, Pompano Beach and West Palm Beach, Fla.; 24, associational meeting, Ft. Lauderdale; 26, First Church, Ft. Lauderdale.

# Ernie Adams goes to Nashville



ERNIE ADAMS

ERNIE ADAMS, for the past 18 months director of the District 4 Pilot Project of the Religious Education division of the Arkansas Baptist State Convention, with headquarters at Ozark, has resigned to accept a position with the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., effective immediately.

In his new position Mr. Adams will serve as a consultant in the Adult department of the Sunday School Board and will travel widely, having responsibilities related to Southern Baptist work in all the States.

On the last Sunday of the Adamases in Ozark before moving to Nashville, Jan. 26, Mr. Adams was ordained to the religious education ministry at the regular evening worship service of First Church, to which the family has belonged during their time in Ozark.

Rev. Ben Haney, pastor of the church, served as moderator and prayed the ordination prayer. Editor Erwin L. McDonald of the Arkansas Baptist News-magazine gave the charge, and Missionary Paul Wilhelm of Clear Creek Association preached the ordination sermon. Deacons and ministers present joined in the ceremony of the laying on of hands.

Rev. J. T. Elliff, director of the Religious Education division, said of Mr. Adams and his service:

"After 18 months of splendid service as director of our Pilot Project, Brother Adams has accepted a position of great importance at Nashville. We regret this loss more than we can express, but we bow to Bro. Adams' conviction of God's call. He has led in the establishing of relationships and principles of operation which will make it much easier for a new man to complete this test."

Mr. Adams issued the following statement to Baptists of Arkansas:

"It is extremely difficult to leave the work just now when prospects look so

bright for finding a better way to help strengthen our churches. Let me say that the further I have gone in the Pilot Project, the more deeply I have believed in this approach. It offers the best opportunity I know for assisting the associations to give direct help to the churches. I want to thank Bro. Elliff for the complete freedom which he and Dr. Whitlow gave me in developing the pilot project program.

"In these eighteen months I believe a solid foundation has been established on which a genuine test can be conducted. I will be praying that God will lead you to the man he would have to complete this work and I believe that Arkansas Baptists will join me in praying that God will use this project to help us all find some better ways to help the churches."

## Law to Pea Ridge



ROY G. LAW

FIRST Church, Pea Ridge, has called Rev. Roy G. Law as pastor, and he is now on the field.

Mr. Law came to Pea Ridge from Argyle (Texas) Church, where he had served for two and one half years. While there the church received 49 members into the church, built a new auditorium at a cost of \$33,000, added some educational space, organized a Brotherhood and Young peoples organizations, including Royal Ambassador and Girls Auxiliary. From March to December 1963 the Sunday School had a 12 percent increase in average attendance.

Mr. Law is a native of Fort Smith, a graduate of Ft. Smith High School, Ft. Smith Junior College, Ouachita College and Southwestern Seminary, Ft. Worth, Tex. He is married to the former Miss Eleanor Carter of Ft. Smith, who is also a graduate of Ft. Smith Junior College. They have a son, Bryan Carter, who is 14 months old.

## Wright is speaker



LLOYD WRIGHT

LLOYD Wright, deputy associate director of the Peace Corps, was the speaker for a school-wide assembly at Henderson State Teachers' College Feb. 3. The assembly was the kick-off for Christian Emphasis Week sponsored by the Baptist Student Union.

Before joining the Peace Corps, Mr. Wright was director of public relations for the Baptist General Convention of Texas. Representing one and a half million Baptists in Texas, he arranged radio and television programming, served as one of four regional editors of the nationwide Baptist Press, and directed a staff of artists and writers in preparing and distributing informational and educational materials for Texas Baptist Churches and institutions.

He joined the Peace Corps staff in 1961, as director of Peace Corps' Division of Public Affairs Support. He has served in his present post since June, 1963. He also coordinates the Peace Corps public service advertising program with the Advertising Council in New York.

Mr. Wright is a graduate of Hardin Simmons University and completed graduate work in journalism at the University of Texas. He served as news and program director for several radio and television stations in Texas before joining the staff of the Baptist General Convention of Texas. He is married and has two children.

The week long emphasis includes six features each day: morning watch, noonday devotional, two afternoon seminars, vespers, and dorm devotions.

Other program personnel includes Carol Burns, superintendent of Arkansas' Girl Training School and former BSU director at Arkansas State; Mrs. J. H. Street; housewife and author of Little Rock; Kathryn White, missionary to Hong Kong; Dr. Don Harbuck, pastor of First Church, El Dorado; and Darrel Coleman, Little Rock salesman and former BSU director at Arkansas A&M College.

## Batesville to build

FIRST CHURCH, Batesville, is preparing to raise funds for a building program, reports Rev. John T. Holston, pastor.

Mr. Holston says that the church in early December cleared its indebtedness of \$55,000. During the seven years the church was paying off the debt, it contributed \$140,000 to the missions program. At present 31 percent of all undesignated money goes to the Cooperative program.

First Church exceeded its goal of \$4,600 for the Lottie Moon offering, contributing \$4,824.70, the highest total the church has ever contributed.

## Leslie improvements

FIRST Church, Leslie, undergoing extensive improvements, reports that Searcy County Gas Company installed its central heat and air-conditioning system.

Mr. and Mrs. Homer New made and installed the draperies in the auditorium at a considerable savings to the church, according to Rev. Homer Allred, pastor.

## Webb to Hot Springs



LEHMAN F. WEBB

REV. Lehman F. Webb has resigned as pastor of Second Church, El Dorado, to accept the pastorate of First Church, Hot Springs.

During his ministry at El Dorado, the church has constructed a sanctuary. There were 616 additions of the church with 186 coming by baptism. The offerings increased \$10,000 with gifts to missions reflecting \$8,000 of this increase.

Mr. Webb assumes his new pulpit on Feb. 16.

ROBERT H. Bauman, manager of the Baptist Book Store, Little Rock, will attend the annual conference of the Baptist Sunday School Boards' book store division Mar. 2-6 at Nashville. He will be accompanied by Mrs. Bauman.

## Grady calls Buchanan



JAMES C. BUCHANAN JR.

FIRST Church, Grady, has called James C. Buchanan Jr. as pastor. He began his work on Feb. 2.

Mr. Buchanan is a native of Forrest City, N. C., and a graduate of the University of Richmond, Richmond, Va., where he earned his B.A. degree. He received his M.A. and D.D. degrees from the Colonial Academy of Chicago. He has studied in Southeastern Seminary and in Southwestern Seminary.

Mr. Buchanan's recent pastorates have included Calvary Church, Baltimore, Md., First Church, Marshallburg, N. C., First Church, Saluda, N. C., and First Church Rhome, Tex.

Mr. Buchanan is married to the former Miss Polly I. Bills of Big Creek. They have two children, James Homer, 16, and Donna Naomi, 16.

Grady Church has had Rev. J. S. Shaw as interim pastor since September of 1963 when Rev. Owen Ring resigned to accept a teaching position near Newport and the pastorate of a mission of First Church, Newport.

## Oscar Harvey dies

REV. Oscar C. Harvey, 79, of Searcy, a retired minister, died Feb. 27.

He was a graduate of the Baptist Seminary of Tulsa and was associate pastor of First Church, Searcy, for many years.

He leaves a son, Capt. Jack Harvey of New York City, and a daughter, Mrs. Holly Ann Keuhne of Dallas.

Services were conducted at Searcy by Rev. W. R. Vestal.

## McClanahan speaks

TWO prominent Southern Baptist ministers, Dr. John H. McClanahan, pastor of the First Church, Blytheville, and Dr. John R. Claypool, pastor of Crescent Hill Church, Louisville, Ky., were featured speakers and discussion leaders during Furman University's Religious Emphasis Week, Feb. 3-6.

By the BAPTIST PRESS

## Period for questions

"What's Your Question?" a new feature "for dialogue between the messengers and the various executive heads of the Convention's agencies," will be a part of the order of business for the 1964 Southern Baptist Convention.

It will meet in Atlantic City, N. J., May 19-22.

The dialogue period will last for 25 minutes and will be on the Thursday afternoon schedule, according to C. W. Farrar, Landrum, S. C., chairman of the Convention's Committee on Order of Business.

Theme of the 1964 Convention is "For Liberty and Light," identical with the theme of the six-year Baptist Jubilee Advance which will climax in a Jubilee Celebration in Atlantic City immediately following the SBC session.

Another innovation on the 1964 agenda is scheduling the address of the Convention president and the Convention Sermon at the same meeting period—on Tuesday night, at the opening period, May 19.

K. Owen White of Houston will deliver his presidential address at 7:40 p.m. Fifteen minutes of special music will provide the interlude between White's address and the convention sermon to be preached this year by Enoch C. Brown, pastor, Shandon Baptist Church, Columbia, S. C.

Other major addresses will be delivered by:

—Robert E. Naylor, president of Southwestern Seminary, Fort Worth. His address on theological education will follow the reports of six SBC seminaries on Wednesday morning.

—Rep. Eugene Siler, R., Ky., and a Baptist layman. His topic Wednesday afternoon will be "Christian Training—A Deterrent to Crime."

—Owen Cooper, Yazoo City, Miss. Cooper, a layman, heads a chemical corporation there. His topic: "Personal Witnessing—Our Lord's Command." It will be delivered Wednesday night following the Home Mission Board report.

—Maj. Gen. Robert P. Taylor, a Southern Baptist who is chief of chaplains, United States Air Force, Washington. His address will be coupled to the report of the chaplains' commission of the Home Mission Board on Thursday morning.

—J. D. Grey, pastor, First Church, New Orleans and former SBC president. Coming Thursday afternoon, it is titled, "Hitherto... Henceforth," and follows the Historical Commission report.

—Evangelist Billy Graham, who'll close the Convention with a sermon at 11 a.m. Friday.

The messengers will have Friday afternoon free, then join the start of the Baptist Jubilee Celebration in the same auditorium Friday night, May 22. This celebration, program for which has al-

## BAPTIST PILGRIMAGE TO ATLANTIC CITY



### GO ON A BAPTIST PILGRIMAGE TO ATLANTIC CITY

Attend Southern Baptist Convention and Baptist Jubilee celebration May 18-24, 1964.  
Visit historical and present-day mission places.  
See World's Fair in New York City.

SOUTHERN Baptist churches, through the Home Mission Board, have assisted local groups to start missions and churches. This ministry is through the Ohio and Maryland state conventions. In this ten-state area of the Northeast, there are over 46 million souls.

As you plan to attend the Southern Baptist Convention in Atlantic City to celebrate 150 years of organized Baptist work in our land, visit the places where much of the work was started:

Philadelphia, organization of first Baptist association in America, 1707. Site of organization of General Missionary Convention of Baptist Denomination in the United States of America for Foreign Missions, 1814.

Providence, site of Baptist church organized by Roger Williams, 1636. Site of Brown University, first Baptist college in America, 1764.

Northboro, birthplace of Luther Rice, born in 1783.

Malden, birthplace of Adoniram Judson, August 9, 1788. He was buried at sea April 12, 1850.

Salem, site of Tabernacle Church where Rice and Judson were appointed as foreign missionaries February 6, 1812. Port from which Judsons sailed to Calcutta on February 18, 1812.

Williamstown, Williams College, 1807. Site of Haystack Prayer Meeting and Society of Inquiry on Foreign Missions.

Kittery, Baptist church organized in the 1600's by William Screven.

ready been published, concludes Sunday. The Foreign Mission Board will have its presentation Thursday night.

### The Cover



—Home Mission Board Photo

### New England scene

INCLUDED in your pilgrimage might be a visit to this New England home, which is near the site of Screven Memorial Baptist Church, Portsmouth, N. H.

### 47th book store

NASHVILLE—The Baptist Sunday School Board will open a book store Feb. 3 in Indianapolis. The store is located in the new office building of the State Convention of Baptists in Indiana.

# SOUTHERN BAPTIST CONVENTION

May 19-22, 1964  
Atlantic City, N.J.

General theme: "For liberty and light"

## Proposed order of business

### TUESDAY NIGHT

#### "We Will Preach God's Word"

- 7:10 Scripture Reading ..... Hubert D. Keefer, Michigan  
Prayer ..... Andrew Hall, Arkansas
- 7:15 Address of Welcome ..... Roy Gresham, Maryland  
Response ..... O. Norman Shands, Missouri
- 7:25 Report on Registration ..... Joe W. Burton, Tennessee
- 7:30 Committee on Order of Business ..... C. W. Farrar,  
South Carolina
- 7:40 President's Address ..... K. Owen White, Texas
- 8:30 Annual Sermon ..... Enoch C. Brown, South Carolina  
Warren Hulgren, Oklahoma, Alternate
- Benediction ..... J. C. Clements, Louisiana

### WEDNESDAY MORNING

#### "We Will Study God's Word"

- 9:15 Announcement of Committee on Committees  
Committee on Resolutions  
Tellers
- 9:45 Executive Committee Report...Porter Routh, Tennessee
- 11:00 Report of Theological Seminaries  
Southwestern Baptist Theological Seminary  
Robert E. Naylor, Texas  
Southern Baptist Theological Seminary  
Duke McCall, Kentucky  
New Orleans Baptist Theological Seminary  
H. Leo Eddleman, Louisiana

### Seminary Extension Department

- Ralph A. Herring, Tennessee
- Southeastern Baptist Theological Seminary  
Olin T. Binkley, North Carolina
- Golden Gate Baptist Theological Seminary  
Harold K. Graves, California
- Midwestern Baptist Theological Seminary  
Millard J. Berquist, Missouri
- 11:55 Special Music  
Address on Theological Education .. Robert E. Naylor,  
Texas
- Benediction ..... Lamar Jackson, Alabama

### WEDNESDAY AFTERNOON

#### "We Will Obey God's Word"

- 2:25 Election of Officers
- 2:40 American Bible Society ..... John McCombe, Church-  
Relations Secretary, New York
- 3:00 Baptist Sunday School Board  
James L. Sullivan, Tennessee
- 3:45 Address "Christian Training—A Deterrent To Crime"  
U. S. Representative Eugene Siler, Kentucky  
Benediction ..... Robert R. Crowley, Maryland

### WEDNESDAY NIGHT

#### "We Will Share God's Word"

- 7:15 Woman's Missionary Union .. Mrs. Robert Fling, Texas

ARKANSAS BAPTIST

7:30 Committee on Canadian Baptist Cooperation  
Courts Redford, Georgia  
Congregational Song  
7:35 Home Mission Board.....Courts Redford, Georgia  
8:25 Message "Personal Witnessing—Our Lord's Command"  
Owen Cooper, Mississippi  
Benediction ..... Paul McCray, Oklahoma

2:40 Southern Baptist Foundation...J. W. Storer, Tennessee  
2:50 Southern Baptist Hospitals  
T. Sloane Guy Jr., Louisiana  
3:00 What's Your Question? ... Porter W. Routh, Moderator  
3:25 Historical Commission ..... Davis C. Woolley, Tennessee  
3:35 Address ..... "Hitherto . . . Henceforth", J. D. Grey,  
Louisiana  
Benediction ..... Carless Evans Jr., Mississippi

**THURSDAY MORNING**  
"We Will Live God's Word"

9:15 Election of Officers  
9:30 Committee on Boards .... Franklin Paschall, Tennessee  
9:40 Committee on Denominational Calendar  
Albert McClellan, Tennessee  
10:20 Annuity Board ..... R. Alton Reed, Texas  
10:35 American Baptist Theological Seminary Commission  
Rabun L. Brantley, Tennessee  
10:45 Education Commission...Rabun L. Brantley, Tennessee  
11:00 Committee on Baptist State Papers  
Louie D. Newton, Georgia  
11:15 Brotherhood Commission  
George W. Schroeder, Tennessee  
11:35 Christian Life Commission .... Foy Valentine, Tennessee  
11:55 Chaplain's Commission ..... George Cummins, Georgia  
Address.....Major General Robert P. Taylor, Chief of  
Chaplains, U. S. Air Force, Washington, D. C.  
Benediction ..... Chaplain Cecil Etheridge, Georgia

**THURSDAY AFTERNOON**  
"We Will Remember God's Word"

2:30 Election of Officers

**THURSDAY NIGHT**  
"We Will Send God's Word"

7:15 Baptist Jubilee Advance  
C. C. Warren, North Carolina  
7:30 Stewardship Commission...Merrill D. Moore, Tennessee  
7:50 Foreign Mission Board Baker James Cauthen, Virginia  
Benediction ..... Bruce H. Price, Virginia

**FRIDAY MORNING**  
"We Will Magnify God's Word"

9:25 Recognition of Fraternal Messengers  
Response ..... Frank H. Woyke, Executive Secretary  
North American Baptist General Conference  
9:40 Baptist World Alliance  
Joseph Nordenhaug, District of Columbia  
9:55 Committee on Public Affairs  
C. Emanuel Carlson, District of Columbia  
10:15 Committee on Resolutions  
10:30 Radio and Television Commission  
Paul M. Stevens, Texas  
11:00 Sermon ..... Billy Graham, North Carolina  
Benediction ..... John A. Turpin, Kentucky

**Ruschlikon study**

PLANS for next summer's session at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, are of special interest to non-European pastors and seminary students. Because of the European Baptist Federation Conference in Amsterdam, August, 1964, attendance at the summer session will be limited on the part of European students and therefore will allow a larger number of non-Europeans to participate.

Heretofore the maximum number of American students has been necessarily set at a very low figure. The increasing popularity of the combination study-tour has come about with the desire of many individuals to have a brief but intensive period of study under European lecturers as a part of their travel abroad.

The faculty selected for 1964 will be especially attractive to both Europeans and non-Europeans. It includes Drs. Johannes Reiling, director of the Baptist Seminary in Holland, teaching in New Testament exposition; Rev. Kenneth Dykes, principal of Manchester (England) Baptist College, offering a course in Systematic Theology; Rev. Jose Borras, pastor and lecturer in the Baptist Seminary of Barcelona, Spain, teaching in Church History; and as a special lecturer, Rev. Zdislaw Pawlik, president of the Polish Baptist Seminary, Warsaw.

The dates for the summer session are July 6-24, 1964. Cost for the three weeks of study will be \$50, including tuition, room and meals. Individuals interested may write directly to Summer School Director, Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. —Reporter.

**'Break through'**



IN a desperate bid for freedom as police hunt him, a young hoodlum enters the darkened home of a preacher late one night. When the preacher goes downstairs to investigate the noise, he is taken prisoner. Here he waits under the gun of the teenage delinquent and tries to convey the message of Christ to him. This film from "The Answer" series is a production of Southern Baptists' Radio-TV Commission. See "Break Through" in Arkansas over these stations: Fort Smith, KFSA-TV, 4:30 p.m., Little Rock, KTHV, 12:30 p.m., Sunday, Feb. 9.



# Departments

## Brotherhood

### Brotherhood convention

THE annual State Brotherhood convention is scheduled for Friday and Saturday, Feb. 28-29. The convention will be held in Little Rock at Longview Church, where Charles E. Lawrence is pastor and Elmer Nichols is president of the church Brotherhood.



MR. TULL

Longview Church is located in southwest Little Rock at Twenty-third and Wolfe Streets.

The convention will be held in three sessions: Friday afternoon, Friday night, and Saturday morning. Programs and schedules will be sent to every church in the state within a few days.

This year's Brotherhood convention will feature good speakers and several seminars or discussion groups, which will give consideration to subjects and areas of work which are vital. The program will have a PAST-PRESENT-FUTURE arrangement with particular emphasis on what is ahead for Brotherhood and for Baptist men throughout Arkansas and the Southern Baptist Convention. The Saturday morning session will give emphasis to the value and necessity of training for the development of leadership for every level of Brotherhood work.

#### HELP BUILD YOUR BROTHERHOOD CONVENTION!

Every church in Arkansas, every association, and every district, should be well represented at the Brotherhood convention. Men from every section of our state should be there, even men from churches which presently have no Brotherhood.

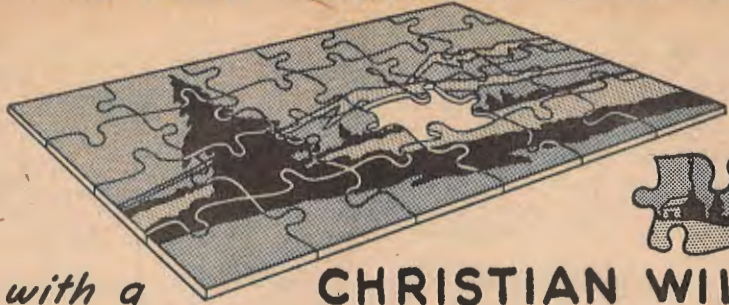
The Brotherhood Department and Harry Brewer, president of the state Brotherhood convention, join in urging you to make your plans to attend the convention, and also to talk up the convention among the men of your church and association. We ask you, too, to pray with us that God shall give us such a meeting of His men as that He shall be glorified and that His work shall be set forward in the hearts and lives of the men and of the churches of our great State of Arkansas!

Work heartily to build your state Brotherhood convention!—Nelson Tull, Brotherhood secretary

#### WANTED

Education-music director. Seminary training not required. Home and salary. Call or write Pastor Lawrence E. Ray, First Baptist Church, Pocahontas, Ark.

## MAKE YOUR STEWARDSHIP COMPLETE



with a

## CHRISTIAN WILL

ARKANSAS BAPTIST FOUNDATION

Baptist Building

401 West Capitol Avenue

Little Rock, Arkansas

## Evangelism

### Evangelistic help

AS YOU know the 1964 Jubilee Revival dates for Ark. are Mar. 8-22 for the eastern half of the state and Mar. 29-Apr. 12 for the western half. If you are having trouble finding a preacher for your revival perhaps the following information will be helpful. Here are the names and addresses of men that I know are available. Theo Cook, 6624 Wayne Drive, North Little Rock; Eldon Rogers, Little Rock; Dr. E. Butler Abington, DeQueen, for east half; Rev. Ed Griffin, Pollard; Rev. O. Lynn Langston, Alma; Rev. Vernon Dutton, Matthews Memorial Church, Pine Bluff; Minor E. Cole, 3201 Poplar, Pine Bluff; Richard Vestal, First Church, Corning, western half; Darrell Ross, First Church, Siloam Springs, east half; Paul Fox, Lakewood Church, Huntsville, Ala., east half; Hugh Cantrell, Stephens, west half; J. D. Huffmaster, Success, March; Harold O'Brian, First Church, Dermott, either date; Albert L. Fortune, Rt. 3, Box 51, Newport, west half; Peter Petty, Box 40, Prairie Grove; L. D. Eppinette, Lepanto, missionary of Trinity Association, western half; Dr. Alexander Best, Box 299, Fayetteville, eastern half, missionary, Washington-Madison Association; Billy Cartwright, Viola; Ford Gauntt, missionary of Buckner Association, Huntington, east half; R. E. Fowler, Grace Church, North Little Rock; J. S. Compere, McGehee; Elmer Madison, Rt. 1, Box 5, North Little Rock; James Kent, Box 33, Diaz; James C. Walker, Box 24, Grubbs.



MR. REED

Rev. M. T. McGregor, missionary, Hope Association, 3023 Pecan Street, Texarkana; Jack Brown, 609

Maple, Springdale; Joe Worthington, Wilmar, west half; C. W. Caldwell, Mar. 15-22, Little Rock; Don Williams, Warren, missionary of Bartholomew Association, western half; Orville Dickson, Walnut Ridge, Southern College student; D. B. Bledsoe, First Church, Stuttgart, western half; Doyle Lumpkin, Lavaca, eastern half, also one week in April; Coy Sample, First Church, Almyra; Robert Howie, Box 424, Stuttgart pastor of Southside Church; Fred Cowardin, East Side Church, 412 South May Street, DeWitt, Mar. 8-17; Elson Herndon, 4139 Truman Rd., Kansas City, Mo., eastern half.—Jesse S. Reed, director of Evangelism

### Correction

IN last week's edition credit was given erroneously to Trinity Church, Texarkana, for a \$34 contribution to the Cooperative Program. The donation was from Trinity Church, Magnolia.

### CHURCH FURNITURE



At  
A  
Price

Any Church Can Afford

WAGONER BROTHERS  
MANUFACTURING CO.

Write or Call  
Phone OR 5-2468  
BOONEVILLE, ARKANSAS

(Continued from page 9)

Young People, we can't win them," is another Baptist "doctrine" with which Dr. Chafin took issue. He said that young people respond to a vital faith, but they do not accept everything they hear from the church without question.

"We can't stand for a college student who gives little to the support of the church budget to stand in business meeting and ask why the church is giving a proposed amount to this cause or that. If there is anything we can't stand in Baptist churches it is Baptist discussion."

Discussing the "fall-out" problem, which results from a

big sector of the people who join a church soon dropping out, Dr. Chafin suggested three things churches can do about this problem:

"1. Look at the people you still have and see what you can do to keep them. We have not preached enough to Christians. So much of the time, with no lost people in the congregation, we preach evangelistic sermons.

"2. Make some serious attempts to nourish those who come in right now. If a church would do this and keep on doing it, in five years it would be transformed.

"3. Lead the people in a ministry of reclaiming the fall-outs. It is easy to mark off the records the names of those who will not come to church, but the Lord is not interested in filing cabinets but people."

Training Union

**Information about the tournaments**

1. EACH church may send any number of Juniors to the associational drill (who make no more than 12 mistakes)

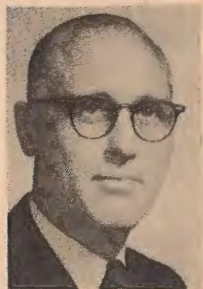
and each association may send any number of Juniors to the district drill (who make no more than nine mistakes). Those who make no more than four mistakes at the district drill will be considered state winners.

2. Each church may send two Intermediates to the associational sword drill and each association may send two Intermediates to the district sword drill. At each district drill only one Intermediate will be selected to go to the state sword drill which will be held at the State Youth Convention, Mar. 27.

3. Each church may send only one young person 17-18 years of age to the associational speakers tournament for that age group, and only one person 19-24 (plus college students) for that age group. Each association may send only one from each of these two tournaments to the district tournament. Only one will be selected in each district tournament to go to the state tournament held at the Youth Convention.

4. First place winner in each of the two state speakers' tournaments will be sent to Ridgecrest or Glorieta.

5. First and second place winners in the state Intermediate sword drill will be sent to Ridgecrest or Glorieta.—Ralph Davis.



MR. DAVIS

Harmony Association

**Pine Bluff mystery man strikes again**

THE mystery man of First Church, Pine Bluff, who has sponsored two carloads of young people to summer assemblies, is active again. This year he is sending one person from each of these churches to one of the assemblies: Dumas, Douglas, Grady, Hickory Grove, Humphrey, Sulphur Springs and Watson Chapel. The anonymous philanthropist will also send the Intermediate Sword Drill winner, the Better Speaker's contest winner and the chaperons.

South Side Church recently purchased property for a pastor's home. The purchase price was \$25,000.

Greenlee Memorial Church has called Rev. Minor E. Cole as interim pastor.

Lee Memorial Church has called Martin Dills as music director. Mr. Dills has been serving with Matthews Memorial Church as interim director.

Rev. Vernon R. Dutton, pastor of Matthews Memorial Church, has received a special citation diploma from the Sunday School Board on completing all requirements for the highest diploma offered through the Church Study Course awards section of the recognized educational department.

Rev. Eugene May, a sophomore at Ouachita College, has been called as pastor of Hickory Grove Church.

Rev. John Robbins, Jr., has resigned as pastor of Oakland Church to accept the pastorate of Ebenezer Church near Warren.

Matthews Memorial Church has called Dennis Ackland as music and youth director. Mr. Oakland has worked with the South Highland Church of Little Rock and comes from First Church, Daingerfield, Tex. A native of Conway, he attended Ouachita College and East Texas College. Mrs. Ackland is the former Willene Wright of Conway. They have two children, Dennis Jr., 4, and Debra, 9 months.

The men of Anderson Chapel Church have been repairing their present church plant under the direction of the pastor, Rev. Martin Hester. Plans call for the addition of Sunday School rooms in the near future.

Rev. H. S. Coleman of North Little Rock, former missionary in Arkansas Valley Association, has accepted the pastorate of Tucker Chapel Mission of South Side Church. (CB)

Buckner Association

**Hogue ordained**

SUNDAY, Jan. 19, Wesley Hogue, pastor of Mt. Harmony Church, was ordained to the gospel ministry at Fellowship Church.

Ernest Hogan was moderator; Ford F. Gauntt, clerk; presentation of candidate, Lester Mixon; examination of candidate, Truman Spurgin; sermon, E. B. Lancaster; ordination prayer, L. L. Gilliam and presentation of Bible, Jay W. C. Moore.

Ephesians has been taught in most of our churches.—Ford F. Gauntt, Superintendent of Missions, Huntington.

**Award to Prince**

REV. I. M. Prince, pastor of the Cotton Plant First Church, was in Seneca, S. C., recently for the annual awards banquet of the Seneca Jaycees. On this occasion, Mr. Prince's son, Rev. Lee Prince, pastor of Trinity Baptist Church, Seneca, was presented the Distinguished Service Award by the Jaycees. The award was presented by the honoree's father.

A director and program chairman of the Seneca Rotary Club and immediate past president of the Greater Seneca Community Chest, the younger Mr. Prince, pastor for the past three years of the Trinity Baptist Church, was one of three organizers of the Oconee Chaplains Association. He is now secretary-treasurer of the Association.

**Audio-visual plan**

NASHVILLE — A unit of twenty churches in North Pulaski association is the first in Arkansas to enroll in Broadman Films' new Church Audio-Visual Education Plan.

Each church in the unit will receive twelve filmstrips, use of 150 minutes of motion picture films, and use of new, advance-design projectors.

The films and filmstrips are Broadman's most recent productions. "Moses," "Daniel," and "Nehemiah" are three of the films included.

For information on how your church can participate, contact your associational Training Union director, state Training Union secretary, or write to: Broadman Films Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.



**The**  
**LITTLE GIANT HOTOMATIC**  
Gas Water Heater No. 3  
Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH. 20° rise in temperature. Inexpensive, too. Write for free folder.

**LITTLE GIANT MFG. CO.**  
907 7th Street, Orange, Texas

## THE NAME 'SAINTS'

BY HERSCHEL H. HOBBS

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

THE word "saint" translates the Greek word "*hagios*," meaning "holy." It comes from the verb



DR. HOBBS

*hagiazō* which is used in the New Testament 29 times ("sanctify," 26; "hallow," 2; "be holy," 1). The word *hagion* is used four times to refer to the "sanctuary" (Heb. 8:2; 9:1-2;

13:11), the "holy place" (Heb. 9:12, 24, 25), the "holiest of all" (Heb. 9:3, 8), and "holiest" (Heb. 10:19). *Hagios* is used 229 times. One hundred and sixty-one times it is rendered "holy." Sixty-one times it is translated "saints." Four times it reads "Holy One." Three times it is used miscellaneously to refer to persons or things that are holy. Derivatives of this word are rendered as "holiness" and/or "sanctification."

The Greek word "*hagios*" is equivalent to the Hebrew word *gadosh* (cf. Isa. 6:3). This family of words referred to any thing or any person who was set apart for the service of a god. Thus in the Old Testament we read of the holy temple or place, holy vessels, or holy persons. In its original sense the word "holy" carried no thought of moral quality, but of separation to the service of deity. Thus among pagans a *holy woman* might be an immoral woman set apart for use in the worship of a sex god or goddess. But when the word came to be used of Jehovah, it took on the idea of purity or sinlessness which was a part of His nature.

So while the New Testament use of this family of Greek words implied purity of character, the basic idea is that of someone or something set apart or rededicated to the service of God. It is in this

sense that we must understand "holiness" and "sanctification." They do not mean a progressive freedom from sin until one becomes sinless, holy, or sanctified. They speak of dedication to the service of God. That ridding oneself of sin is not necessarily involved is seen in John 17:19 where Jesus prayed, "I sanctify myself." He had no sin of which to be cleansed. But he dedicated or set Himself apart to God's service by dying on the cross.

In this light we can understand the use of the word "saint" in the New Testament. It does not refer to some select group which has been beatified, such as St. John or St. Jerome. In the New Testament sense "saint" is one of several terms used to designate Christians or the followers of Christ (cf. Rom. 1:7; I Cor. 1:2; II Cor. 1:1; Phil. 1:1). So every Christian is a "saint."

Literally, "saint" means the sanctified or dedicated one. Set apart to the service of God. The second one believes in Christ as his Saviour he becomes a "saint." He is set apart or dedicated, sanctified to the service of God. In such a state a "saint" will progressively grow into the likeness of Christ. As Christ in His death by grace has freed the "saint" from the penalty of sin, so in his development by God's grace he will strive to overcome the power of sin in his life. Thus he will more and more become a vessel fit for the Master's use.

There is no promise in the New Testament of sinless perfection so long as we are in this body of flesh (cf. Rom. 7:14ff). But we are ever to strive to be like Him who sanctified Himself that we may be sanctified (Jn. 17:19), "saints" dedicated to His service and growing into His likeness. "Beloved, now are we the sons of God, and it doth not yet appear what we

# The Bookshelf

Living With Myself, a guide for young adults, by William E. Hulme, Prentice-Hall, 1964, \$2.95

In his preface, the author describes Christianity as "an experience—not apart from the common life but within it." He sees it as "a liberation experience from the common inner conflicts that place us all in bondage." He realizes that this liberation may be blocked even among those who consider themselves Christians. He declares, "The only limits placed on the good news for the development of our person are our own self-limitations."

The Lord's Prayer, an interpretation by Ralph Sockman, Abingdon, 1962, \$1.50

The great radio preacher helps his readers to find new meaning in words so many times repeated that their true value is often lost.

Personalities Around the Cross, by H. H. Hargrove, Baker, 1963, \$2.50

The author received the B.S. degree from Mississippi College, the M.S. degree from University of Colorado, and the Th.M. and Th.D. degrees from Southwestern Seminary, Ft. Worth. His ministry has been spent mostly in Texas. He is now serving as an evangelist, Bible lecturer, writer, and consultant on the Baptist Radio and Television Commission.

This book consists of a series of messages with an expository slant. Dr. Hargrove draws on his imagination in picturing the background but sticks to the Bible facts as the basis of his messages.

The Miracles of Golgotha, by Homer H. Boese, Baker, 1963, \$2.95

Mr. Boese sets forth here in brief form the miracles that occurred in connection with the death, burial, and resurrection of Jesus. He points out heart-searching spiritual lessons from these miracles.

Three very helpful booklets from Science Research Associates, Inc., Chicago, include: *Helping Children Understand Sex*, by Lester A. Kirkendall; *Helping Children Develop Moral Values*, by Ashley Montagu; and *A Guide to Better Discipline*, by Othilda Krug and Helen L. Beck.

These booklets will be of great value to parents, ministers, and teachers.

shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jn. 3:2).

Sanctified now, glorified then, that in eternity we shall fully serve Him as on earth we have partly begun.

# What we believe about man

By Dr. Frank Staggs  
NEW ORLEANS SEMINARY



"WHAT is man, that thou art mindful of him? and the son of man, that thou visitest him?" asked the psalmist long ago (8:4). Man is a mystery to himself. Sooner or later he must ask the ultimate questions: Who am I? From whence did I come? What is my destiny? Why am I here? One's doctrine of man affects every other doctrine which he holds.

## Created in God's image?

Man is created in the image of God (Gen. 1:26). Of all that God created, man alone is made sufficiently like God to be able to know God, to commune with him, to choose the character of relationship which he has with God, and to enter voluntarily into life and work with God. For all plants and lower animals, relationship to God is determined by their creator. A tree or a horse cannot choose its standing before God or the quality of its relationship with God. Man is created and thrust into such freedom that he may choose what he becomes.

Man is a creature, but he is more than other creatures. He is created in the likeness of God. Man is created in the likeness of God, but he is not God. Created, but more than creature! In the image of God, but not God! This is man's uniqueness and man's peril. Man's problem is to be what he is made to be—no more and no less.

## Man's temptations

Man rebels against his uniqueness, created in the image of God. Sometimes he rebels against his creaturehood and tries to be more. This is the story of Genesis 3. Adam and Eve tried to be equal with God (3:5). Man rebels at being dependent upon God and tries to have his being in and of himself. Thus, in trying to save himself, man destroys himself. (Mark 8:35). Man is incomplete within himself, a false self apart from God and other persons. Man must find his true being in relationship with God, living in dependence upon and unto God.

Sometimes man is tempted to be less than man. He sees himself to be a creature and tries to sink into mere creaturehood. He tries to be just another animal among animals, following out his biological impulses: food, drink, sex, work, or play. This, too, is his ruin. Man is not God, but he cannot live apart from God. He is creature, but he is created in the likeness of God and for God. He must become himself, nothing more and nothing less.

## Man's wholeness

Man is a complex self, constituted of many and varied factors. He is a bodily, rational, volitional, emotional, aesthetic social, moral, and spiritual self. He is all of this and more. It is not enough to say that he has a soul. He is a soul (Gen. 2:7). Soul, in biblical usage, designates the total self (cf. Luke 12:19f; Acts 2:41; 3:23; Rom. 13:1).

For purposes of understanding the nature of man, one may analyze man as composed of physical, volitional, rational, emotional, spiritual, and other elements, but man cannot be divided up into separable parts. Pure will, for example, cannot be isolated from reason or emotion. In a given experience, one aspect of man may be more prominent than another, but the whole man participates in each experience of life. An emotional experience may be touched off by thinking about something. Feeling or thought may lead to decision (volition) and action. Man, then, is a whole self, highly complex in composition.

The whole self is involved in sin, and the whole self is involved in salvation. Sin is serious precisely because it affects the whole man, not just body or mind or spirit. Sin affects the way one thinks, the way he feels, the way he chooses, the way he acts, and the way he relates himself to God, to other persons, and to things.

Salvation concerns the whole man. It is not enough to think of the "soul" only as being saved, unless by soul one means self. In the Bible, a soul is a self. Thus salvation is concerned with the whole man, in his bodily, rational, emotional, social, moral, and spiritual selfhood.

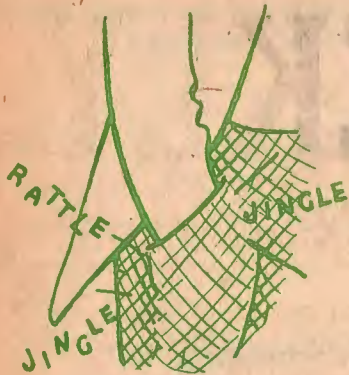
## Individual and related

Man is created individually. Even twins are born one at a time. "Identical" twins are not identical. God makes us to be individuals. No individual is to be confused with any other. Jesus is not John the Baptist and John is not Jesus. Paul is not Mark and Mark is not Paul. No one substitutes for another. Each is unique, precious, and irreplaceable. But man is more than individual. No person is complete within himself (Rom. 14:7) We are made for God and for others. It belongs to the essence of being lost to be cut off from God and others. It belongs to the essence of salvation to be brought into right relationship with God and others.

Man is an individual and as such is to be distinguished from each other. Man is a person and as such is inseparable from others. To have one's true being, one must find in relationship with God and his people, each distinguishable from the other yet each bound by faith and love to the other.

## Man's importance

God created man to have dominion over all else in creation (Gen. 1:26). Jesus taught that man is more important than animals (Matt. 10:21), and that he is more important than the institutions of religion. For example, the Sabbath was made for man and not man for the Sabbath (Mk. 2:27). The interests of Jesus were person centered rather than thing centered. All that ultimately matters is the triangular relationship between God, man, and his fellowman. Creeds, theology, institutions, programs, and all else have significance only as they serve the relationship between man and God and between man and man under God.



LOOK in your pocket. You may have a buffalo in it. You must have an eagle, a Liberty Bell, or at least a picture of Abraham Lincoln. If not, then I would say you are broke.

Money has an interesting history. It dates back to early times. The Bible often mentions money or riches.

Riches are first mentioned in the Old Testament after the flood. Genesis 13:2 tells that Abraham, when he left Egypt, was a rich man. His wealth consisted of cattle, silver, and gold. Genesis 17:13 indicates that money was used to pay for slaves.

You have heard someone jingle a few coins in his pocket or in the palm of his hand and say, "I have only a few shekels left."

Old? That expression could be several thousand years old. In Genesis 23:16 we find the first account of an actual com-

mercial sale. Shekels were used to close the deal. In this sale Abraham bought the cave in the field of Machpelah for four hundred shekels of silver.

In Old Testament times people had two kinds of money, coined and uncoined. Uncoined money was valued by its weight in bars of silver and gold. Also bars were made of iron, lead, copper, and brass. The money was often kept in bags or chests.

The word shekel was used for both kinds of money. The shekel was a weight of uncoined money, but it was also the name of a coin of silver, gold, or copper. The ordinary shekel was worth about fifty-five cents. The Hebrew gold shekel was worth nine or ten dollars.

Some early Roman coins were the mite, farthing, penny, and pound. The farthing is mentioned four times in the New Testament. It would be equal to

*By Betty Brier*

less than four cents in American money. The widow's mite was even smaller. According to Mark, "Two mites make a farthing."

The penny was worth about sixteen cents during the reign of Augustus. In Nero's time it was worth fourteen cents. A penny was the day's wages for a laborer in Palestine when Christ lived there. Can you imagine mowing the lawn or babysitting for around fifteen cents!

Old Testament people also used "ring" money. The servant of Abraham gave Rebekah a golden earring that weighed half a shekel and bracelets that weighed ten shekels. When Joseph was sold to the Midianites, the money these men carried may have been in the form of chains, bracelets, earrings, and tablets.

Perhaps you have wondered about the talents mentioned in the parable of the talents. The talent was not a coin but a weight. Its value varied with the time and place.

The oldest coins were probably issued in ancient Greece. Early coins were inscribed with symbols of temple worship.

The Greeks were the first to use images on their coins. Their coins were stamped with the heads of gods or goddesses of Greek mythology, such as Zeus, Apollo, Diana, and Minerva. To this day many coins all over the world are imprinted with portraits of heroes or heroines of the country.

History tells much about coins. Coins relate a great deal of history, too. Take a penny and examine it. On one side you see the portrait of a man. That's right, it's Abraham Lincoln. Then you will see a date. That is the year in which the coin was made. Underneath the date is a letter. Suppose it is a D. That D tells that the penny was made in the mint in Denver, Colorado.

Above Lincoln's head is the inscription, "In God we trust," which tells that we are known as a Christian nation. Behind Lincoln is the word "liberty." That reminds us what our forefathers fought for.

**the wonder of trees**



*By Thelma C. Carter*

"OUT of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (Genesis 2:9). Of all the strange and wonderful products of God's natural world, trees are among the most amazing. Do you know that trees are some of the oldest and largest living things on earth?

Some trees grow in small crevices of rocky ledges, bending out toward the sea. They bear the brunt of severe winter storms as well as hot summer winds. Always they are at the mercy of the weather.

Desert trees grow in spite of the small amount of water they receive to quench the thirst of their roots and foliage. How do these trees survive? we may well ask.

Trees growing on the slopes of great mountain ranges are breath-taking to see. Tall, erect Douglas fir trees on the coast of California grow so close together that a man has to squirm between them to move about.

Countless thousands of maple, white

oak, oak, elder, dogwood, cedar, pine, and yew trees grow all over the world. They grow on mountain foothills, in canyons and valleys, on plains, and in fields.

In marshlands strange and beautiful trees grow in twisted, swollen forms. In the jungle areas of our world, trees grow in giant sizes. Some are ancient, so old that their roots and branches are laced together in an almost unbreakable growth. The Brazil-nut tree, whose trunk may be nearly twenty feet around, has pods filled with nuts. These pods are as hard as iron, and each pod contains from six to twenty-four nuts. Jungles abound with trees such as cashews, palms, and mahogany.

In tropical islands, the kapok tree grows with its pods of silken floss which we use for cushions. One of the strangest trees of the tropics is the strangler fig which grows around another tree. It grows in two directions. Its branches twine upward, its roots downward, squeezing the life from the captive tree. (Sunday School Board Syndicate, all rights reserved)

NEW AMERICAN TEMPERANCE PLAN

# PAYS \$100 WEEKLY...

## even for life to Non-drinkers and Non-Smokers!

At last—a new kind of hospitalization plan for you thousands who realize drinking and smoking are evil. Rates are fantastically low because “poor risk” drinkers and smokers are excluded. Since your health is superior there is no age limit, no physical examination, no waiting period. Only you can cancel your policy. No salesman will ever call. Starting the first day you enter any hospital, you will be paid \$14.28 a day.

**You do not smoke or drink—  
so why pay premiums for  
those who do?**

Every day in your newspaper you see more evidence that drinking and smoking shorten life. They're now one of America's leading health problems—a prime cause of the high premium rates most hospitalization policies charge.

**Our rates are based on your  
superior health,**

as a non-drinker and non-smoker. The new American Temperance Hospitalization Plan can offer you unbelievably low rates because we do not accept drinkers and smokers, who cause high rates. Also, your premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates. And only you can cancel your policy. We cannot.

**READ YOUR AMERICAN  
TEMPERANCE PLAN BENEFITS**

**1. You receive \$100 cash weekly—  
TAX FREE—even for life,**  
from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

**2. We cover all accidents and  
sicknesses,**  
except pregnancy, any act of war or military service, pre-existing accidents or

sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

**3. Other benefits for loss  
within 90 days of accident**

(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

**We invite close comparison  
with any other plan.**

Actually, no other is like ours. But compare rates. See what you save.

**DO THIS TODAY!**

Fill out application below and mail right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. Don't delay. Every day almost 50,000 people enter hospitals. So get your protection now.

**MONEY-BACK GUARANTEE**

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.

**TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE**

Application to Pioneer Life Insurance Company, Rockford, Illinois  
FOR AT-300

**AMERICAN TEMPERANCE HOSPITALIZATION POLICY**

Name (PLEASE PRINT) \_\_\_\_\_

Street or RD # \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_

Age \_\_\_\_\_ Date of Birth \_\_\_\_\_

Occupation \_\_\_\_\_ Month \_\_\_\_\_ Height \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes  No

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes  No  If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X**

AT-IAT  
Mail this application with your first premium to

**AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois**

**IMPORTANT:** Check table below and include your first premium with application.

**LOOK AT THESE**

**AMERICAN TEMPERANCE LOW RATES**

	Pay Monthly	Pay Yearly
Each child 18 and under pays	<b>\$280</b>	<b>\$28</b>
Each adult 19-64 pays	<b>\$380</b>	<b>\$38</b>
Each adult 65-100 pays	<b>\$590</b>	<b>\$59</b>

**SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!**

# Peter, James and John

By CLIFTON J. ALLEN  
in "Points for Emphasis"  
(Used by permission)

Mathew 4:18-22, 17:1-13; Mark 3:16-17; 14:32-42; Luke 8:49-56;  
Acts 4:13; 12:1-3

PETER, James, and John are referred to as the inner circle among the apostles. They were called from the fishing business to become fishers of men; they were appointed as apostles and given special names by Jesus which reveal much about their personalities; they witnessed his raising the daughter of Jairus to life; they were with Jesus at the time of his transfiguration experience; they were selected by Jesus as a special watch during his agony in Gethsemane; they were the recognized leaders during the early years immediately following Jesus' resurrection and ascension; and James was the first member of the apostolic group to be martyred. The three apostles were human to the core, but they had tremendous potential for spiritual growth and daring service.

### The Bible Lesson

Matthew 4:

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

Matthew 17:

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Mark 14:

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Acts 12:

1 Now about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

What kind of persons are needed for the Christian mission in today's world? The answer—persons of integrity, intelligence, courage, trustworthiness, compassion, and maturity. But how become like this? The answer—fellowship with Christ and the desire to be taught and empowered and used by his Spirit.

### The Lesson Explained

Fishers of men (Matt. 4:18-22)

Peter and John—and probably James—became followers of Jesus at the very beginning of his ministry (see John 1:35-51). What can we know about these three disciples? They were fishermen, accustomed to the rigors and hazards of the sea; they were rugged and strong. Peter was probably the oldest, likely not more than thirty-five; John was certainly the youngest, perhaps not much above twenty. They were young enough to undertake a great cause and to be teachable.

Jesus called them to go with him continuously, to join in what he was undertaking to do; and he promised that he would make them fishers of men. They knew that this meant a radical break in their life plans and giving themselves to a movement the outcome of which they could little guess. But they believed that Jesus was the long-promised Redeemer of whom Moses and the prophets had spoken. In response to Jesus' imperious call, they were willing to launch out in a great commitment of faith to follow their Master and to try to catch men for the kingdom of God. They would be engaged with Jesus in the greatest business in all the world.

Witnesses of Christ's Glory (Matt. 17:1-2)

A year and a half, or longer, had passed since Peter, James, and John became Jesus' constant companions. They had heard his words of authority, had seen his miracles of divine power, and had become convinced that he was indeed the Messiah of Israel and the Son of God.

With this background, Jesus chose

Peter, James, and John—the inner circle—to go apart with him into a very high mountain for a period of prayer. During this prayer tryst, he was transfigured, so that the three disciples saw him in the transcendent glory of his divine nature. They heard him engaged in conversation with Moses and Elijah about his coming death. They heard the voice of the Heavenly Father declaring Jesus to be his Son and charging them to hear and receive his word. Because of having witnessed the transfiguration, the three disciples had a sure word of testimony of convincing power. They had seen the Saviour—if only for a brief time—enveloped in the glory that he had with the Father in eternity. Asleep in a crisis (Mark 14:32-33, 37-38)

This event occurred the night before Jesus' crucifixion. Jesus retired to Gethsemane to pray. The larger group of disciples he left near the gate. But he took Peter, James, and John deeper into the garden that they might be a sort of special watch, to shield him and to sympathize with him. But while he gave himself in an agony of prayer to the Father, the three disciples went to sleep. At the time when the Master needed most the support of their love and concern, they gave up to weariness and went to sleep. They were so human, so subject to the weakness of the flesh, so insensitive to the eternal issues which wrung the heart of Jesus with suffering and loneliness.

Counted worthy to suffer (Acts 12:1-3)

James, one of the inner circle, was the first of the apostles to be martyred for his faith. Peter was the next intended victim, but God's providence intervened, and an angel released Peter from prison. Years later Peter's martyrdom did come. John was spared to old age, but he experienced exile on Patmos. Thus the three were counted worthy to suffer for their Lord. It may have been James' greater zeal that led to his early death. Through the providence of God, Peter and John were kept for a witness, spoken and written, that became part of the foundation of the Christian movement.

### Truths to Live By

Responsibility matches privilege.—The service of Christ involves both privilege and responsibility. There is no inner circle of privilege apart from an outer circle of responsibility. Privilege in fellowship with Christ calls for responsibility to live like Christ. Privilege in prayer calls for responsibility in intercession and praise. Privilege in hearing the gospel involves responsibility in believing and obeying the gospel. Privilege in receiving the love of Christ calls for responsibility in sharing the love of Christ. Privilege in receiving the salvation of Christ calls for unreserved acceptance of the lordship of Christ.

Service demands training.—Peter, James, and John were called to be fishers of men, heralds of Christ, disciples of the kingdom of God, leaders

of the church, and servants of others for Christ's sake. But they needed training, the intensive instruction and discipline of the Master Teacher. Their experience should impress upon all Christians the need for thorough and continuous training if they are to be effective workers for Christ. They need thorough knowledge of the Scriptures, experience in helping other persons, skill in sharing their faith, experience in the school of prayer, training to resist the attacks of Satan, and disciplined strength for the hardships and demands of Christian discipleship. The vocation of the Christian calls for one's best in wisdom and skill and self-discipline.

**A Verse to Remember**

We cannot but speak the things which we have seen and heard.—Acts 4:20

Silence is impossible if the mind and heart have been captured by the truth and love of Christ. The courage of convictions springs from personal experience with Christ and the endowment of his Spirit.

**Daily Bible Readings**

- Feb. 3—Two Sets of Brothers Called. Matt. 4:18-22
- Feb. 4—They Were Filled with Awe. Matt. 17:1-13
- Feb. 5—He Permitted Them to Enter. Luke 8:49-56
- Feb. 6—He Found Them Sleeping. Mark 14:32-42
- Feb. 7—Wonder at Their Boldness. Acts 4:1-13
- Feb. 8—They Suffered for the Gospel. Acts 12:1-5
- Feb. 9—Suffer as a Christian. I Peter 4:12-19

**A Smile or Two**

**Shakespeare had it, too**

A TEACHER had told her class of youngsters that Milton, the poet, was blind. The next day she asked if any of them remembered what Milton's great affliction was. "Yes'm" replied the little fellow seriously, "he was a poet."

**Not the Baptist!**

THE editor of a small town daily newspaper, feeling quite proud over the fact that he'd managed to increase both circulation and advertising, was brought up short by the following letter:

"Dear Sir: We have just bought a garbage disposal unit, and no longer need your newspaper to wrap the garbage. Please cancel our subscription."

**Sure cure**

A RUSSIAN refugee slipped over to West Germany where the police grabbed him and searched his luggage. They came across a bottle of pills. "For headaches," he said. Another bottle of capsules, he explained were for asthma. Then they came upon a picture of Khrushchev.

"What's this?" they demanded. "That," said the escapee, "is to cure homesickness."

**Cost index**

THE members of the board of education, who could not be persuaded to replace the old text books, called the superintendent one night and exclaimed excitedly, "We must call a meeting of the board! We must have up-to-date books, and immediately!"

"What convinced you that the change is needed?" asked the superintendent.

"A problem my boy read out of his arithmetic book. It begins: 'If a plumber gets three dollars a day. . .'"

**Initiative**

YOU can always tell a man's nationality by introducing him to a beautiful girl. An Englishman shakes the girl's hand. A Frenchman kisses her hand. An American asks for a date—and a Russian wires Moscow for instructions.

**Sign language**

WATERS on the rampage have made headlines in various parts of the country of late. One of our correspondents reports this warning observed at the edge of a stream in a Western state: "NOTICE: When this sign is out of sight, it is unsafe to cross this river."

ADVICE to the young man: If you marry a girl for her looks, remember you deserve every beauty parlor bill you get.

**Attendance Report**

	January 26, 1964	Sunday School	Training Union	Additions
Church				
Barling First	149	74		
Berryville, Freeman Hgts.	178	63		
Blytheville				
Gosnell	819	109	1	
Trinity	266	105	1	
Camden				
Cullendale First	453	178		
First	552	189		
Conway, Pickles Gap	73	54		
Crossett				
First	550	151	7	
Mt. Olive	218	108		
Dumas, First	311	86		
El Dorado, East Main	302	123	2	
Forrest City, First	573	152		
Midway Mission	73	54		
Fort Smith				
Grand Ave.	751	336	7	
Mission	20			
Temple	254	113	3	
Trinity	309	139		
Heber Springs, First	192	82		
Huntsville, Calvary	41	31		
Jacksonville				
Berea	127	67		
First	569	184	3	
Marshall Road	120	58		
Second	196	102	2	
Jonesboro				
Central	504	195	2	
Nettleton	266	114		
Lavaca	238	133		
Little Rock				
First	1,007	380	1	
White Rock	33	20		
Immanuel	1,178	404	7	
Forest Tower	31	18		
Kerr	31	13		
Rosedale	287	87	1	
McGehee, First	448	179	1	
Chapel	91	41		
Marked Tree, First	214	53	1	
Monticello, Second	283	136		
North Little Rock				
Baring Cross	745	208	2	
Southside	53	14		
Camp Robinson	45	22		
Calvary	465	127	2	
Gravel Ridge	190	107		
Runyan Chapel	48	25		
Park Hill	848	211		
Sherwood First	192	77		
Sylvan Hills	288	89	4	
Pine Bluff, Centennial	222	102	3	
Siloam Springs, First	371	204	2	
Springdale				
Caudle Ave.	129	68		
First	510	186	7	
Van Buren				
First	469	161	4	
Second	65	32		
Vandervoort First	58	35		
Warren, Immanuel	288	105	3	
Westside Chapel	77	49		

*Uncle Deak writes*

Dear ed:

People shore is givin better sinse we started usin them six point record holders. Back first of the year when they wuz handed out ther wuz some belly ackin but thets done past now. Specially sinse ever bodys got ust to it. Bro. Hundsts Loyal Workers Class sed they wernt goin to fill them things out cause it wuz kids stuff. But when Bro. Bost, the Sunday school head, commenst readin the class reports in prechin and Bro. Hundsts class kep comin up zero all time, they begun to fill them out. Now Bro. Hundsts class is even beaten Sister Pople's Home Makers Class near ever Sunday.

*Uncle Deak*

**INDEX**

- A—Adams, Ernie moves (E) p3; to Nashville p11
- B—Baptist beliefs; Man (FF) p19; The name 'saints' (BB) p18; Batesville, First Church to build p12; Baylor band concert p11; Bookshelf p18; Brotherhood convention p16; Buchanan, J. C. Jr. to Grady p12; Buckner Association p17
- C—Children: Let the children come p8; Children's Nook p20; Cover story p13
- E—Evangelism conference: Preacher image (PS) p2; Dr. C. E. Autrey p10; Mulligan stew at the Caldwell's p5; Outstanding conference (E) p3; Dr. Kenneth Chafin pp9, 17; Evangelistic help p16
- H—Harmony Association p17; Harvey, Oscar dies p12
- K—Karam, Jimmy schedule p11; Kennedy assassination letter; p4
- L—Law, Roy G. to Pea Ridge p11; Leslie, First Church improvements p12
- M—McClanahan speaker p12; Marriage: Does your husband take you for granted (CMH) p6; Missionaries: Itinerant ministers (BL) p7
- P—Parks, R. Keith elected p11; Pastors needed (letter) p4; Prince, Lee receives award p17
- S—SBC Convention p13; program pp14-15; Sullivan, James L., Cover boy (letter) p4; Sunday School lesson pp22-23
- T—Trivialities (MR) p7
- U—Uncle Deak p23
- W—Webb, L. F. to Hot Springs p12; Wright, Lloyd BSU speaker p12; Woodell, W. R. (E) pp3-4

Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (FF) Fundamentals of the faith; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road; (KYM) Know Your Missionaries.





## Wine in communion

BRISTOL, England (EP)—The Anglican Bishop of Bristol has authorized rectors to administer Holy Communion under one species—bread—to communicants who have won their fight against alcoholism.

Dr. Oliver Tompkins, in a message to diocesan clergy, said "special attention" and "concern" should be taken for former alcoholics.

The bishop said he noted that many fear taking Holy Communion because the wine conceivably could stir leanings toward the habit they had fought long to overcome.

"There are many cured alcoholics," he said, "who have such a strong aversion to even the smell of alcohol that they have given up being communicants to avoid contact with alcohol."

Bishop Tompkins said that the ancient Christian tradition of taking only the bread at Holy Communion should be practiced in the case of alcoholics.

"To receive only in one kind is to receive the fullness of the sacrament," he said.

Diocesan clergymen were cautioned to be on the alert for such communicants and to offer them the bread only, not the wine of the chalice. This need not be a cause for "misunderstanding or shame," the bishop stressed.

## S. S. 'drop-outs'

DALLAS, Tex. (EP)—The 91 member General Board of Education of the Methodist Church has called upon the bishops of the denomination to make the Sunday School drop-out problem "a concern of the entire church." Enrollment in Methodist Sunday schools has declined 285,395 since 1960 to a 1963 total of 6,837,464.

# In the world of religion

... SOME 2,700 Lutheran-produced radio broadcasts, ranging from brief spot announcements to half-hour shows, are aired weekly in the United States and abroad. This is an increase of about 700 weekly broadcasts over two years ago. ... The Communist "line" was a two-way street in recent government broadcasts beamed to local listeners. In Russia, the theme was ridicule of religion; in East Germany, the propaganda was aired to show the compatibility of communism and Christianity. Moscow: "Religion makes people unhappy . . . divisive." East Berlin: "We should always bid Christians a cordial welcome on every level of public and social life, and meet them with respect and friendship." The Russian line: "Clergymen never work for unification of working people and teach their followers to divide people according to religious belief." The East German theme: "The daily living and working together of Christians and Marxists in our state demonstrates that their basic interests—the preservation of peace and the building of a just society—coincide."—Survey Bulletin

## Anti-mission campaign

JERUSALEM (EP) — Activities against Christian mission schools and centers by ultra-Orthodox Jews, subdued since announcement of Pope Paul's Holy Land pilgrimage, were expected to be resumed with renewed fervor, it was reported here and in Haifa.

Less than a week after Pope Paul returned to Rome from his Holy Land visit, large posters criticizing Christian missions in the country appeared on many outdoor advertising signs in Jerusalem.

Meanwhile, the ultra-Orthodox press charged that two French nuns who arrived in Haifa recently distributed "missionary propaganda" among immigrants as they left their boat. The press said the distributed material gave information on Christian educational facilities for children.

Rabbi David Lifshitz, an Orthodox leader in Haifa, contended that some offices of anti-missionary activists had been searched by plainclothesmen, and leaflets seized, in connection with security measures taken by Israeli police prior to Pope Paul's pilgrimage.

## On smoking preachers

CHARLOTTE, N. C. (EP)—The nation's clergymen must set an example and stop cigarette smoking, according to Evangelist Billy Graham, a Southern Baptist.

Commenting on the government's report on smoking, Dr. Graham said:

"In light of the serious nature of the government report on smoking, it will not be a good Christian witness for a clergyman to smoke cigarettes."

He conceded that it will be difficult for habitual smokers to break the habit.

"I believe," he said, "that God can help anybody break the cigarette habit."

"It is not easy but by prayer and faith it can be done."

## Assemblies Conventions

SPRINGFIELD, Mo. (EP) — Up to 1,500 persons are expected to attend special departmental conventions sponsored here by the Assemblies of God August 17-21. Sessions will be held for musicians, Sunday School personnel, and youth.

## Holy Land visit

MUNICH, Germany (EP) — Radio Free Europe, which broadcasts daily to countries behind the Iron Curtain, gave wide coverage to Pope Paul's recent Holy Land pilgrimage, his meetings with Ecumenical Patriarch Athenagoras of Istanbul and their joint plea for Christian unity.

From headquarters here, RFE said its broadcasts were made to Poland, Hungary, Czechoslovakia, Romania and Bulgaria in the languages of those five eastern European nations.

It also beamed recordings of the Pope's talks from the Holy Land and the texts of the pontiff's and the patriarch's addresses at their meetings.

RFE also said it had monitored broadcasts of the pilgrimage by Communist countries and gave a rundown of their coverage.

## 'Christian nightclub'

PHILADELPHIA (EP)—A "nightclub" where no alcoholic beverages are sold and where both clergymen and young people are welcome has opened in the Philadelphia suburb of Llanerch.

Believed to be the first "Christian nightclub" to provide a full stage presentation offering sacred music, the new "Splendor Supper Club" is housed in a restaurant with a seating capacity of 1,200 and a large stage.

Support for the weekend programs, planned for an indefinite period, has been sought in announcements issued to clergymen throughout the Greater Philadelphia area.

Music, which will include "hymn sing-alongs" and the appearance of guest artists, is provided by the Spurrrows, a touring group of 27 led by Thurlow Spurr, a former music director for Youth for Christ International.

## Meet in Minneapolis

MINNEAPOLIS, Minn. (EP) — The National Holiness Association will hold its 96th annual convention here April 1-3. The convention theme will be, "To Tell the World."

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.