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3-10-1977

### March 10, 1977

Arkansas Baptist State Convention

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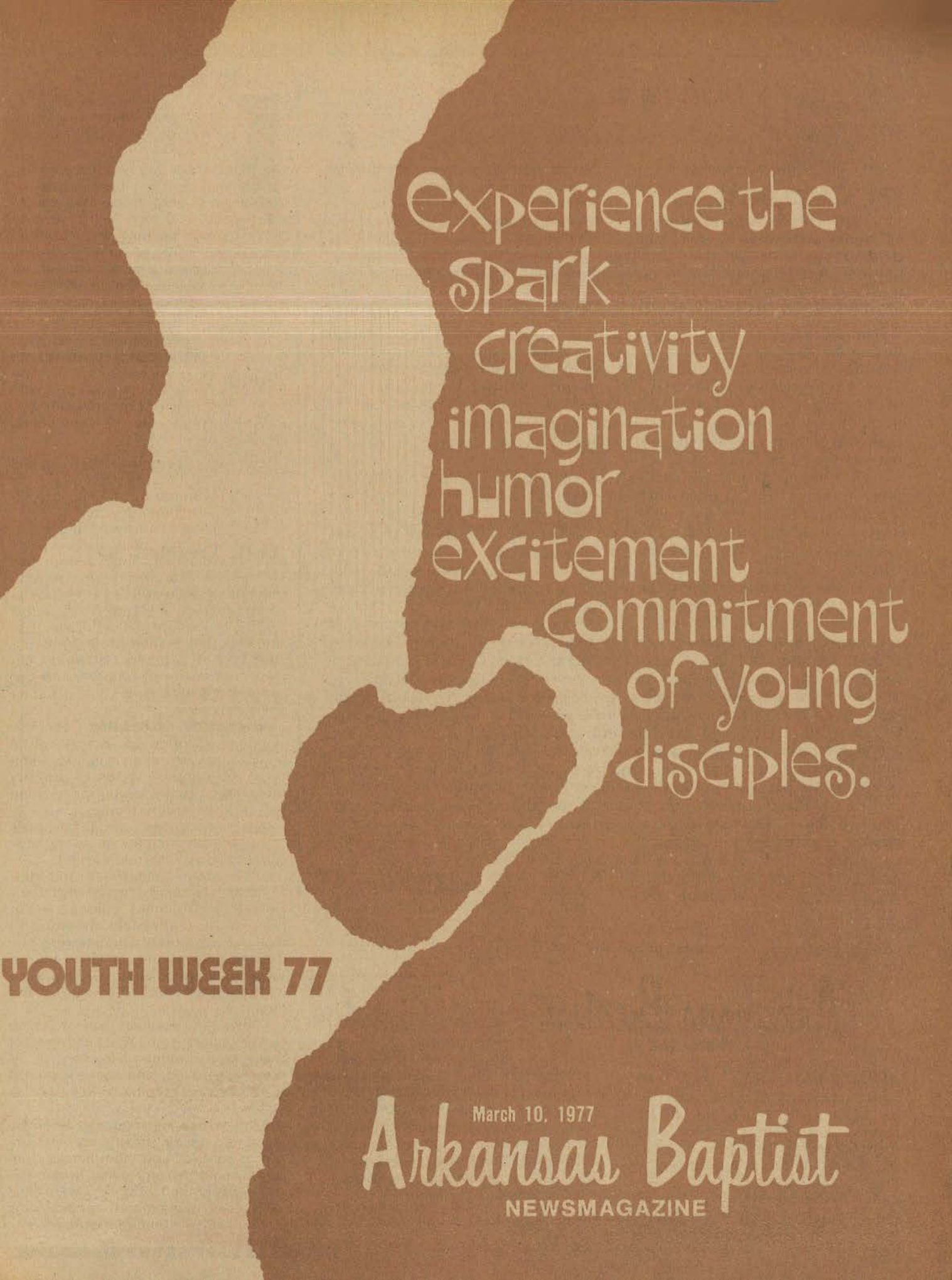
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Experience the  
spark  
creativity  
imagination  
humor  
excitement  
commitment  
of young  
disciples.

**YOUTH WEEK 77**

March 10, 1977  
**Arkansas Baptist**  
NEWSMAGAZINE



## I must say it

Charles H. Ashcraft / Executive Secretary

### The kiss of death

(Seventh in Bible Friends series)

Judas was the archangel of all traitors. All other traitors must sit in his shadow. He betrayed the Lord, and that with a kiss of death. Deceit, betrayal, desertion, double-crossing and treason found its perfect personification in Judas. He had everything to regret and nothing of which he might be proud. Yet Judas was no more evil than the religious people who corrupted him or the society which produced him. Though hated, despised, condemned and vilified, he is no more evil than those who betray the marriage trust. Nor is he worse than those who break their church vows. He cannot be condemned above those who drink unworthily at the Lord's supper. His degree of wrong could never exceed those guilty of trampling under their feet of the blood of Christ in rejection. He cannot be classified as more evil than those who have no mission concern for they too have betrayed the Lord.

Do you have friends who will talk out of both sides of their mouth? Are there those in your company who are two-faced in their dealings? Is a black-slidden Christian far removed from Judas and his sort? Judas has many compatriots today, each of whom will come to the end of their way long before they think. What can we do to bring them to their senses? From where I stand today, I feel the blame of the wreckage in any life must ultimately be placed upon the doorstep of the churches. They were planted in the earth to prevent tragedies of this sort.

Judas represented 8.3 percent of the manpower of Christ's disciples. At one time he must have possessed a certain degree of loyalty. He, like many church members, fell away and at last found himself beyond the point of recall. We must avoid this and we can by more effective disciple-making. There is a crucial point in the life of every person when the lack of steady development incites rapid decay. Here is where the church must provide resources for growth and development. Judas missed this.

Bob Holley and Gerald Jackson have devoted their lives to the fine art of developing, training and sending disciples. Training in church membership, participation in Christian service and helping new Christians to grow is the theme of their lives and ministry. It is an exciting trade because they encourage pastors to keep on "keeping on" helping the weaker ones to become strong.

I can be the friend of Judas. I am not too proud to go into his house and meet his family. I am not too holy to sit by him in church and mind his wiggly kids as he renews his vows at the altar, no!

*I must say it!*

## In this issue



YOUTH WEEK 77

### Youth Week

This week's cover emphasizes "Youth Week", an observance planned in many Southern Baptist churches to call attention to the leadership potential in their young people. Youth Week is a suggested church activity during March.

### Easter breakfast 4

This month's "Food and fellowship" column offers an idea to bring together Christians on Easter morning: breakfast and fellowship. The column also offers suggestions for the fellowship food: oatmeal with additions and a make ahead dish.

### Measuring churches 16

Statistics for SBC churches in 1976 show growth in most every area and organization, with Sunday School leading in number increases. A breakdown by organizations shows Baptists growth and non-growth for the year.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 10

J. EVERETT SNEED, Ph.D.

Editor

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## Choosing a Bible

## The editor's page

J. Everett Sneed



Many students of the Word are perplexed by the ever growing number of Bible translations appearing on the market. The task of evaluating the text to be used, for some, is exceedingly frustrating. Most of the recognized English translations are good. Each has its strengths and weaknesses.

A translator's theological perspective will inevitably affect his translation at times, no matter how objective he tries to be. Certain passages can be rendered correctly in more than one way. Hence, it is most helpful to know the translator's theological outlook.

The original Bible languages, of course, were basically Hebrew and Greek. Hence, the two most important factors in choosing an English study Bible are accuracy and readability. Some translators adhere closely to the original languages and yet are cumbersome and difficult to read.

The following is my own evaluations of some of the better known translations of the Bible. This is written in response to several requests. I do not claim to be an expert in the difficult task of evaluating translations.

The *King James* (1611), the first English translation to gain wide recognition, is an excellent translation. Although some words have changed in meaning since 1611, it is unsurpassed for beauty, familiarity, and wide usage. It was translated by Anglican or Episcopal scholars.

The *American Standard Version* (1901) is used as a text in colleges and seminaries because of its accuracy and readability. It maintains much of the beauty of the *King James* while correcting some of the words that have changed in meaning.

The *Revised Standard Version* (1952) is an exceedingly readable translation, but leaves something to be desired in accuracy. The translators had older manuscripts available than did the translators of the *King James*. This enabled them to improve some passages, but a majority of these translators were products of critical or liberal theology.

The *Amplified Bible* (1954) is an exceedingly ac-

curate translation which has the advantage of providing a number of synonyms for key words in a key passage. It is very difficult to read orally but is an excellent study Bible. It is a product of conservative scholarship.

The *Good News Bible: Today's English Version* (1976) is an exceedingly readable version and usually renders the original text accurately. The translators' purpose was to state "... the meaning of the original text in words and form widely accepted by people who use English..." The first edition was published in 1966 and contained only the New Testament. The 1976 translation contains the Old Testament and the fourth edition of the New Testament. Each edition has been an improvement over the previous one. The fourth edition contains excellent footnotes and variant readings as well as a most helpful introduction to each book of the Bible.

The *Living Bible* (1971) is a paraphrase and not a translation. Paraphrasing is done as a matter of literary treatment or as an educational technique. It is intended to clarify but it must not be trusted for accuracy. It has beautiful language in some passages, but is probably the most inaccurate treatment of the scriptures available today.

*Charles B. Williams New Testament* (1937) is probably the best modern English translation of the New Testament. Williams, a conservative Baptist scholar, rendered the action of the Greek verbs and participles magnificently. It is both readable and accurate.

The *New American Standard Bible* (1960) is probably the best modern English translation of the entire Bible. It is both readable and accurate.

We owe a tremendous debt to the scholars who have labored long and hard to provide us with God's Word in the vernacular. We should thank God for their work. Good translations are important and every Bible student should have several. But the most important ingredient is an honest seeking heart which is led by the Holy Spirit.

## Guest editorial Money for missions

Each month my wife and I make a list of all bills and payments that are due. First on the list is our church contribution.

Then we take the requests that have come by mail and make a decision on them. Some of these requests we discard because we have learned that they are questionable. The federal government is investigating a number of agencies that solicit contributions by mail. What they have found about some of them is shocking.

We give to several agencies and causes outside of our church that we are sure about. I have learned not to take the word of any agency itself about its good works even when

accompanied by pictures. I go either on personal experience with the cause or on the report of some trustworthy source.

We feel best about contributions that go through our own church. We can know then what happens to every dollar.

One of our favorite causes to support is the well-known Lottie Moon Offering for Foreign Missions taken in Southern Baptist churches during December. Here is a way we can give and be sure every penny we give goes directly to witnessing and ministering to people around the world in the name of Christ. — Editor Elmer Gray in the "California Southern Baptist"



## One layman's opinion

Daniel R. Grant / President, OBU

### Great decisions and the greatest decision

The Great Decisions program, now in its twenty-third year, is a study-discussion program designed to encourage all of us to meet with friends and neighbors and stretch our minds on the vital issues affecting American foreign policy. Sponsored nationally by the non-partisan Foreign Policy Association and locally by the *Arkansas Gazette*, UALR, and the state's Educational Television Network (Channel 2), it runs the risk of being branded as a program for highbrows. In addition, there is a tendency for conservative Christians, in-

cluding but not limited to Southern Baptists, to "put down" or ignore such discussions by suggesting that we should give our attention to helping people make the *greatest* decision — the acceptance of Christ as personal Savior.

It would be a shame to avoid serious discussion of Great Decisions because we believe (as I certainly do) that becoming a Christian is the greatest decision one can make. It ought to be both-and rather than either-or.

Consider the Great Decisions topics for this year:

1. The Spread of Deadly Weapons: Can Proliferation Be Checked?
2. Southern Africa: End of White Supremacy?
3. The Middle East Caldron: After Lebanon, What Next?
4. Western Europe in Transition: What Impact on the Atlantic Partnership?
5. U.S.-Soviet Relations: Whatever Happened to Detente?
6. China and the U.S.: Where Should We Go from Here?
7. Food and Population: Was Malthus Right?
8. Panama and Cuba: What Choices for the U.S.?

Anyone who says the Christian faith and life is irrelevant to these problems has a very limited view of the Christian faith and life. The decisions America and the world make on these tough issues will affect religious freedom, open doors to Christian missionaries around the world, and the level of human suffering, fear, and persecution for decades to come.

Freshmen at Ouachita Baptist University are required to take a course on "The Contemporary World", and seniors must take "Decision Making for the Twenty-first Century", both of which cut across many of the issues considered in the Great Decisions program. Ouachita is also concerned with helping all people make the greatest decision in their life — to follow Christ as personal Savior and Lord. I am glad to be associated with an institution that is concerned both with the great and the greatest.



## Food and fellowship

Virginia Kirk and Jane Purtle

### Good morning!

"What we have seen and heard we announce to you also, so that you will join with us in the fellowship that we have with the Father and with his Son Jesus Christ." 1 John 1:3 (TEV) "Mary stood crying outside the tomb." John 20:11 (TEV)

Only when we feel Mary's utter desolation can we understand the joy and meaning of Resurrection, that best of all good mornings. Easter morning (or at least Easter week) you ought to share breakfast with Christian friends; no other time and place will recall for you as well the meaning of the empty tomb and the fellowship we share together with the father and the son.

We have cooked Easter breakfast together at our church, and it was a memorable occasion. This Easter we're suggesting a "home" breakfast for family and/or a few close friends. If schedules will permit, Easter morning is the very best time, for our hearts truly respond to the meaning of the season if we give ourselves an opportunity to contemplate it.

Recently, we enjoyed serving the following menu to a group of friends on a Saturday. You might like to duplicate it for your Resurrection morning fellowship. Menu: Make-ahead soufflé, oatmeal with fruit, biscuits, jelly, juice, coffee or milk.

#### Oatmeal with fruit

Bring to a boil: 1 quart water, 1/2 cup raisins, 1 teaspoon salt.

Add 2 cups quick oats.

Return to boil; cook 1 minute and set aside.

Add: 1/2 cup chopped nuts; 1/3 cup coconut, 1/4 cup wheat germ; 1 apple, diced; 2 small or 1 large well ripened banana, diced. Stir all together and add 1 teaspoon vanilla. Serve with brown sugar.

Serves eight.

#### Make-ahead soufflé

8 slices bread

4 tablespoons soft butter or margarine

8 slices American cheese

4 eggs

1 teaspoon salt

2 cups milk

Cut crusts from bread and butter four slices. Lay in a greased pan or baking dish, buttered side down. Place a slice of cheese on each slice of bread. Put another slice of bread on top, buttered side up. Lay a slice of cheese on top of each piece of bread. Beat eggs with a fork and add salt and milk. Mix. Pour mixture over bread and refrigerate overnight (or allow to set 30 minutes to an hour). Bake at 350 degrees for 45-50 minutes. Makes eight servings.

## BOLD BELIEVERS IN GIVING

### Letters to the editor

Letters to the editor, on subjects of interest to Arkansas Baptists, are invited. Letters should deal with opinions, not persons. All letters must be signed, but names may be withheld on request. Letters should not exceed 300 words and should be typed double-space.

## Putting sin behind

by Roy B. Hilton  
(Ninth in a series)

The second division of chapter three has to do with the children's character regarding sin (3:4-12).

John draws a contrast between sin and righteousness (vs. 4-8).

(1) Sin defined (vs. 4): "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The American Standard Version has it, "Sin is Lawlessness." Therefore, lawlessness is the spirit that prompts the act of transgression.

(2) Sin destroyed (vs. 5): John states three reasons for the Son's manifestation: He was manifest to take away our sins (vs. 5); He was manifest to destroy the works of Satan (vs. 8); and He was manifest that we might live through him (4:9).

To take away our sins means to lift

them up and carry them away. (Cf. Mark 6:29 and John 2:16) The reason he could do this is because in him there is no sin (vs. 5).

(3) Sin denounced (vs. 6): "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." What is meant by, "Whosoever abideth in him sinneth not?" The verbs "abideth" and "sinneth" are in the present tense. The verb action is continuous. It refers to a habitual life pattern or life principle rather than an occasional isolated event. Character always reveals itself in conduct. Everyone who habitually abides in him is saved and everyone who habitually sinneth as a way of life is lost. The Christian as a "habit of life" abides in him and sin is the exception rather

than the rule.

(4) Sins deception (vs. 7): "Little children, let no man deceive you." Christ is the pattern of righteousness, follow him. Satan is the pattern of unrighteousness, avoid him. The word "deceive" is "plano" from which we get our English word "planet". The ancient star gazers discovered that some stars had fixed positions while others wandered without a fixed course. John seems to be exhorting his readers to establish a fixed position in Christ and not allow anyone to pull them aside like a wandering star.

The second thing that we have is a contrast between the children of God and the children of Satan (3:8-12). "He that committeth sin is of the Devil" (vs. 8).

This sentence would read something like this: He whose life principle is sin is out of the Devil as a source. This characterizes the children of Satan.

On the other hand the sons of God are described as follows: "Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God" (vs. 9). What does this mean? How does one interpret this verse?

John is not teaching sinless perfection or the eradication of the old nature. Some say that a saved person does not sin, "But if we say that have no sin, we deceive ourselves, and the truth is not in us" (1:8). Others would divide the soul from the body and say that the body might sin but the spirit does not. This was the Gnostic position that John was fighting. John is not drawing a contrast between body and soul. He is drawing a contrast between the saved and the unsaved.

"Sin" is in the present tense denoting continuous action. John is saying that one who is born of God will not live a life of habitual sin. Sin will not be a way of life for the Christian for God's seed is in him and he will not live habitually in sin. The sin principle has been killed. He has a new moral nature. "You are of God because greater is he that is in you, than he that is in the world" (4:4).

What has John already said about sin? (See 1:8-10, 2:1-2.)

The ideal is that we sin not. "This I write unto you that you sin not" (2:1).

However, one will occasionally commit an act of sin (1:8, 10).

When we do we are to confess it (1:9). We have an advocate with the Father, and he is the propitiation for our sins (2:1-2).

The Christian will not live a life of continuous sin but sin is the life principle of the sons of Satan. By this principle the children of God and the children of God are made manifest (vs. 10).



### Woman's viewpoint

Jane Purtle

### Toward God's heart

Very few people I meet are leaning back on the everlasting arms. Most of the people I've encountered over the years who made any kind of sense were talking about "doing God's will" or "serving God" or "being a real Christian". Somehow those motivations did not make complete sense to me; at least I couldn't find the power in myself to want to do them. When I asked a new friend of mine what had real meaning for her and she said, "The thing that is most important to me is getting to know God," I was surprised. My only reply was, "I don't understand that kind of talk; it doesn't make a bit of sense to me."

She was the first person I had really known who was resting in the everlasting arms and enjoying it.

How does a person come to the place where the God hunger overshadows or consumes all other desires of his heart? My friend did not know. "It's something God does but you have to want it very much." She suggested reading Brother Lawrence's *The Practice of the Presence*. Since then I've read several books in which the author shares his own pilgrimage toward God's heart, among them Thomas Kelly's *A Testament of Devotion* and Frank Laubach's *Letters by*

*a Modern Mystic*. I think that perhaps Brother Lawrence's explanations are most simple and direct.

Brother Lawrence was a lay brother who lived in France in the seventeenth century. We know little of him; he worked in the kitchen, and like Enoch, walked with God. The tiny book called *The Practice of the Presence* is a record put together after his death of his letters and conversations. It was as startling to me in its radical vision as my friend's remark had been.

Brother Lawrence says that he was pleased when he could take up a straw from the ground for the love of God, "seeking Him only, and nothing else, not even His gifts." He recounts how he began to live as though there were none but He and God in the world; and gradually over a 10 year period, he came to an habitual sense of God's presence.

When I write of his vision in this way, it appears to be a pietistic, saintly existence, completely incompatible with contemporary America. But my friend and Frank Laubach and Thomas Kelly are and were busy, modern people. Their testimony about their pilgrimage toward God's heart echoes Brother Lawrence's.

## Arkansas all over

**Danville First Church** is planning a spring revival for April 3-10 with Norman Coad, missionary to Africa, as evangelist. Rudy Gallegly is pastor.

**Blytheville First Church** has begun a new Sunday School department, to be called the Leader Training Department. The purpose will be to develop potential leaders and improve the effectiveness of those already serving. Mrs. Alvis B. Carpenter is director.

**Russellville Second Church** is planning a Lay Renewal Weekend March 25-27 with G. B. Hambrick of Pocahontas as coordinator. Other activities at this church recently included a special event for WMU organizations at which Marvin Reynolds, missionary to Botswana, was speaker. The church also was host on Feb. 28 for an associational meeting of the WMU and Brotherhood. James Bryant is pastor.

**Watson Chapel Church, Pine Bluff**, began a "Victory in Jesus Crusade" on March 6 and will continue it through May 18. The crusade will be climaxed with revival services May 15-18. Dennis Baw, pastor of First Church, Dumas, will be evangelist. Edwin L. Hinkson is pastor.

The youth of **Calvary Church, West Memphis**, have begun practicing the musical "Bright New Wings" to be used as the choir tours through Mississippi, Florida and Alabama. Ray Tittle is music and youth director. This church is holding a revival March 6-11 with J. W. Baker, pastor of Temple Church in Bay City, Tex., as evangelist. Milton L. Wilson is pastor.

Youth of **Sherwood Church** held a youth retreat March 11-12 at Springlake Assembly. A youth-led revival was held March 18-20 with Larry Bone from Ouachita University as leader. Charles Johnson is minister of youth and education. John H. Colbert is pastor.

**Stuttgart First Church** youth held a retreat at Independence Association's Camp March 18-20. Ron Chandler, summer youth director, was in charge of the retreat. Jerre Hassell is pastor.

An associational youth rally for **Concord Association** was held at Booneville First Church on March 5. The Light Singers from Ouachita University were featured on the program. Ernie Perkins is Director of Missions.

Deacons, church staff and their wives of **Elmdale Church, Springdale**, held a dinner on Feb. 18 with Larry Baker, pastor of Fayetteville First Church, as speaker. W. R. Edwards is pastor.

**Immanuel Church, Wabash**, held a revival Feb. 28-March 6 with Jack Parchman as evangelist. Herbert "Red" Johnson was song leader.

**Arkansas Valley Association** held an

evangelism rally at Lexa Church on March 7. Mike Cloer, pastor of West Helena Second Church was in charge of program arrangements with Nick Farley, pastor of Friendship Church, bringing the message.

**Snow Lake Church** held a revival recently. Harold Danley was evangelist and Joe Craven led singing. Robert H. Raiford is pastor.

**Ft. Smith First Church** held a special day Feb. 27 honoring the Norman Fergusons for 38 years of service with the church. Ferguson has served as the church's associate pastor, minister of music and minister of education. A reception was held for the Fergusons in the Norman Ferguson Chapel.

**Immanuel Church, Fayetteville**, held a Sunday School Enlargement Campaign in February with Doyle Taylor, minister of education in First Church, Faytown, Mo., leading the campaign. Gary Urich, pastor of Immanuel Church, and his family held an open house and dedication at the parsonage recently. Peter L. Petty, Director of Missions for Washington-Madison Association, was in charge.

**University Church, Fayetteville**, held a four-day concentrated Bible study Feb. 20-23 led by J. Sidlow Baxter. The Impact Singers from University Church recently provided a program for young people of Farmington First Church when Farmington Church held its annual sweet-heart banquet.

**Forest Highlands Church, Little Rock**,

### Bond company not connected with ABSC

Baptist Building Bonds, Inc., a company which has recently voluntarily ceased operations, is not now nor has ever been connected with the Arkansas Baptist State Convention or the Southern Baptist Convention. The company's name has led to confusion about its connections, and recent news reports about the company's problems identified the firm as being connected with "the Baptist Church".

Baptist Building Bonds actually is a corporation associated with the Baptist Missionary Association of America and has maintained offices at 716 Main Street in Little Rock.

The *Baptist Trumpet*, official publication of the Baptist Missionary Association of Arkansas, reported in its Feb. 23 issue that the company was below net capital requirements.

will begin a five week Sunday School campaign on April 3 and ending May 1, the first day of the church's spring revival Sunday. Theme for the campaign is "Spring-Forward". Johnny Jackson is pastor.

The Senior Adult Ministry of **Arkadelphia First Church** was honored at the morning worship hour on Feb. 27. The senior adults were used in the choir for the services and participated in other areas of worship. Mrs. J. P. McBeth was choral director and Miss Maude Wright served as accompanist. Mrs. Fran Porter is in charge of the senior adult ministry.

Members of the singles ministry of **Arkadelphia First Church** left on March 3 to participate in a weekend ski-Bible conference at Glorieta Conference Center.

**North Pulaski Association** Baptist Women-Baptist Young Women organizations held a mission study on March 1 at Park Hill Church, North Little Rock. The study was taught by the Bob Fochts who worked in the Northwest as US-2ers. Focht is now director of special ministries for Pulaski County Association.

**Faulkner Association** Baptist Women planned two special associational programs for March 10-11, with the March 10 program to be held at Holland Church. The March 11 program will be held at Wooster First Church. Speaker for both will be Dewey Hickey, Home Mission Board Area Pastor in South Sioux City, Iowa.

**Bigelow Church** will hold a revival March 28-April 3 with Lester Aldridge as evangelist. John McCombs is pastor.

**Perryville Church** will hold a revival March 21-27 with Joe Bob Alexander as evangelist. W. F. Howard is pastor.

**Casa Church** will hold its spring revival April 18-24 with Glenn Kauffman, pastor, serving as evangelist. Kauffman will also be evangelist at a revival to be held at **Harmony Church** April 25-31. Eugene Ryan is pastor.

**Conway-Perry Association** met at Solgohachia on March 6 with Jack Clack of the Home Mission Board as speaker. Refus Caldwell is Director of Missions for the association.

**Van Buren Association** held an associational meeting on March 7. Norman L. Coad, missionary in Upper Volta, was speaker for the meeting which was held at Bee Branch.

Royal Ambassadors of **Clear Lake Church** recently held a camp-out at Chickasawba State Park in Tennessee. Glenn Art is pastor.

The Senior High and College Choir of **Springdale First Church** presented the musical "Moses" in the church's worship hour on Sunday, Feb. 27.

Robert Wagoner is minister of music and youth. The Baylor University Concert Choir will perform at the Springdale Church on April 24.

A youth revival was held Feb. 25-27 at **Dallas Avenue Church, Mena**, with John Wood as evangelist. Phil Ayres is youth director and Max W. Deaton is pastor.

**Wynne Church** will hold a spring revival April 3-10 with Howard Aultman as evangelist. Frank Arnall will be in charge of music. John R. Maddox is pastor.

The Adult Choir of **Gentry First Church** will present the Easter cantata "Easter Celebration" on April 10 at 7:30 p.m. Dave Cox is minister of music.

A spring revival will be held at **Elmdale Church, Springdale**, April 24-27 with David Miller, Director of Missions for Little Red River Association, as evangelist. W. R. Edwards is pastor.

**Hebron Church, Little Rock**, will hold a spring revival April 11-17 with Jerry Glisson and John Ellzey from Leawood Church in Memphis leading the revival. Malcolm Sample is pastor.

**Markham Street Church, Little Rock**, voted in a recent business session to purchase a new pipe organ for the church. This organ will be dedicated as a memorial to the late Jack B. Jones. Jones, who died on Feb. 17, had served the church as musical director for six years.

Young people of **Rosedale Church, Little Rock**, presented the musical "Encounter" at the Sunday evening worship services on Feb. 27. Hart Moore is music-youth director. Leonard E. Baker is pastor.

**Monroe Church** ordained their new pastor, Billy Gordon, in ordination services held on Sunday afternoon, Feb. 27.

Baptist Men's Day was observed at **Russellville First Church** on Feb. 27, beginning with a breakfast followed by the Sunday School hour and morning worship. Special music for the morning service was presented by a men's quartet with Shannon Henderson bringing the message. Men were used to fill the choir for evening services and Travis Arterbury delivered the message. Jack T. Riley is pastor.

**Russellville First Church** also established a new adult class on Sunday, Feb. 27. Teacher will be Jack Clack.

**Immanuel Church, Little Rock**, each Tuesday night will sponsor "Couples Night Out". The nursery will be open to aid young adults who wish to participate in visitation.

**Calvary Church, Little Rock**, will hold a revival March 13-16 with Jeff Woolwine as evangelist. Phil Lineberger is pastor.

Michael Gott will be evangelist and

Joe Statton will be in charge of music when **Stamps First Church** holds its spring revival March 20-25. Clayburn C. Bratton is pastor.

"Holiday in Hawaii" will be theme for the spring banquets to be held at **Culendale First Church, Camden**, on March 24-25. Mrs. Marilyn Ford will be speaker. Students from Ouachita University will present special music.

**Fordyce First Church** will hold a spring revival April 4-10. Evangelist will be Colin Bishop, pastor of Edenvale Church of South Africa, one of 35 pastors being sponsored in this area by the Foreign Mission Board.

**Emmanuel Church, Batesville**, held a Lay Renewal Weekend Feb. 14-16, sponsored jointly by the Arkansas Baptist State Convention, Louisiana State Convention and Home Mission Board. Pastors participating were Joe Loghry of Imboden First Church; Gene Triplett of Sheridan First; and O. I. Ford of Emmanuel, Batesville. Also present was Neal Guthrie, Director of Pre-College Evangelism and Lay Renewal for Arkansas Baptist State Convention.

**Portland Church** concluded its spring revival today. Bill Fitzhugh of Pine Bluff was evangelist with music in the charge of J. B. Betts of Southaven, Miss. Raymond Carpenter is pastor.

**Woodland Heights Church, Harrison**, ministry to the deaf has grown over the past year with approximately 50 now attending services. The program has been aided by couples from the department for deaf, Little Rock First Church, and Bob Parrish, Director of Language Ministries for Arkansas Baptist State Convention. The Harrison church deaf ministry includes worship, Bible study and fellowship. Plans are being made for a sign language class in the near future. J. A. Hogan is pastor.

**Eastside Church, Cave City**, held ground breaking ceremonies for a new \$50,000 sanctuary on Feb. 20. Opening prayer was led by Lynn Westmoreland, a former pastor. Testimonies were given by R. W. Reynolds, chairman of deacons, and H. A. Woods. Noble Wiles, pastor of Rehobeth Church, gave the history of the church. Speakers for the occasion were S. D. Hacker, Director of Missions for Independence Association, and William Passmore, pastor.

The New Creations, a collegiate singing group from **University Church, Fayetteville**, left March 5 on a mission singing tour of England. H. D. McCarty, pastor of the church, left on March 2 to lead his fourth tour of the Holy Land.

**University Church, Fayetteville**, held ground breaking ceremonies in February for a Family Life Center with an

estimated value of \$275,000. There has already been \$275,000 of this committed toward this two-story facility with 11,000 square feet.

**First Church, Pocahontas**, has passed a resolution commending a state legislator for his "morality bills", and a judge for his decision on liquor at private clubs in dry counties. Pastor Curtis B. Smith said the members endorsed the stand of Arlo Tyer in introducing legislation which would, among other things, require unmarried couples living together to pay a "privilege" tax. Members also went on record as "being in full agreement with the decision of Circuit Judge Tom F. Digby that the sale of alcoholic beverages in a dry county is illegal".

### Extreme mission need

Faith Baptist Church, Grand Forks, N.D., a Southern Baptist witness in a pioneer area for the past 18 years, faces a severe financial crisis. Pastor Dwain Steinkuehler wrote Feb. 15 that the church had struggled in January to raise an extra \$700 to meet obligations, but found themselves still \$1100 behind at their February business meeting.

The church has been responsible for several new areas of work but now has had to turn down an opportunity to begin bus ministry because of the financial problems.

Arkansas Baptists wanting to help can contact Pastor Steinkuehler at 1106 South 17th Street, Grand Forks, N.D. 58201.

### College board thanks convention for funds

The Board of Trustees of Southern Baptist College at Walnut Ridge, Arkansas Baptists' junior institution, have passed a resolution expressing appreciation to the state convention for funds which helped replace their student center.

The school's student center was destroyed by fire Dec. 13, 1975, and the trustees requested \$40,000 from the convention's fund overage to rebuild. The ABSC Executive Board responded by allocating \$49,000 to the school.

The resolution expressed the "heartfelt gratitude" of the trustees for the generous response and the "underlying confidence and support to which this response testifies".



## Arkansas all over

**Rev. and Mrs. P. E. Turner** of Conway will celebrate their golden wedding anniversary Sunday with a reception from 2 to 5 p.m. at the home of their daughter, Mrs. John E. Stuckey, 1704 Mill Street in Conway. Mrs. Stuckey will be assisted with the reception by the couple's other daughter, Mrs. Lyndal Bayless of Jonesboro. The Turners were married in Conway on March 10, 1927. Turner, a retired minister and teacher, has served churches in Arkansas and has been associational missionary in Lonoke and Faulkner Counties. He is a veteran of both World War I and II, serving as a chaplain in World War II. Mrs. Turner is a retired teacher. The couple spent several years teaching with the Bureau of Indian Affairs in Arizona, Alaska and Idaho. The Turners have six grandchildren. Relatives and friends are invited to the reception.

**Neal Stevens** assumed the pastorate of Eastside Church of Osceola in January. He came to this church from Forrest Hills Church in Daleville, Ala. Stevens, who is retired from the United States Army, attended Troy State University in Troy, Ala., and Baptist Bible Institute in Graceville, Fla. He and his wife, Glenda, are parents of two children, Mike, with the Army in Germany, and a daughter, Pam, at home. The Stevens are former residents of the Dyess community.

**Robert W. Lewis** is now serving El Dorado First Church as minister of music, coming to this church on Feb. 1 from Metairie Church, Metairie, La. Lewis, who holds a master of church music degree from New Orleans Seminary, also received his bachelor of arts degree from Carson-Newman College in Jefferson City, Tenn. While in New Orleans Lewis was music coordinator for the Greater New Orleans Baptist Association, director of associational children's choirs, conference leader for children's choir workers, and adjudicator for various choir festivals in Louisiana music associations. In addition he was Baptist representative on the music committee of the New Orleans Federation of Churches and had his church choirs in many of the greater New Orleans area art festivals. Lewis and his wife, Nancy, are parents of three daughters, Shari, Christy and Beth.

**John E. Savage**, director of Ouachita University printing department, has been named to the *Marquis Who's Who in Religion for 1977*, Volume Two, for outstanding achievements in the field of religion. Savage received his associate of arts degree from Southern College in 1967 and was named Outstanding Rural Minister by the college. In 1970 he received his bachelor of science in



Rev. and Mrs. Turner



Lewis



Savage



Mrs. Sullivan



Stevens



**PRESIDENTS MEET** — Dr. Robert E. Naylor, right, president of Southwestern Baptist Theological Seminary, greets Arkansas State Alumni President Jim Adams, center, pastor of Beech Street Baptist Church, Texarkana, to the fifth annual meeting of the seminary's State Alumni Presidents. Lavonn Brown, left, pastor, First Baptist Church, Norman, Okla., is national alumni association president. Thirty state presidents met on the Ft. Worth campus recently to plan state alumni meetings for the seminary's 34,000 alumni and to learn more about the seminary's current expansion plans.

education degree from Ouachita and has since done graduate work at the University of Arkansas, Fayetteville. Ordained to the ministry in 1966 he has pastored churches in Hooker, Arkadelphia, Parks and Pollard. Savage served from 1973-75 as youth director for Gainsville Association and is now pastor of Anchor Church near Donaldson. He and his wife, Janice, are parents of two children.

**Mrs. Mary Sullivan** will be retiring from the Little Rock Baptist Book Store on March 31 following 24 years and three months with the store. Mrs. Sullivan devoted much of her time to music sales. She has attended workshops, festivals and supported every program that each of the Arkansas Baptist Convention Music Secretaries has promoted. A student at Southern College, Mrs. Sullivan majored in music and



## The Southern accent

voice. She also attended Ouachita University where she met and married her husband, the late Joseph B. Sullivan. She has three daughters and five grandchildren. The staff of the store has set aside March 18 as a special day in her honor designating it "Mary Sullivan Appreciation Day" with the public invited to attend.

**Dale Cowling**, pastor of Second Church, Little Rock, has been asked by the Board of Church and Society, United Methodist Church, Washington, D.C., for permission to publish in a leaflet a speech, "The Place of Women in God's Plan", which he delivered at an Illinois Family Enrichment Conference in Springfield, Ill.

**Benyomin Ellegant**, staff evangelist with Jews for Jesus, was guest speaker at Imboden Church on Feb. 27. Joe Loghry is pastor.

**Ralph G. Parks**, minister of music and education at Mena First Church, has resigned his position to accept the call of First Church, Farmerville, La., as minister of education and youth. He will begin his work with the Louisiana Church on March 16.

**Lawrence Dale Phelps** assumed the pastorate of Austin Station Church in Caroline Association on Feb. 20, coming to this church from Union Grove Church near Clarksville. While pastor at Union Grove there were 24 additions, the church bought a bus, first constitution in the church's history was written and adopted and the largest Vacation Bible School was held. The Union Grove Church also celebrated its centennial anniversary while Phelps was pastor. At the time of his resignation he was serving as associational Church Training Director and was a member of the BSU committee. He was associate director of the main Baptist Vista Encampment in 1976 and brought the doctrinal message at the 1976 annual meeting.

**Mrs. Mary Jo Burnett**, music director of Trinity Church at Benton, directed the music for the World Day of Prayer observed on March 4 at Highland Heights Church, Benton.

**James C. Wright**, pastor of Camden First Church, will participate in an evangelistic crusade in Jamaica April 3-10.

**Mannard Palrem**, who has been serving as pastor of Wooster Church, has been called to serve as pastor of Pleasant Valley Church near Shirley.

**James W. Stone**, who resides in Little Rock, is serving as pastor of Houston Church in Conway-Perry Association.

**Kay Mansell**, minister of education at Baring Cross Church, North Little Rock, was in Louisiana recently conducting a training growth project for First Church,

Homer.

**Charles Whedbee**, pastor of Calvary Church, Ft. Smith, will be in Michigan in April participating in an Encounter Crusade.

**Peter L. Petty**, Director of Missions for Washington-Madison Association, was in Slidell, La., Feb. 25-March 2 to lead a Church Training growth project.

**J. B. Kyger** has accepted a call to become pastor at Sulphur City. Kyger's last pastorate was at Southside Church and he pastored several churches in Missouri prior to his move to northwest Arkansas. He and his wife, Hetty, are parents of four children. They both are active in associational work in Washington-Madison Association.

**Donna Abel**, daughter of Mr. and Mrs. J. H. Abel, presented a concert of gospel Sunday, Feb. 27, at West Helena Church. A member of Forrest City First Church, Donna is a graduate of Forrest City High School and attended Ouachita University. She spends her weekends working in Lay Witness Missions.

The **Jesse Kidds**, missionaries to Caixa, Brazil, will occupy the missionary home of the Lonoke Church March through July.

**Bob Taylor**, minister of music and education at Hot Springs First Church, was in Louisiana recently to work with the Pine Grove Church at Alexandria in a Church Training Growth project.

**Kenny Vance**, who will enroll in Ouachita University this fall, will be licensed to the ministry by Archview Church in Little Rock.

**John Wright**, pastor of Little Rock First Church, was in Knoxville, Tenn., recently where he preached three messages at the Knox County Evangelism Conference.

**Bill Adcock** and **John Lee**, members of Shady Grove Church, Little Rock, who have been called to the ministry, delivered messages at their church on Feb. 20.

**Ed Witham** has resigned as minister of music and youth at Hamburg First Church to accept the call of First Church in Clinton, Mo., where he will serve as minister of music and youth.

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## Memorials

One very fine way to express appreciation for a friend or relative at the time of that person's death is to place books or other library materials in the Felix Goodson Library at Southern Baptist College. There are several reasons why this is a very fine expression of sympathy to the bereaved family.

It would be appropriate to select library books that reflect the interests and accomplishments of the person remembered. Knowing that careful selections are made with these criteria in mind would indicate to the family that this memorial gift was selected with care and concern.

Books given in memory of a person to the library are made available to the faculty and students at Southern Baptist College. What an opportunity to help in the education of these fine young people as they use their library resources in fulfilling their course requirements and pursuing personal needs and goals.

Memorial books are lasting expressions of sympathy and concern. They are useful for many years and their effectiveness in the lives of those who use the books can be tremendous.

How can you place a memorial book or another type of library material in the library at Southern Baptist College? Contact the Librarian and she will assist you in making a selection which would be appropriate for the one remembered and also useful for the library collection. The Librarian will send a personal letter to the bereaved family explaining the memorial gift and a gift plate will be placed in the book stating the donor and person remembered. You will also receive a letter of acknowledgment that you may use for tax purposes if you choose to do so.

In addition to books, you may select periodical subscriptions, art prints, recordings and other audio-visual materials. — Martha Nicholas

**For sale**

1963 Cadillac limousine. If interested, please contact Wayne Davis at the Grand Avenue Baptist Church, Hot Springs, Ark. (623-7783).

# Your state convention at work

## Child Care has new staff member

Douglas McWhirter Jr. began his duties as director of Little Rock area office of Arkansas Baptist Family and Child Care Services on Feb. 1.



McWhirter

McWhirter obtained his B.S. degree from the University of Southern Mississippi, with majors in philosophy and religion and a minor in psychology. He received his M.R.E. degree from Southwestern Seminary with a major in social work and received his master of social work degree from Louisiana State University. Prior to joining our staff, McWhirter served two years as Director of Social Services with Volunteers of America in Baton Rouge, La. Other work experience includes Family Service Agency, Lake Charles, La., Lena Pope Children's Home and

Tarrant County Youth Center, Ft. Worth, Tex.

About his decision to join our agency, McWhirter says, "God called me into professional social work, but before that he called me into discipleship. I could do no other than to join Arkansas Baptist Family and Child Care, for this is a part of the pilgrimage designed specifically for me. Our agency is persons relating to persons so that . . . a child smiles, a marriage heals, a family is reunited, a community service is delivered."

McWhirter and his wife, Beverly, have two children, Kimberly, age 5, and Paul Douglas III, age 4 months.

We are very pleased to have McWhirter as a member of our child care team and feel he will make an invaluable contribution to our total child care ministry. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

## C.A.R.E. revival

(Seventh in a series)

The C.A.R.E. revival comes from a cooperate effort between Evangelism and Church Administration to emphasize "Growth Evangelism." The C.A.R.E. revival is a serious effort to express the New Testament principle of



Shell

revival. The word CARE comes from four important principles of revival: cultivating the people, activating the inactive, reviving the church and enjoying the fellowship.

It is our hope and prayer that each of our churches will have one CARE revival and one evangelistic crusade in the year of 1977. Before our churches can effectively say to the world, "We care," we must demonstrate our caring love for the millions of inactive church members. Many of these have never been saved and multitudes of the saved have been robbed of their spiritual power and zeal.

The CARE revival emphasizes the spiritual ministry of the deacon or a servant of our Lord in the local church. The pastor equips the deacons to lead in revival preparation and participation through the following process. Initiate and/or strengthen the Deacon Family Ministry Plan. Teach the book, *The*

*Evangelistic Church*, to the deacons. This is a book written by John Havlik expressing a theology-vision of an evangelistic church.

The pastor interprets "Linked Lives" to the deacons. This is a method of revival follow-up in which persons are united to each other in love and concern for mutual growth and benefit. The pastor helps the deacons conduct a Spiritual Life Conference in which the deacon teaches the book to his group. The pastor leads the deacons in their personal visitation and telephoning to promote attendance in the revival. The deacon should visit each church family in his group before the revival. This visit should convey the church's love and concern for each family member. The deacon will provide transportation for family members who need it. They will participate as counselors for persons who make public decisions. Through "Linked Lives" they will follow up decisions by: introducing new members to other church members, involving them in new member orientation, enrolling them in the appropriate Sunday School class, provide essential information about the life and work of the church and share resources to aid in Christian growth.

When our church people overflow with compassionate care, we will see many lost people come to Jesus. — Clarence Shell Jr., Associate/State Evangelist, Evangelism Department

## Siloam Springs Assembly music

Starting several years ago the state assembly program included the production of a folk-type musical as the closing evening worship service. This started with "Good News" which was repeated about two years ago by a new generation of youth in our churches.

The musical chosen for the 1977 season is under the title "The Gospel Bard". Written by John Hustad of the School of Music of the Southern Seminary, Louisville, Ky., "The Bard", a shortened title, presents the development of Gospel music in American history. It is appropriate that we enter the third century of American life by reviewing some of the great Gospel music from our spiritual heritage. Many of the songs will be familiar to most young people, but some songs may be so old they will be like new to some ears.

Dr. Hustad arranges the familiar music of William Billings, Ira Sankey, William Bradbury, Homer Rodeheaver, Cliff Barrows, John W. Peterson and others. These include: "When I Can Read My Title Clear", "I'm New Born Again", "Savior Like A Shepherd Lead Us", "Where Is My Boy Tonight?", "The Ninety and Nine", "Glory For Me", "Just A Closer Walk" and "How Real".

"The Sunday School Song" and "The Saloon Must Go" will be unfamiliar features to many.

Humor, history and spiritual inspiration await the whole assembly when we stand in the presence of "The Gospel Bard".

What is a bard? A bard is a special breed of singer.

Bring your instruments and join the bard. — Lawson Hatfield, assembly director

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## Stewardship

# The importance of a budget

A certain woman was invited to join a civic club in her community. She became enthusiastically active in the organization and was subsequently elected to serve as treasurer.

Soon after taking over the duties as treasurer of the club, she had arranged all of the details at the bank necessary for her to sign the checks. She anticipated no problems and was happy with her duties; then came the first crisis.

Another officer of the club was to attend a meeting elsewhere on behalf of the local membership. That was normal

procedure, but the officer then announced publicly that her expenses would include a \$9.00 babysitting fee.

The limited finances of the little club just could not stand such an expense, and such an item had never been paid before, yet the club rules did provide for the officer's attendance.

What should the treasurer do? If she wrote and signed the check for such expenses, was she exceeding the authority vested in her and failing to safeguard the club's treasury? If she refused payment, was she making a decision that was not hers to make and refusing to

perform the duties delegated to her? If she did neither and brought the matter before the club, feelings would be hurt and someone would be embarrassed.

Her problem was really the absence of a budget. If the club had previously adopted a budget, this would provide adequate guidelines for the treasurer in disbursing the funds, and the problem would have been avoided.

The lack of a budget was called to the attention of the proper officers, and at the next meeting a budget was adopted and the problem dissolved. No one except a few trusted friends ever knew about the dilemma in which the treasurer almost found herself.

The application of the story to Baptist churches is obvious. Yet it is amazing and tragic how many churches try to operate without a budget and thus force upon the treasurer responsibilities and decisions that ought not to be his, but instead should be shouldered by the entire congregation.

Surely a church could use greater care in the handling of finances than a small community civic club. Jesus himself had something to say about the children of light using better judgment than the children of the world. — Roy F. Lewis, Associate Executive Secretary-Treasurer



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## A time for . . . missions

On March 15-16, women from around the state will gather at First Church, Jonesboro, for the 88th annual meeting of Arkansas Woman's Missionary Union. These women will listen to first-hand accounts of mission work at home and abroad. Missions speakers will include Mrs. Bud Fray Jr., Mrs. Norman Coad, Mrs. Max Alexander, Hilton Lane and Herman Merritt.

There will be music to inspire and challenge. Dr. and Mrs. Jerry Blaylock will present a mini-concert on piano and organ. Other special music will be presented by Dan Urton, vocalist, Aileen Matthews, violinist, a ladies' ensemble, and Mrs. Norman Coad, music missionary to Upper Volta.

Those who attend will see old friends and make new ones. They will pray

together for mission needs. They will learn through Bible study. During each session, Dr. and Mrs. Huber Drumwright will present a dialogue on women in the New Testament.

Following the Tuesday evening session, there will be a reception honoring all program personnel, including Mrs. A. Harrison Gregory, president of WMU, SBC.

Local arrangements are being coordinated by Mrs. Paul Hanshaw, WMU Director at First Church. Host pastor is Emil Williams. The church is located at Main and Jefferson.

Annual Meeting will begin at 10 a.m. on Tuesday, and close at noon on Wednesday. It will be a time to know . . . to grow . . . to be . . . to do . . . in the task of missions. — Willene Pierce, BW/BYW Director

## Arkansas Bible Teaching, Learning workshop

Teaching-Learning Improvement is the theme for the two-day workshop to be held at Immanuel Church, Little Rock, April 4 and 5, 1977. Workshop participants will learn the latest techniques Southern Baptists have to offer in the area of Bible teaching and learning.



Cooper

Twelve workshop conferences featuring all age groups and general officers make up the heart of the workshop.

General sessions will feature an address on Monday night by A. V. Washburn, Secretary of the Sunday School Department of the Baptist Sunday School Board, Nashville. He will speak on "The Teaching Ministry of the Church".

In addition to Dr. Washburn, five persons from the Sunday School Department of the Baptist Sunday School Board in Nashville, Tenn., will lead conferences in their area of specialty. They are Florrie Anne Lawton, preschool; Al Brewer, children; Rhea McKinney, youth; Wallace Carrier, adult; and Mavis Allen, general officers.

The two-day workshop will feature special interest conferences on a number of different topics in addition to the conferences on basic teaching-learning techniques.

Each workshop conference room will be equipped with either videotape monitors or motion picture projectors to show actual teaching situations which will be discussed and evaluated in each conference. — Don Cooper, Sunday School Department

# The 1977 Youth Convention

## April 10 \* Robinson Auditorium

### Little Rock, Arkansas

\*Speaker\*



Wallace Henley  
Pastor  
Old Spanish Fort  
Baptist Church  
Mobile, Ala.

### \*Program Highlights\*

- Bold Discipleship "Film-Forum"
- Southern Singers
- Ouachita Singing Men
- Light — OBU
- Ken Medema — Vocalist
- Spirit of Love — Waco, Tex.
- Youth Bible Drill
- Youth Speakers' Tournament

- Younger youth •  
Exhibition Hall
- Older youth •  
Music Hall

### Sessions

10 a.m.

2 p.m.

6 p.m.

# YOUTH Exploring Discipleship

## The way of genuine prayer

Luke 11:1-13

March 13, 1977

Are you satisfied with your praying? Are you satisfied with its quality, unselfishness, and your resulting fellowship with God? Every straight thinking, committed person surely would react instantly in the negative. All of us feel a keen inadequacy as we pray from failing lives to a loving, yet perfect God. We are likely to wonder if anyone can really help us learn to pray with depth, power and effectiveness for we may have felt a sense of failure for most of our Christian lives. Surely, however, Jesus can help us when no one else could. Because of this we will be looking in this lesson at the counsel of Jesus as he teaches his followers to pray.



Robertson

### Jesus shares the way of genuine prayer

Luke is again emphasizing Jesus' prayer life and the importance of his communion with his heavenly Father. There is no mistaking the Son's dependence on the Father in all of his earthly ministry, for again and again he prayed, especially in time of crisis and when important decisions were to be made.

Evidently the praying of Jesus was captivating because as he finished one of the disciples requested that he instruct them in prayer even as John taught his disciples. It was quite common for the Jewish Rabbi to teach his pupils a prayer or prayers that would be used in the synagogue service or wherever it was appropriate. The only problem was this kind of prayer would not be adequate for the new life of Jesus' followers.

Jesus then proceeded to give them the model prayer or what we often call the Lord's Prayer. This was not to be a ritual or something to be repeated by memory until it became meaningless, rather it was to serve as a guide or pattern to help them to know the elements of real prayer, prayer that God is pleased with when it arises from believing hearts and lives. Notice carefully that the prayer falls into two distinct sections; it is first directed toward God and secondly toward man and his needs.

Christ taught us to direct our prayers

to the Father. This is a highly intimate term that is somewhat equivalent to our English word "daddy". In it there is dependence, confidence and trusting love that Jesus feels toward the Father, and he is leading us to have the same closeness and confidence. At the same time he taught us to hallow or reverence the name or person of God. We are not to blunder into his presence carelessly and with a shallow concept of God such as "the man upstairs". If we expect God to hear our prayers and answer them we must reverence him and remember he is God and not man.

'Thy Kingdom Come' leads us to fully accept God as Lord and Master of our lives and follow closely his will; to do his will on earth as it is in heaven. A person enters the Kingdom of God spiritually when he receives Christ as Saviour and Lord and begins to follow closely the will and direction of his Lord.

The second part of this model prayer turns to the needs of man. It is important that we ask God to help us to have the necessities of life, to help us with our problems, but we must remember to prevent our praying from becoming merely a selfish want list in which we fail to reverence God and pray for others' needs as well as our own.

We are to depend upon God for our bread and the necessities of life day by day. Some of us are so over anxious about the future we want that bread secured for ten or twenty years; Jesus is teaching us to live by faith and not by sight. This does not seem to prohibit accumulation of things as long as we are not worried sick about the future and as long as we remember to be dependent on God.

Every honest Christian knows that he fails God and continues to commit sin each day he lives. The sin is no longer a pattern of life for him, but he still lapses into sin and yields to temptation, therefore we are to ask God to forgive and remove from our lives that sin and help us to avoid it in the future. Intriguingly and perhaps frighteningly Christ connects our forgiveness of others with God's forgiveness of us. We cannot escape from our fellow man into the presence of God; we are to connect

our claim for forgiveness with our willingness to forgive others. So often we are hesitant to do this.

Again we are urged to pray that we are not lead into temptation. The Greek word translated tempt is also translated test and that may be more correct in this petition. None of us wants to face keen temptation, nor do we want to be brought to the test for we fully understand that there are many crises of temptation and testing we are not strong enough to overcome. The humble disciple who realizes his weakness will be praying this prayer because there are many situations with which he cannot cope. When we do face temptation and testing it must be in the strength of God or we will surely fail.

### Jesus shares the intensity of genuine prayer

Jesus now gives assurance that God answers prayer. The parable that is given tells the story of a man who has an unexpected guest that arrives in the middle of the night and he has nothing to feed him. He goes to his neighbor who is already asleep and does not want to rise from his bed and help his neighbor but does so because of his persistence.

Now we must be careful not to misinterpret this parable and thereby gain a mistaken concept of God. We must not think that we must batter on God's door until he finally helps us even though he is reluctant to do so. God wants us to pray and he is anxious to meet our needs. If there is need for persistence it is to strengthen our faith and to demonstrate our intensity and concern. Our intensity shows the reality and sincerity of our desire, and God may sometimes wait for our faith to be tried and strengthened before he answers our prayers.

We must remember if a man can be coerced into helping how much more will God be willing to help. If an earthly father is concerned about giving good gifts to his children, how much more will God give good gifts to us in and through the Holy Spirit. We are to be deeply assured that God lovingly and wisely answers our prayers according to what is best for us and his Kingdom.

### Conclusion

As we keenly feel our own weakness and inadequacy in living and in praying we too should request, "Lord, teach us prayer."

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## Peter: the disciple who denied

Luke 22:31-34, 54-62

How much pressure can you take? POW's encountered fierce questionings as the enemy tried to make them break. Living and working puts pressure on most of us. Occasionally we're pressed to give positive identification to our Christian faith.



Walker

Peter was pressured. He broke under repeated attacks. He must have told his story as a confession. Mark received much of his information from Peter. Other gospel writers may have heard Peter retell his sad experience. Did he weep every time he told it?

Why did he tell it? He wanted others to know how Jesus forgave him in his weakest moment. We, who identify with Peter in so many other experiences, meet ourselves in his denial.

### Confidence

Jesus' disciples argued about greatness (see Luke 22:24-30). In responding to their fuss, Jesus singled out Peter. The group would probably have nominated Peter as the greatest.

Peter needed the warning. He acted on impulse. He always had answers. His emotions sometimes responded before his mind acted. Jesus warned Peter that in a short time he would be tested.

Satan instigated the test as he did with Judas. Peter would be "sifted" not once, but three times. Could he take it?

He thought he could. His loyalty couldn't be questioned. After Christ's arrest and Peter's defense with a sword in the garden, this man chose to witness his Lord's trial.

Peter knew the devotion of his heart. Temple guards took Jesus to the High Priest's house and Peter followed. Loyalty led him when the other disciples stayed away. His actions demonstrated his confession, "I am ready to go to prison" (v. 33).

Peter's over-confidence matched his loyalty. He denied that he would deny his Master. The thing a man says he will never do is the thing he needs to guard against. Peter confessed bravery. Jesus warned against a coming moment of weakness.

The strong man needed a warning. He was the first to confess and the first to deny. He arrived early at the empty tomb and was among the first to suggest

a return to former occupations.

Where did he fail? His faith did not falter. His love did not yield. It was Peter's courage that Satan shook.

An understanding Christ did not leave Peter without help. What better assurance than "I am praying for you"? What better way to restore confidence than to give an assignment of "strengthening the brethren"?

After predicting Peter's denial, Jesus entered the garden of prayer. The disciples slept. Temple guards came, arrested Jesus and took him to face false charges. Peter trailed along and set the stage for denial.

### Confrontation

The first phase of the trial took place at the house of Caiaphas, the High Priest. An alerted Sanhedrin gathered to hear the evidence. Peter listened while he warmed himself on a cool night. Did he want to resist the charges as he resisted the arrest with a sword?

Confident, but shaken, Peter had his first opportunity when a maid affirmed, "This man too was with him" (v. 56, TEV). She recognized him as one of the followers of Jesus. She was sure of his identity. She had questioned Peter at the gate (see John 18:16-17).

Peter didn't lose any time in responding, "Woman, I don't even know him" (v. 37, TEV). Peter denied having ever become acquainted with Christ.

The maid's question may have aroused the suspicion of the second questioner. A man thought he saw something familiar about Peter. He declared, "You are one of them, too" (v. 58, TEV). He was positive in his identification. Peter was just as positive in his second denial. He declared, "Man, I am not." The pressure was on and Peter began to crack. Any person who has ever lied knows Peter's anguish.

An hour passed. Peter thought it was all over when another man insisted he was a follower. He remembered Peter's Galilean accent. This time, Peter used an oath to prove he was not a follower.

Give the Big Fisherman credit. He didn't run. After the first, second and third denial, he stayed around.

Why did Peter deny his Lord? False messiahs and their followers were frequently killed. Enemies were surprised

to find Peter at the trial. He could have hidden. Love drove him to the courtyard. Desire to save his hide caused him to deny.

Could we take the pressure of a courtyard questioning? Jesus did not criticize his friend. Nor should we. Honesty turns up denials in our Christian experiences. Love leads on to confession and repentance.

### Contrition

Before the words of Peter's third denial had fallen from his lips, he heard the cock crow. It happened just as Jesus said it would. Peter recalled those words.

Add to the sound of the rooster's convicting racket, the look of Jesus. He heard the crow and knew Peter was out there somewhere. Peter heard it and immediately glanced toward his Lord.

Mark and Matthew place Jesus' beating before Peter's denial. If this physical abuse took place before the cock crowed, Jesus was a sad sight when Peter saw him. The apostle realized he denied to protect his skin while his Lord was bruised because he would not deny his identity as God's son.

Perhaps it was the look that got Peter. Jesus did not look at him with scorn. His eyes did not shoot arrows of anger. Nothing but love and forgiveness passed in the brief glance between Jesus and Peter.

However wonderful the mercy written in Jesus' eyes it would not have profited Peter had he not looked that way. The look communicated more than words.

Judas "repented" or regretted his betrayal. He did not have a change of heart. Peter repented. He was filled with godly sorrow. He sobbed with disappointment. "Bitterly" did not refer to the physical action as much as it did the contrition of spirit that prompted the tears. He was broken in humility and grief over his denial.

A strong man fell in a moment of weakness. That's tragedy. A strong man wept because he denied his Lord. That's triumph. The pressure broke Peter. His contrition, and his Lord's forgiveness, mended his brokenness.

### Conclusion

God used the man. He denied three times. Three times the resurrected Christ tested him. Peter affirmed his allegiance. He did feed the sheep. He strengthened his brothers.

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## A smile or two

A man bought a parrot at an auction after some spirited bidding. "I suppose this bird talks," he said to the auctioneer.

"Talk?" replied the auctioneer. "He's been bidding against you for the past ten minutes."

All kinds of social graces are useful, but one of the best is the ability to yawn with your mouth closed.

Alison was an unusually pretty receptionist who dug her boss but he didn't seem to notice. One morning he called

her in and said, "Alison, are you doing anything this evening?" Her heart skipped a beat. "Not really." He said, "Good, then try to get in on time tomorrow morning."

The five-year-old returning from his first day at school told his mother: "I'm not going back. I can't read and I can't write and they won't let me talk."

Many politicians seem to support ecology from the way they recycle their speeches.

## Attendance report

Feb. 27, 1977

Church	Sunday School	Church Training	Church adds.
Alexander, First	93	48	
Alpena, First	60	16	
Batesville, First	214	96	2
Berryville			
First	171	67	
Freeman Heights	193	67	1
Biscoe, First	71	32	
Booneville, South Side	101	58	
Cabot			
First	397	110	1
Mt. Carmel	242	86	3
Camden, Cullendale First	511	141	
Cave Springs, Lakeview	92	47	4
Charleston, First	173	49	
Conway, Second	397	155	2
Danville, First	195	45	
Dell	128		
El Dorado, West Side	465	460	4
Elkins, First	80		
Ft. Smith			
Grand Avenue	1017	238	3
Mission	18		
Haven Heights	223	130	2
Temple	134	54	
Trinity	165	55	
Fouke, First	89	51	
Gentry, First	179	54	
Gillett, First	48	18	
Gillham	95	55	1
Grandview	96	59	
Green Forest, First	205	66	
Hampton, First	141	60	1
Hardy, First	121	51	2
Harrison, Woodland Heights	128	75	1
Hope, First	341	141	
Hot Springs, Park Place	275	58	
Hughes, First	158	55	
Jacksonville			
First	431	123	20
Marshall Road	176	76	
Jonesboro, Friendly Hope	139	94	1
Lavaca, First	313	100	
Little Rock			
Crystal Hill	128	40	
Martindale	116	64	
Woodlawn	108	53	
Lunsford	61	37	2
Magnolia, Central	579	179	
Monticello, Second	231	111	1
Mulberry, First	273	120	1
Murfreesboro, First	144	54	
North Little Rock			
Calvary	382	143	
Harmony	59	34	
Levy	422	97	1
Park Hill	867		7
Osceola, Eastside	87	70	2
Paragould			
Calvary	261	205	15
East Side	258	120	
First	438	102	
Paris, First	370	64	1
Pine Bluff			
Centennial	156	49	
Central	153	49	
East Side	173	82	1
First	659	36	2
Lee Memorial	272	102	1
South Side	683	152	2
Tucker	11		
Sulphur Springs	171	94	
Watson Chapel	401	168	4
Rogers, Immanuel	518	98	1
Russellville			
First	614	146	
Second	152	59	7
Springdale			
Berry Street	84	35	
Caudle Avenue	145	68	1
Elmdale	296	96	
First	1425		7
Texarkana			
Arabella Heights	98		3
Hickory Street	110		
Highland Hills	147	57	1
Shiloh Memorial	162	70	
Toltec	89	54	
Vandervoort, First	54	38	
Wooster, First	106	58	
Wynne, Harris Chapel	88	60	

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# Sunday School enrollment tops 1976 SBC statistics

NASHVILLE (BP) — Southern Baptist Sunday Schools recorded the largest enrollment increase in 17 years during 1976, while total receipts, mission expenditures and church membership continued to set new Southern Baptist Convention (SBC) records, according to the annual statistical report compiled by the research services department of the Southern Baptist Sunday School Board.

The report also indicates slight in-

crease to "a continually growing commitment in our churches and denomination to the importance of reaching more people for meaningful Bible study."

Washburn said that the enrollment growth also was stimulated by ACTION, a reach out enrollment plan for Sunday Schools which has been utilized by more than 1,700 churches.

"It is also significant," Washburn commented, "that for the first time in many years, the increase in Sunday School enrollment almost paralleled the growth in church membership. This is most wholesome, and if it continues, larger gains in baptisms, Christian growth and discipleship should follow."

Total SBC receipts climbed to a new high of \$1,645,959,837 in 1976, an increase of 11.5 percent over last year's total of \$1.47 billion.

Mission expenditures jumped 10.4 percent for a total of \$262,373,823 in 1976. Last year's figure was \$237,617,406. The average mission expenditure in 1976 was \$20.30 for each church member, compared to \$18.66 in 1975.

Church membership gained 186,942 members for a total of 12,922,605, an increase of 1.5 percent over the 1975 total of 12,735,663.

The number of baptisms in 1976 fell below 400,000 for the first time in five years with 384,496. The 1975 total of 421,809 baptisms was the third highest figure in SBC history.

Church Training's ongoing enrollment dropped 1.9 percent in 1976 to 1,850,406, compared to 1,886,177 last year. The 1976 figure does not include

more than 347,000 persons involved in New Member Training, Church Leader Training and short-term member training projects.

Both Church Training and Sunday School reported significant increases in the number of young adults enrolled.

Woman's Missionary Union (WMU) — for women and girls) added more than 5,400 members to its ongoing enrollment in 1976 for a total of 1,139,034.

The ongoing Southern Baptist Brotherhood (for men and boys) enrollment gained 2,979 members for a total of 478,981. An additional 12,000 persons were involved in short-term missions projects during the year.

Church music's ongoing enrollment reached 1,372,598 in 1976, an increase of 1.3 percent over the 1975 total.

A total of 394 new or reorganized churches was reported in 1975, compared to a loss of 223 churches. The net gain of 171 increased the total number of SBC churches to 35,073.

In a new category included in this year's statistical report, more than 2,880 Southern Baptist churches reported memberships comprised of blacks and whites.

In other new categories, more than 9,400 churches reported that the pastor has employment apart from the church. A total of 786 churches reported the operation of Christian day schools for a combined enrollment of more than 96,800 students.

More than 3,370 mission Sunday Schools were operated by 1,865 churches in 1976, according to a projected figure based on a sample of churches.

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creases in Woman's Missionary Union, Brotherhood and church music enrollments.

Decreases in 1976 were in baptisms and Church Training enrollment, according to reports received from approximately 34,600 Southern Baptist churches.

More than 7,458,000 people were included in the ongoing Sunday School enrollment in 1976, an increase of 2.4 percent over 1975. It is the fifth consecutive year Sunday School enrollment has increased, and this year's gain of 176,843 members is the largest enrollment increase since 1959.

A. V. Washburn, secretary of the Sunday School department of the Southern Baptist Sunday School Board, attributed

## \$63.4 million budget proposed for SBC

NASHVILLE (BP) — The Southern Baptist Executive Committee voted here to recommend a \$63.4 million total national Cooperative Program unified budget for 1977-78, an 8.4 million increase over 1976-77.

The budget, which includes \$8,320,000 in "bold advance" funds above basic operating and capital needs of the Southern Baptist Convention agencies' worldwide missions efforts, will be voted on by messengers to the SBC annual meeting in Kansas City in June.

Whatever portion of the bold advance funds are received above the basic operating and capital needs budgets will be prorated among the agencies, as well as the SBC Operating Budget, which includes operating costs of the SBC Executive Committee, cost of the SBC annual meeting and other items, including contributions to the Baptist World Alliance (BWA). The committee approved the Executive Committee and the BWA sharing 15 percent of any bold advance funds for the SBC Operating Budget in 1977-78.