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### January 10, 1974

Arkansas Baptist State Convention

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State Executive Board  
president is  
Wilbur Herring  
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January 10, 1974

Arkansas Baptist  
NEWSMAGAZINE

## One layman's opinion

# When is a pastor off duty?



Dr. Grant

Pastors and doctors have a lot in common, especially when it comes to trying to find a little time for relaxation. And even the physician in contemporary urbanized America usually has a partner or colleague who will stand in for him while he takes a little hard earned rest from his responsibilities of tending to the needs of others. To paraphrase an old saying, some of us work from sun to sun, but the

pastor's work is never done.

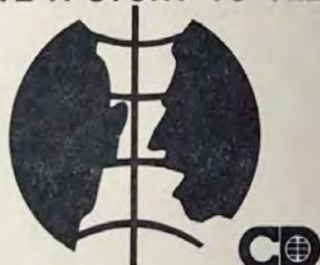
It is easy to forget the untimely demands we laymen make on our pastors because it is a part of their job description to respond to those late night calls with a cheerful greeting. I was reminded of this round-the-clock lifestyle recently when I received a communication from my brother-in-law, Dr. Andy Hall, pastor of the First Baptist Church of Delray Beach, Florida. He gave a blow-by-blow description of the most exciting round of golf he had ever played. On a beautiful Florida day with a cool brisk wind, after some 25 years of duffer-style golf, he shot even par on nine holes! In his church bulletin the following week he described how he savored each delightful shot right down to the last 5-iron approach to the ninth green over a lake that looked like the ocean.

Then Dr. Hall described his descent back to earth. A waitress at the Club House overheard some "preacher talk" and asked to talk about her husband's recent desertion of her and the children. When he arrived at home, urgent hospital calls to church members were waiting for him. A couple was on the verge of a broken home. A woman was considering taking her own life.

The pastor's ministry to a world in need seldom stops, even long enough for him to bask in the glory of a round of par golf. We may need a new standing committee of the deacons — "The-committee-to-relieve-the-pastor-while-he-enjoys-mountaintop-experiences."

On the other hand, what layman has his own weekly newspaper to describe his golf accomplishments, with a free mail-out to a captive audience of hundreds of church members? The pastor does have some fringe benefits. — Daniel R. Grant, President, Ouachita Baptist University

## WE'VE A STORY TO TELL



**TO THE NATIONS**

Through the Cooperative Program

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State Executive Board president Wilbur Herring, who pastors Central Church, Jonesboro, is featured on the cover this week and is the subject of a feature story.

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Women around the country are meeting with neighbors to discuss the Bible and their Christian lives over a cup of coffee. The idea originates with the Southern Baptist WMU.

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SBC agencies are basically sound, concludes a four-year study, but a list of 22 suggestions to improve work are presented for 97 "areas of concern."

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What it is, how to use it, and where to get it is told in an explanation of the book, "Jesus."

# Arkansas Baptist

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NO. 2

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## When does a child reach accountability?



Editor Sneed

"My 11-year-old daughter is not old enough to make a profession of faith," an angry father shouted. "All the church wants to do is to bring babies into the congregation so they will have more numbers to count."

This man was, perhaps, most of all, protesting his own lost condition. But he was, also, posing a very important question. When is a child old enough to trust Christ as his personal Savior?

In the past, some have held that a child must be 12 years old before reaching the age of accountability (the time when God would hold him accountable for his sin.) It is somewhat difficult to determine where this idea developed. It may have come from the fact that Jesus went down to the temple at that age. Under the Jewish law, a boy became Ben Torah (Son of the Law) at puberty. At that time he was responsible for fulfilling all the requirements of the law. It was for this reason that, at age 12, Jesus joined the adults in their annual pilgrimage to the temple.

It is, also, possible that 12 years as a minimum age for trusting Christ for salvation was borrowed from the pedobaptists (those who baptize infants.) Many of these groups confirm the child into the full membership of the church at age 12. The confirmation frequently consists merely of the memorization of catechism with little or no emphasis on saving faith.

Paul in Romans 1:18 to 3:26 spells out the fact that sin affects the way one thinks and acts. The sinner is one who has had ample opportunity to see God's grace in the world and rejects it willfully. Hence, the small child remains in a state of innocence. One becomes responsible before God when he knows that he commits sin and is able to exercise saving faith.

Obviously, the age of accountability varies greatly among different people. There are many factors which have an effect — the Christian training in the home, the child's native ability, the rate of maturity, etc.

Great care should be exercised in dealing with children. It is not difficult to extract a "decision" from most children for several reasons. To begin with, it is the child's nature to strive to please others. Secondly, he is easily frightened. And, finally, he is eager to do whatever the other children are doing.

These negative aspects, however, should not keep parents and Christian workers from offering children the privilege of trusting Christ. The older one becomes, the more difficult it becomes for him to trust Christ as his Savior. The percentage of people saved drops with each year after they reach the age of 20. It is also significant that when a child becomes a Christian an entire life for service is saved.

There is a proper way to discuss salvation with a child. Since the vocabulary of a child is different from

that of an adult, he will express his thoughts in other words. It is necessary to allow him to express his feelings in his own words, rather than to simply ask him questions requiring a positive or negative response. In dealing with a child, one should neither over-rate nor under-rate his ability to understand.

Above all, in any witnessing situation it is necessary to rely upon the Holy Spirit. Mechanical or canned approaches are to be avoided.

Every parent and Christian worker should be alert to the salvation needs of children as they reach the age of accountability. Remember, a child, like an adult, is saved when he accepts the basic truths of the gospel and relates them to himself. How marvelous it is when a young one truly trusts Christ!

## Developing Christian stewards

During the first of the year many of our churches place much stress on the development of stewardship. All good stewardship programs confront church members with the responsibility of honoring God with a minimum of a tithe.

The pastor, church staff, deacons and church leadership must continually present the claims of the scriptures concerning material possessions, since only a small percentage of our people are proper stewards. It goes almost without saying that, if God's people were all good stewards, needed finances would be available.

The type of program used will vary widely, depending upon the size and structure of a given church. In a medium to large size congregation it is wise to use the "Forward Program of Church Development" periodically. In every situation, the church should make each family carefully consider their giving in relation to the teachings of the Bible.

Every approach should include personal testimonies. The consistent steward receives many blessings which, when shared, will challenge others. Testimonies should come from various groups within the congregation. For example, the men, women and youth should all participate.

On some occasions, a stewardship revival can assist greatly. This often can be a most rewarding experience in which church members become better stewards and the lost are reached for Christ.

In any stewardship development, information should be provided on home and world missions. Missionaries often may be available to give testimonies on their work. When a missionary can not be present in person, written or recorded testimonies can be obtained.

The best source for ideas on stewardship development is through our Stewardship-Cooperative Program Department, directed by Roy Lewis. Any other staff member in the Baptist Building would be glad to assist in any way possible.

I must say it!

## Beauty is loving the unlovely



Dr. Ashcraft

My father, an accomplished craftsman, built my youngest son, Sam, an eight-apartment martin house in 1969. The house was painted and erected on a 14-foot pole according to Dad's instructions.

The martins never came but the starlings did. It has continued to be a starling apartment complex to this day. I have made no effort to touch this revolting development as I see a sublime truth woven into it. It has theological considerations.

Why are martins considered beautiful and starlings ugly? What immortal or intrinsic value does a martin have over a starling? Did not God make both the martins and the starlings? I will, therefore, cherish my friends, the starlings. Perhaps there is some hidden beauty which even the martins do not have.

By some strange standards some people are considered more beautiful than others. Life has a custom of making way for beauty, whether this beauty is innate, earned, or inherited.

By equally strange reasons some are considered to be ugly. Their lot in life is often hard and cruel for

reasons no one can justify. These people are cast out of their hovels, find themselves treated unfairly at the courts, in the market place, and often in the household of faith. They scrounge for a crust of bread and live out their days in the lower mundane levels.

In religious circles this same sickness exists. Proud Jews considered the Gentiles and Samaritans to be ugly. The Pharisees considered everyone except themselves to be ugly, even the Sadducees.

Even ugly people considered others to be ugly. In this haze of situations who or what is beauty? Beauty is loving the unlovely. The degree to which one is able to do this determines his degree of beauty. An ugly person soon becomes a beautiful person when he becomes the object of love. In the end the unlovely becomes lovely and the lovely becomes beautiful.

While I will love the martins no less I shall cherish my starlings. After all, they chose to live near me, and I will not move to another neighborhood. My affection for them may not cause them to be so beautiful but let us pray it shall erase some of the ugliness of the other inhabitants of 2010 Grist Mill Road. I would be terribly rebuked in soul if I loved my starlings more than my other neighbors. (Matt. 22:37-39)

*I must say it!* — Charles H. Ashcraft, Executive Secretary.

## The Southern accent Doing it now



Tucker

Periods of special emphasis occur in religious programs. One of the reasons for this is to induce people to act on information already available to them. Among Baptists January is known as "Make Your Will Month." During this time we undertake

to accent the importance of acting promptly, wisely and with Christian intent in planning for the care of our families, children and property in the event of our death.

No man really wants to do a disservice to his family but there are many who do just this by dying without a will. It is surprising how many Christian men and women serve God with an entire lifetime of exemplary stewardship and then at death leave their resources to be dissipated by circumstance. From the discussions about whether or not a will is really necessary several observations emerge.

Without a will: (1) You cannot choose your executor; (2) You cannot name the person you wish to care for your children; (3) You cannot have your representatives serve without bond; (4) You cannot give any portion of your estate to specific causes of the Lord's work. A minister's wife learned these things when her husband died. Without doubt he would have wanted her to have more than the small percentage state law allowed. The rest went to their young son. The minister's widow was forced to ask the Court to appoint her the legal guardian of her own son. A detailed report must be filed annually. If the son needed corrective dental treatment, the Court had to approve the bill. Situations like this arise when there is no will. So, we urge you to make your will now!

Planning how the assets of our lives in this world can continue serving the Lord after we have been called to the higher life forms stewardship's other dimension. Our best intentions, highly motivated to do God's will, fail if we do not prepare a will. Southern Baptist College offers a booklet (at no charge) which can help you plan for your will before seeing your lawyer. Ask for "Some Things You Should Know about Making your Will" when you write to

Southern Baptist College. — Lawrence A. Tucker, Southern Baptist College

## Letters to the editor For the record

News travels fast, especially within Baptist circles, and I have not found it to be always spelled out correctly. Therefore, I want to share with you my recent experience of baptism, that you will have the information first hand. For sometime there had seemed to be a barrier that I could not break through. It was not a constant one, but on occasion it arose and seemed to increase with time. After prayer and talking with the evangelist (we were in revival), I decided to present myself as a candidate for baptism. It was not for salvation as some have been led to believe.

The barrier no longer exists and I have no regrets regarding my decision.

After almost eighteen years in the ministry, such a decision does not come easily, but I can truthfully say the peace I have is worth far more than the pride I carried.

I want to say simply, I loved Him and I praise Him and He "brought me..." — Billy G. Kimbrough, pastor, Gravel Ridge Church

## Missions directors attend seminar

GLEN ROSE, Tex. — Robert F. Tucker, Superintendent of Missions for Tri-County Association was among 40 superintendents of missions from 15 states participated in an Associational Strategy Planning Seminar here Dec. 10-12 designed to train them for more effective long range planning in their local settings and also to equip them to lead similar seminars to train other missionaries.

Sponsored by the Division of Associational Services of the Southern Baptist Convention Home Mission Board, the seminar here was the last of three held across the nation in recent weeks. Others were at Shocco Springs, Ala., and San Francisco. More than 100 superintendents of missions attended the three seminars.

Associational Strategy Planning (ASP) is a process designed by the Division of Associational Services to assist associations in planning to achieve goals in fulfilling the mission of the churches.

Basically, the process involves defining the mission and purpose of the association, self-study, publication of the study results, long range planning to meet needs revealed by the study and a system of evaluation.

## News briefs

- Roseville Church, Ozark, recently ordained Thad Mantooth and Robert Hogan Valentine as deacons. Charles Skutt, pastor, Spradling Avenue, Ft. Smith, brought the ordination message and gave the charge. Pastor Edmond Lewis led the questioning.

- First Church, Knoxville, recently held an "Appreciation Day" for Mrs. Lola Williams in recognition of her 54 years as church pianist and organist. A silver tray was presented to Mrs. Williams by the church and the youth of the church presented her a plaque.

- Highland Heights Church, Benton, ordained Tom Blackwell, Harvey Brewer, J. R. Bullock, and Ronnie Hutchison, as deacons recently. Bernes K. Selph, pastor of First Church, Benton, served as moderator and Hugh Owen, superintendent of missions, Central Association, led the questioning. Clarence Shell, state evangelist, brought the message and J. C. McClenney, pastor of Highland Heights led the ordaining prayer.



These members of the El Dorado BYW group were pictured in "Contempo" with the article.

## Second Church, El Dorado wins in Giant Step Contest

Nancy Burnside, Second Baptist Church, El Dorado, tells the story of the Baptist Young Women of her church in the January 1974 issue of *Contempo*, the magazine published by Woman's Missionary Union for Baptist Young Women. The story was entered in the Giant Step Contest, conducted by WMU and won first place honors. Writers from across the country entered articles explaining how their church started a BYW organization.

The winning article is reprinted here with permission. Photo is courtesy of "Contempo" magazine.

### 'How we started a BYW'

To be perfectly honest, we started a BYW before the organization was official." Five years ago our church felt the need to interest young women in Woman's Missionary Union. We were challenged to take the Sunday School roll and form a group of young women interested in missions.

A small group was formed and began to grow. Since we were all close to the same age, we understood each other's problems (particularly with small children) and seemed to be able to help each other by just being together. We grew closer because we had a common bond — our day-to-day lives.

But do not think the road was paved. We found a bit of resentment among Baptist Women at first. But as time passed we convinced them we could work together, and now things are

looking great. Anyone can work together when they share the same goal — to serve Jesus Christ.

Our special interest was mission action. We sewed, mended, and led cooking classes for underprivileged children. We "adopted" girls from the training school and provided personal items and birthday presents.

The nursing homes here in El Dorado are another interest of ours. We take cupcakes on special occasions and send valentines or thinking-of-you cards during the year.

Our big ministry now is a birthday party once a month at a day-care center. Favours and cupcakes are made for each child; and children who have birthdays that month receive a small gift. Our BYW is so small that each month it takes all of us to conduct this program; but we enjoy it, and everyone is always willing to do her part.

A while after we had been meeting, we heard about the magazine *CONTEMPO* and voted to try it for a year. We liked *CONTEMPO* and used it not only as a guide for our meetings but for interesting reading too. *CONTEMPO* was the starting place for our "legal" BYW. As you can see, we had formed a BYW without realizing it. We can't express how thrilled we are both with BYW and *CONTEMPO*.

We think BYW could fill a need in all churches large or small. Young women need to be a part of helping their community and at the same time enjoy the fellowship we find with each other.

## R. Wilbur Herring — preaching is his second career

R. Wilbur Herring may be characterized as a great pulpiteer, organizer and pastor. His varied and successful background as an attorney, administrator, teacher and pastor should enable him to provide excellent leadership as president of the State Executive Board.

Pastor Herring was born and reared in Little Rock. The year of birth was memorable inasmuch as it was 75 years (to the day) after Arkansas was admitted to the Union and two years before the Pulaski Heights Church was founded. Fortunately, the church was ready with its "Sunbeams" when Wilbur became nursery age, so he grew up in that church.

He was saved at the age of 12 and baptized into the church. It was a church strong on Church Training (good ole B.Y.P.U. days) and the many study courses stored up an abundance of doctrine in the mind and heart of young Herring.

Herring graduated from Little Rock High School (now Central) with honors. He started his pre-law course at the Little Rock Junior College (now UALR) where he was elected president of the freshman class and later as president of the student body. He continued his education at the University of Arkansas in Fayetteville, graduating with a juris doctor degree from the School of Law.

In addition to his academically earned doctor's degree in law, Wilbur Herring has accredited studies at Stanford University (Palo Alto, Calif.) and the Southwestern Seminary in Ft. Worth, Tex. In 1963 the John Brown University conferred an honorary doctor of divinity degree upon him.

Throughout his school years Herring was active in athletics, debating and operettas. He received several honors in the field of debating and oratorical contests. He was active in student government and other extra curricular activities throughout his school years.

Shortly after his graduation from the University of Arkansas he was admitted to the bar and licensed to practice in the state and federal courts. At the age of 25 he was called to preach, but he was unable to interpret the call since there had never been any ministers on either side of his family. He sought the counsel of his pastor and a senior lawyer friend who is a lay leader in our denomination. While in the throes of indecision there came to his hands an article with the thesis, "If you can do anything else,

then you are not called to preach." The article was in an official Baptist publication so Herring considered it authentic advice and he set out to see if he couldn't succeed in his chosen and trained field.

For 10 years he excelled in performance in the limited field of public corporation law and finance. During this time he was in Little Rock, Ft. Worth, Texas and Dallas, Tex. The last two years of the 10 years were spent in the U.S.



R. Wilbur Herring

Navy as an officer in military government. Even in military government his specialty was governmental finance on the highest echelon level.

After World War II, he returned to Dallas, Tex., and the church where he had served as a deacon and a teacher of a large class of men, the Park Cities Church. He surrendered to preach in the Dallas church and was later ordained at the Pulaski Heights Church in Little Rock.

Herring said, "While I was in the Navy

I promised the Lord that I would preach Christ come Hell or high water, and I thought both of them were going to come before I got back home." Then he continued, "I also learned the hard way what the author was writing about in the article that I had read when I was first called to preach. But the guy should have said, 'If you can do anything else (and get the Lord's permission) then you are not called to preach.' The Lord never did let me go. If He has called you, He will never give you permission to do anything else but preach Christ. Brother, I believe in God-called ministry."

Wilbur Herring has served as president of the San Marcos Baptist Academy in San Marcos, Tex.; as chairman of the Board of Trustees of the Southern Baptist College, Walnut Ridge, Ark.; and a member of the Board of Trustees of the Florida Junior College at Jacksonville, Fla. He also served as chairman of the Education Committee in the Florida Baptist Convention.

Herring has served four churches plus his seminary student pastorate. He served Calvary Church in Little Rock, Central Church in Jonesboro, North Jacksonville Church in Jacksonville, Fla., and First Church of Chamblee, Ga. He is presently serving Central Church in Jonesboro for the second time. He served as pastor from 1952 to 1958 and this second time from October, 1969 to the present. He served as pastor of the Florida church for nine years and four months. The church grew from 1345 members to 2900 members. The church averaged over 300 additions each year with an average of 119 baptisms per year. The budget tripled, and the staff included five ministerial associates.

The Georgia church led the state in baptisms the first year he was there and laid the groundwork for the building of a \$900,000 sanctuary.

Pastor Herring has served his denomination in many capacities. Some of these are moderator of the Pulaski County Association and Mt. Zion Association, Florida Baptist Foundation, S.B.C. Radio and Television Commission, and the Executive Board of the Arkansas Baptist State Convention. While in Florida he was asked by the Executive Secretary of the State Convention to teach church administration at the School of the Prophets for four straight years.

He has preached the annual sermon



Pastor Herring and his wife, the former Mary Elizabeth Taul.



Central Church, Jonesboro, is being served for the second time by Wilbur Herring.

in the Florida State Convention and in the Arkansas State Convention. He has also preached on college campuses, overseas military installations, state assemblies and camps. His travels have taken him and Mrs. Herring to Europe, Mexico and Canada.

During the last year he has served as the chairman of the large Program Committee of the Executive Board. Work assignments were given to seven subcommittees in the study of every department, agency and affiliated institutions.

In the 1972 Convention meeting in Hot Springs he was elected chairman of the Spirit of '76 Committee along

with 24 fellow Arkansas Baptists for the purpose of leading the state in a great year of evangelism and patriotism during the bicentennial year of our nation.

Herring is married to the former Mary Elizabeth Taul of Little Rock. In February of 1974 they will observe their 38th year of a happy christian marriage. They have two children. Their son is Dr. William T. Herring, a doctor of medicine in Memphis, Tenn., and their daughter is Mrs. Bob Harrison of Jonesboro. The three grandchildren are Elizabeth Ann Herring, Mary Ann Harrison and Stephen Wayne Harrison, "who at the age of four can preach a mighty good

sermon in between his practicing football and basketball."

Dr. Herring has only one objective as he leads the Committee of the Spirit of '76 and the State Executive Board. "My only ambition is to lead each group in such a lifestyle of prayer and faith that we will seek the leadership of the Holy Spirit in every decision before us in order that we might know and do the will of God. When we seek and do the wisdom of God we cannot and will not make a mistake. Then when we are successful we can give God all the credit and glory. We only want to be instruments completely yielded in His hands."



- **MATERIALISM AND FAMILY LIFE** — "Just over a year ago, Better Homes published the results of its survey on American family life. Of all the fascinating, complex, sometimes paradoxical findings in that report, none was more striking than the answer to this question: 'What do you feel is the single greatest threat to family life in America today?'" Ma-

terialism was cited by more than 125,000 readers (37 percent). "As a cause of concern it ranked three times higher than crime. Why this pervasive worry about materialism? We are, after all, the world's most conspicuous consumers. In 1971 alone, we Americans bought 6.3 million color TV sets; 4.6 million washing machines; 5.6 million refrigerators; 7.9 million vacuum cleaners; 5.5 million power lawn mowers; and 8.2 million radios, not to mention 2.7 million corn poppers." (From Myles Callum, *Better Homes and Gardens*, November, 1973)

- **ZERO POPULATION GROWTH** — For the first time the United States birthrate has dropped

below the so-called replacement level necessary to achieve zero population growth." According to the Department of Health, Education, and Welfare the birthrate declined for 10 consecutive months, including the first nine months of 1972. This is below the 2.1 figure necessary for eventual zero population growth. "According to demographers, if the United States can maintain a 2.1 fertility rate for 70 years, the population will stop growing after it reaches 320 million. The population now is just over 209 million. The estimated number of births in 1972 was the lowest total since 1945." (*The Baptist Faculty Paper*, Fall 1973)



## Staff changes

**Raymon Carneal**, pastor of Belview Church, Melbourne, for the past five years, has resigned to accept the pastorate of Joyce City Church near Smackover. During his tenure the Melbourne church added on to the auditorium, built classrooms, bought a parsonage, and started a bus ministry. Carneal attended Austin Peay University, Clarksville, Tenn., and Southern Baptist College. He and his wife, the former Ruth Robertson, are the parents of a daughter and a son.

**William L. Duvall** has resigned the pastorate of Mt. Carmel Church, Cabot, to serve Grace Church, Granite City, Ill. He has served the Cabot Church since April, 1968. Under his leadership, the church built an educational wing and a parsonage, began a bus ministry, and purchased 10 acres of land. Duvall is a native of Lake Village. He is married to the former Marilyn Hutson, and they are the parents of 15-year-old William Todd. Duvall's education includes studies at the Missionary Baptist Seminary, Little Rock; and at Faith Evangelistic Bible College, Morgan Town, Ky.



Duvall



Keller

**John Keller** is serving as pastor of Sylvan Hills First Church, North Little Rock. He has just graduated from the University of Tennessee where he received the B.S. degree. Keller, a football standout in college, has been active in The Fellowship of Christians Athletes. He was ordained to the ministry in 1971. He has been associated with the John Keller Evangelistic Association. Keller and his wife, the former Beverly Ann Leonard, are the parents of an infant daughter. Keller attends Mid-America Seminary, Little Rock.

**Jim Thrash** is now pastor of Trinity Church, El Dorado. He comes from Friendship Church, Columbus, Miss., where he served 2½ years. He is a graduate of Ouachita University and has done graduate work at Mississippi State University. Thrash is married to the former Carol Brown. They are the parents of two daughters and a son.

## Woman's viewpoint

### We loved to read the Bible

By Iris O'Neal Bowen



Mrs. Bowen

Is reading the Bible important at your house? It was at the preacher's house, when I was growing up. My mother always stressed memorizing parts of the Bible. We were, as Juniors, in the "golden memory age," Mama would tell us, and whatever we learned would always stay with us. So we got to study the Bible a lot, even if Mama was wrong, and I have forgotten everything but John 3:16 and 2 Timothy 2:15.

The Christmas season was the sweetest time for turning to the Bible. We didn't have a great deal of worldly goods, but we knew, as we slipped out of bed at 4:30 a.m. and ran to the fireplace that there would be a stocking of fruit and nuts for each of us, and a few other small gifts. Soon Mama and Dad would join us, but before we opened our presents, Dad would read the story of the birth of Jesus and we would have prayer. Yes, Christmas was a Bible time!

I practiced a lot at home for "Sword Drills," but never got to be good at it. In spite of all my efforts, when we lined up at the front of the church, our Bibles pressed firmly between our hands, and we were given the scripture and finally were allowed to start searching, I seemed to always come out last!

One time at Judsonia, Walter and I planted ourselves on the floor at the foot of the bed and were taking turns reading the Bible. Soon the rest of the family got into some sort of an argument and they ended up, also, in the bedroom, all talking at the same time.



Riley

**Jack T. Riley** has been called as pastor of First Church, Russellville. He comes to the church from First Church, Snyder, Tex., where he has served the past three years as associate pastor. He is a graduate of Howard Payne College and attended Southwestern Seminary at Ft. Worth. He is married to the former Patty Lou Eads of Chillicothe, Tex. They have three children.

Walter and I had to get louder to hear ourselves, and the rest of them had to get louder to out-shout us.

Finally, Dad yelled, "You kids get quiet down there!" "But, Daddy," we cried in righteous indignation, "we are reading the Bible!"

We loved to quote the Bible, searching it to find verses to support an argument or strengthen a position.

... Like the time Mama had made a pie and I was having trouble waiting for mealtime.

"Yield not to temptation!" Walter admonished me.

"Get thee behind me, Satan," I remonstrated, "and push!"

## CCF drug education program scheduled

Paul Ramsey, Educational Assistant for the Christian Civic Foundation, will present the Alcohol-Narcotics Education Program at the following schools during January, 1974:

- Jan. 11 — Wheatley HS
- Jan. 14 — Lakeside HS
- Jan. 15 — Waldo HS
- Jan. 16 — Stephens HS
- Jan. 18 — Camden HS
- Jan. 22 — Magazine HS
- Jan. 23 — Coal Hill HS
- Jan. 24 — Subiaco Academy
- Jan. 25 — Clarksville HS
- Jan. 28 — Marianna, Lee HS
- Jan. 29 — W. Helena, Central HS
- Jan. 30 — Elaine HS
- Jan. 31 — Barton HS
- Feb. 1 — Marvell HS

## Arkansan on board of Memphis hospital

George H. Dunkin was recognized recently at the annual meeting of the Baptist Memorial Hospital (Memphis) Board of Trustees as a new member of the Board. Dunkin was elected to a three-year term by the Arkansas Baptist Convention. Dunkin is general manager of the Cook Industries, Inc., Processing and Refining Division, Pine Bluff, and is president of Planters of Pine Bluff, Inc.

Baptist Memorial Hospital in Memphis was established in 1912 and is owned by the Baptist Conventions of Arkansas, Mississippi, and Tennessee.

## 'Coffee-Dialogues' help women get in touch with their neighbors

By Dale Helmbold

For Baptist Press

With a coffee cup in one hand and a Bible in the other, women of various backgrounds and faiths across the nation are gathering in their local neighborhoods to discuss how the Bible can help them cope with daily living.

The leader in one of these informal, neighborhood groups gives a quick summary of a passage from the Bible to launch discussion.

A "coffee-dialogue" is in progress. Coffee-dialogues, a growing program of the Southern Baptist WMU, are designed to help women get in spiritual touch with their neighbors outside the church.

The idea is for a woman, with the support of her church's Baptist Women organization, to foster a weekly neighborhood Bible discussion. Home-based groups of women drink coffee and talk about Jesus Christ and religion in a relaxed atmosphere.

Although results are difficult to interpret in this highly individual plan, reports filtering in indicate that Baptist women are delighted with a method for meeting neighbors on a deeper level than purely social.

Mrs. Herman Sehested, a member of University Church, Fort Worth, saw a definite need for something to bring her neighbors together. The first woman she talked with was an Episcopalian from a northern state who was enthusiastic about the idea for coffee-dialogues. The woman told other neighbors and the neighborhood's program was underway.

A Floridian, Mrs. Victor Fowles, of First Church, Lake Wales, found a way to "accomplish something for the Lord," when she asked her neighbors if they would like to try a coffee-dialogue about the Bible. The response was overwhelming, she said.

One result noted in the coffee-dialogues has been the close friendships and togetherness formed among the neighborhood women who attend the sessions, the women say.

"Garden clubs just hit the surface," said Mrs. D. H. Bowen, a member of Wieuca Road Church, Atlanta. "In the coffee-dialogues we talk about things that deeply affect people's lives," she said.

Women attending the sessions discuss life after death, what Jesus Christ means to them, how the Bible applies to daily life and the special needs of those present, among other topics.

The atmosphere of the dialogues eventually cuts through doctrinal differences to a basic sharing of Jesus' love, say participants. "We frequently find points of agreement in our faiths," said Mrs. Theresa Luna of Nueva Vida Church, San Antonio.

"We don't stress Baptist beliefs. As a matter of fact, I'm the only Baptist in our group," Mrs. Bowen said.

In addition to "fellowship" between women of different Christian denominations, participants say the neighborhood sessions provide an opportunity for individual "witnessing" to persons who "might not know Jesus Christ in a personal way."

"I believe the home is the ideal place for witnessing," Mrs. Sehested said.

Mrs. Bowen said, "Women will come to my home for a chat when I could never get them to church. We've often gotten excited as we get deeper meaning from the Scriptures." Her neighborhood's dialogues are "general Bible studies," she added.

A WMU spokesman said the coffee-dialogue concept among Baptist Women is gaining momentum, partially because of the current Southern Baptist Convention theme for 1973-74, "Sharing Christ Through His Word."

The coffee-dialogues program relates also to the observance of the Baptist World Alliance-sponsored "World Mission of Reconciliation Through Jesus Christ," the WMU spokesman said.

**Editors note: Dale Helmbold is a news intern from Samford University, Birmingham, working for the Woman's Missionary Union, also in Birmingham.**

## Foreign mission briefs

GEORGETOWN, Guyana — An art exhibit, prepared by Mrs. Manget Herrin, missionary to Guyana, was in keeping with the spirit of the recent evangelism conference of the Baptist Cooperative Convention of Guyana during which it was displayed. Several direct opportunities to witness resulted when the general public came to see the display. The "Images of Love" collection, paintings Mrs. Herrin has done during four years here, are "expressions of love and appreciation for the elegant simplicity of Guyanese life and culture." It also included several paintings which are biblical interpretations.

## Fund raising effort saves churches \$6 million

NASHVILLE (BP) — Thirty-five churches in 15 states pledged more than \$7.2 million during the 1972-73 fiscal year, saving more than \$6 million in interest, through the Together We Build program of the church and institutional fund raising section of the Southern Baptist Stewardship Commission.

The program, which uses no Southern Baptist Cooperative Program unified budget funds for salaries or expenses, provides consultation to Southern Baptist churches in fund raising for building campaigns.

"According to calculations," says Bill Wilson, assistant director of church and institutional fund raising, "the 35 churches would have had to pay \$6,000,038 in interest if they had borrowed the \$7,255,186 their members pledged through our fund raising campaigns. That's figured at nine percent interest over 15 years." Wilson said total payback of borrowed funds would have amounted to \$13,255,224 in principal and interest.

"Churches are encouraged to raise as much as possible, over and above regular tithes and offerings, through the Together We Build program before borrowing through lending institutions or church bond programs," said Robert G. Capra, director of the five-man church and institutional fund raising section.

"That way," he says, "they can cut down on long-range debts and free thousands of dollars for missions, staff support, local program ministries and giving through the Cooperative Program. A church which uses outlined follow-up procedures of the Together We Build program will usually collect 90-95 percent of the amount pledged — perhaps more."

\* \* \*

SAN PEDRO LA LAGUNA, Guatemala — Members of the Bethlehem Baptist Church in Sebol, Alta Verapaz, traveled four hours by canoe and two days by car to attend the recent Guatemala Baptist Convention here. Bethlehem church, the Rose of Sharon Church here and First Church, Jutiapa, three newly organized congregations, were received into the convention, bringing the total participating churches to 48. Welcoming remarks to representatives of the newly-admitted churches were addressed in three languages.



East Side Church moved into this new building last September.

The East Side Church, Ft. Smith, is experiencing an unusually rapid growth. The Sunday School attendance was 27 on July 2, 1972, when W. Trueman Moore was asked to serve as interim pastor. The attendance had averaged 56 during the previous year. Now the Sunday School is averaging 199 since the congregation moved into their new building on Sept. 23, 1973.

The church has erected an entirely new plant in a new location. The beautiful \$420,000 modern facility is located in a rapidly growing area of Ft. Smith. "The entire building," said Moore, "is designed for the kind of close and intimate personal relationships which make congregational worship a shared experience."

Finances have also kept pace with numerical growth. The weekly offerings are currently averaging a little over \$1,300 compared with \$197 for the past year.

Great emphasis has been placed upon world missions. Consequently, the 1973 Lottie Moon Offering was \$1,933 compared with \$193 in 1971. The church has raised its gifts to the Cooperative Program from 2 percent to 10 percent. In 1973 the gifts exceeded \$6,000.

Moore observed, "We have gained a new lease on life and have baptized 34, about half of these being adults." This compares to the three persons baptized in 1971-72.

"Much of the foundation for what the Lord is doing through our church

now," said Moore, "was laid prior to my becoming pastor of East Side. There was an unusually fine spirit of love and cooperation among the members. Plans had already been made for the church to move into its new location. I credit former pastors with developing this excellent fellowship.

"The congregation was also keenly aware that the church must grow or die," he continued. "Before I accepted the church as pastor, I asked the members repeatedly if they were really serious about growth. We discussed the possibility that new members would mean new leadership. The members were very definite that they desired an awakening under God's leadership and that members would be welcomed with open arms. They meant it and this is what has happened.

"A decision was made by Divine Providence that he wanted to do a spiritual work in and through this church. It is beyond our ability to understand why God sometimes chooses a particular church, city or nation in which to show his miraculous power. He has given renewal and growth here and we praise him for what he has done. We can not explain why or even how."

Moore pointed out, however, that Ft. Smith is developing in an easterly direction, and the church has taken advantage of that fact.

A strong emphasis on missions has also played a significant part in developing a new spirit in the church. From

## East Side, Ft. Smith sets example with growth



Pastor Trueman Moore



ABOVE: The choir participates in the service.



LEFT: A Christmas tree display called attention to the church's Lottie Moon offering goal which was exceeded.

BELOW: The congregation worships in the church's modern sanctuary.



the very outset, the former missionary to East Pakistan has challenged his people with mission involvement on all levels. Moore has used mission films and speakers to present world missions to his congregation.

The membership has been thoroughly involved in local mission efforts. Two large groups are taught in nursing homes each Sunday morning.

The church is using a tape program to minister to shut-ins and hospitalized members. This effort has proven immensely successful in assisting people who are unable to attend services to maintain a closeness to the fellowship. These people pray for the church, and many support the work with their tithes and offerings.

The morning service is recorded and sent or mailed to those who are unable to attend. In one instance, a man with a terminal illness received the spiritual strength through this ministry to make a profession of faith.

The church is preparing to begin a Bible Study in a mobile home park. All these ministries are conducted entirely by the lay people of the church.

Major emphasis has been placed on training and membership development. Because there had been no church training for several years, a special features program was started. The topics stressed were designed to develop leaders and to meet the needs of the people. Such subjects as drug abuse and the Christian view of life and death were explored. Guests were invited to provide in depth information on specialized subjects. Each study was begun with an examination of scriptures relating to the topic. The Sunday evening attendance in this special features program quickly reached the 70's. Church Training now has an average attendance of 83.

In the New Testament, Moore observed, there is an equal emphasis on evangelism and the conservation of souls won. This has been the method used by East Side.

"One of our joys," Moore said, "is the fact that through the relocation of the church and the changes in leadership and organization necessitated by our growth, the church has maintained complete harmony. This unity is a direct outgrowth of the democratic nature of the church. Our congregation actually 'runs the church,' not the pastor or a small group, committee or board."

Pastor Moore sees a bright future for East Side. "There has been and will continue to be a constant emphasis on Jesus and victory from the pulpit. God is on our side. This church will not die. He is with us, and he will be praised in all we do. Great days are ahead for us."



# Church Training Department Preview '74

## Church: the Sunday Night Place — '74-'75

CHURCH: the Sunday Night Place is becoming more than just a theme in many Arkansas churches. Many are discovering a renewed interest in training and in enlarging and enriching their total Sunday night program. The CHURCH: the Sunday Night Place emphasis was launched in our state in the spring of 1973 and in over one-third of our churches in September. The first year of this emphasis continues through next September. However, it doesn't end there. The 1974-75 CHURCH: the Sunday Night Place emphasis will be launched throughout our state this spring.

On April 1 the 1974-75 Church Guide will be mailed to all pastors, church training directors, and associational superintendents of missions. An effort will be made to involve every church in our state in this emphasis on strengthening their Sunday night program. For the coming year, the CHURCH: the Sunday Night Place emphasis will be one of five major Southern Baptist Convention emphases under the general theme, "Share His Love." Church Training will be joined by church music, church administration, and church recreation in this major thrust designed to make CHURCH: the Sunday Night Place . . . for training . . . for worship . . . for fellowship.

To introduce this emphasis in our state, CHURCH: the Sunday Night Place Rallies are scheduled in 31 of our associations this year. The Church Training Department in our state is being joined by the Church Music Department in promoting and conducting these rallies. There will be conferences for leaders of preschoolers, children, youth and adults. Special conferences will also be offered for general church training officers, pastors, and music directors.

The associations where these rallies are scheduled and their dates are listed below. If one is scheduled in your association, please be sure the date is placed on your church calendar and reserved for this important event.

### Church: the Sunday Night Place Rallies

Association	Date	Association	Date
Arkansas Valley	May 9	Greene County	May 16
Ashley	Sept. 30	Harmony	April 2
Bartholomew	April 1	Hope	May 14
Benton County	April 30	Independence	Sept. 17
Black River	April 29	Little Red River	Sept. 19
Boone-Newton	April 23	Little River	April 13
Buckner	Sept. 26	Mississippi County	May 7
Calvary	May 23	Mt. Zion	May 23
Carey	May 2	North Pulaski	April 25
Clear Creek	April 30	Pulaski	Sept. 30
Concord	May 20, 21	Red River	April 25
Current River	May 13	Tri-County	April 29
Dardanelle-Russellville	Sept. 16	Trinity	Sept. 19
Delta	April 22	Washington-Madison	May 6
Faulkner	April 1	White River	April 8
Gainesville	May 6		

## Preschool-Children's workshops

Here comes help for preschool and children's leaders. Three Preschool-Children's Workshops are to be held in our state later this month. They will be held at First Church, Blytheville on Monday, Jan. 28; Immanuel Church, Little Rock on Tuesday, Jan. 29; and at Phoenix Village Church, Ft. Smith on Thursday, Jan. 31. Each workshop is scheduled for 1:00 - 3:15 p.m. and 7:00 - 9:00 p.m.

There will be two conferences for leaders of preschoolers and two for leaders of children. The conference leaders are as follows: Younger Preschoolers, Florrie Anne Lawton, Sunday School Board; Older Preschoolers, Nora Padgett, Sunday School Board; Younger Children, Robert Brown, Sunday School Board; and Older Children, Mrs. Thurman Prewett, Bellevue Church, Memphis, Tennessee.

Preschool and children's leaders who attend one of these workshops should receive practical help in planning for preschoolers and children. They will learn how to use the curriculum materials and methods in such a way as to assure the finest teaching experience possible.



Miss Lawton



Miss Padgett



Mr. Brown



Mrs. Prewett



# The Church Sunday Night Place Spectacular

MARCH 21-23, 1974 • FORT WORTH, TEXAS • TARRANT COUNTY CONVENTION CENTER

The CHURCH: the Sunday Night Place Spectacular, to be held in Ft. Worth, Texas March 21-23, will meet in the beautiful, new 10,000-seat Tarrant County Convention Center. The Spectacular will feature outstanding program personalities, inspirational drama and music, how-to-do-it idea conferences, interest conferences, and unique forms of worship.

The Spectacular is for youth and for adults . . . for leaders and for members . . . for pastors and for staff members . . . for everyone who has a concern and a responsibility for enlarging and enriching the church's Sunday night program.

Idea conferences will focus on practical helps for leaders of every age group. Interest conferences will deal with such areas as "Reaching Families Through the Sunday Night Program," "Using Sunday Night to Build Relationships in the Church in Groups," "Using Sunday Night to Develop Personal and Spiritual Growth," and "Using Sunday Night to Develop a Ministering Church."

Program features will include a new music-drama written for the Spectacular for Ragan Courtney and Beryl Red; a "Festival of Night and Light" by Ed Seabough, featuring the Spring Street Singers; The Centurymen; after-service fellowships led by Gene Cotton and Joe Mason featuring the Spring Street Singers, the Centurymen, and The Renaissance; and music concerts by Cynthia Clawson, Joe Ann Shelton, Robert Hale and Dean Wilder.

Program personalities include Dr. James L. Sullivan, Dr. W. A. Criswell, and astronauts James Irvin and Bill Pogue. A sermon triologue will be delivered by three pastors: Gene Garrison, First Church, Oklahoma City; Dale Cowling, Second Church, Little Rock; and Jimmy Allen, First Church, San Antonio.

The Spectacular will truly be SPECTACULAR and you are invited to be a part of it. For information about transportation and motel arrangements, write Church Training Department, P. O. Box 550, Little Rock, Ark. 72203.

## Church Administration Workshops and Church Library Conferences

Pastors, church staff members, church secretaries, deacons, and library workers have something in common. Each has a vital role to play in the life and ministry of a church. Each needs encouragement, inspiration and periodic updating of their training to be effective in their leadership. When each of these is functioning effectively, every area of the church's program and each of its organizations will be more effective.

For this reason, four area-wide Church Administration Workshops and Church Library Conferences are to be held in our state this year. They are to be held at First Church, Jonesboro on Monday, April 29; First Church, Pine Bluff on Tuesday, April 30; Park Hill Church, North Little Rock on Wed-

nesday, May 1; and at Calvary Church, Ft. Smith on Thursday, May 2. The workshops on Monday, Tuesday, and Thursday will meet 1:30 - 4:30 and 7:00 - 9:00 p.m. The workshop on Wednesday will meet 10:00 a.m. - 3:00 p.m. A noon meal will be served at the workshop on Wednesday.

The conferences and their leaders will be as follows: pastors and staff, Walter Bennett; church secretaries, Idu Owensby; Deacons, Charles Treadway; and library workers, Keith Mee. Bennett, Owensby, and Treadway are with the Church Administration Department at the Sunday School Board. Keith Mee is supervisor of field services in the Church Library Department at the Sunday School Board.

## Leader training seminar



Crowe

Arkansas' first Leader Training Seminar is to be conducted at the Baptist Building in Little Rock on Thursday and Friday, Feb. 14-15. Jimmy Crowe of the Church Training Department at the Sunday School Board will direct the seminar. The seminar will begin at 10 a.m. on Thursday and end at noon

on Friday. Pastors, ministers of education, church training directors, directors of leader training and superintendents of missions are invited to attend. Any person who has a responsibility for planning leader training projects in a church could profit from the seminar.

The total cost of the seminar is \$10, which includes registration, a banquet on Thursday night, conference materials and a seminar diploma and group picture. Send \$2.50 registration fee to Church Training Department, P. O. Box 550, Little Rock, Ark. 72203.

## District tournaments

It isn't too late for your church to involve its children and youth in the Bible Exploring Drill for older children, the Youth Bible Drill for younger youth, and the Speaker's Tournament for older youth. Copies of the materials have been mailed to all pastors in our state. Additional copies are available from the Church Training Department.

Each church should conduct its church tournament a few days before its associational tournament is scheduled. Each association should schedule its associational tournament a few days before the District Tournament. A District Tournament is scheduled in each of the eight districts of our state. The District Winner in the Youth Bible Drill and the Speakers' Tournament will represent their church, association, and district at the State Tournament conducted during the Youth Convention on April 12.

It isn't too late. Write today for free materials available from your state Church Training Department, P. O. Box 550, Little Rock, Arkansas 72203.

## Youth Convention

The 1974 Youth Convention can accommodate 5,000 when it meets this year at Robinson Auditorium on Friday, April 12. There will be two sections of the convention, one for younger youth and one for older youth. The program will be identical for each group. Younger youth will meet in the newly renovated Exhibition Hall on the lower level of Robinson Auditorium. Older youth will meet in the beautifully redecorated Music Hall on the upper level. Each area will accommodate approximately 2,500.

Grady Nutt, preacher, comedian, and nationally known entertainer will be the featured speaker for each section of the convention. Russ and Helen Cline will sing at each session. The Clines are recording artists from Kansas City and were well received by last year's Youth Convention.

## Your state convention at work

### New York's WMU president to speak



Mrs. Fling

Mrs. Robert Fling, president, WMU, Baptist Convention of New York will speak at the State-wide Evangelism Conference Tuesday, Jan. 22. Her subject will be "Christianity in Shoes." After serving six years as president of WMU

of the Southern Baptist Convention, she is now a daily participant of the convention's home missions efforts. Her husband is the pastor of the Westchester Church, Chappaqua, N. Y. He was appointed by the Home Mission Board in 1968. He serves the young Baptist church in a county of one million people. Mrs. Fling serves on the church field as hostess, teacher and counselor, while continuing to write and speak about missions. She has visited Southern Baptist missions work around the world and has spoken throughout the nation, including Alaska and Hawaii.

Mrs. Fling is one of the most ardent supporters we have concerning Lay

Evangelism Schools. She believes all the laity in every church ought to be vocal witnesses for Jesus. Rev. and Mrs. Fling have a daughter, Sheila, seeking a doctorate in clinical psychology at the University of Texas and a son, Mike, working toward a doctorate in musicology at the University of Iowa.

Mrs. Fling serves on the Board of Managers, American Bible Society; member Executive Committee of Baptist World Alliance since 1970; member Executive Committee, Southern Baptist Convention, 1963-69 and was named "Minister's Wife of the Year," 1966, of the Southern Baptist Convention, by the Conference of Southern Baptist Ministers' Wives. She is the author of many articles used over the Southern Baptist Convention and has written two books published by the WMU of the Southern Baptist Convention; *Enlistment for Missions*, 1962 and *Changes and Choices*, 1968. She is co-author *Star Ideals*, 1963, author of 1972 Home Mission Graded Series book (adult) on the missionary vocation, *Catalysts in Missions*.

The conference will open Monday afternoon Jan. 21 and close Tuesday night, Jan. 22. — Jesse S. Reed, Director

### Sunday School Achieve this year



Pike

It's time to start thinking "Achievement Guide" again. The new church year started in October and the achievement guides relate to the church year. If you received merit level or higher last year, you know that use of the guides means better

Sunday School work.

There is an achievement guide for each class and department in the Sunday School. The guides are the simplest, but one of the most motivational tools available for good Sunday School work. Order your copies today from the Sunday School Department, P. O. Box 550, Little Rock, Ark. 72203. — Freddie Pike, Sunday School Dept.

### Jesus Book

(From page 24)

Vacation Bible School and in community ministry actions.

The BSU plan is to distribute the book in eight cities in Arkansas where a major college is located.

Chaplains use large quantities in prisons, military, industrial and institutional use.

Some have hand-marked the plan of salvation in the book and used them in witnessing. Give them to persons witnessed to.

Youth groups have given away copies in choir services at public places, such as supermarket parking lots, shopping malls, airports, and in other community places.

Keep a supply in the car, give them away freely.

Give one book at each door during a People Search, a door-to-door census.

**Q. O.K. O.K. I'll do it. Where did you say I could get my copies?**

A. At the state Evangelism Conference, Little Rock, January 21-22, 1974. Also at Baptist Building, 525 W. Capitol, Little Rock 72203. The telephone operator will put you in touch with Lawson Hatfield, R. H. Dorris, or Jesse Reed, or write. We'll even bill you, we know your church credit is good.

**Q. Right now?**

A. Right on!



Lee McMillan (right) receives a plaque recognizing his past six years as a member of the Board of Trustees of Arkansas Baptist Family and Child Care Services. Presenting the plaque is W. A. Nichols, another long-term member of the Board, who served as president of the Board for the past two years.

# Arkansas Baptist State Evangelism Conference

January 21 - 22, 1974  
Immanuel Church  
Little Rock, Ark.

## PROGRAM

Monday afternoon  
January 21

### "Sharing Christ"

- 1:45 Song and praise (prayer) ..... Ervin Keathley  
2:00 Bible study ..... Wayne Ward  
    "The Lordship of Christ" Philippians 2:1-11  
2:30 Bookstore ..... Robert Bauman  
2:35 Special music ..... Ervin Keathley  
2:40 Message ..... Barry St. Clair  
    "Jesus the Revolutionary"  
3:10 Song and praise  
3:15 Special music ..... Mrs. Don Rice  
3:20 Message ..... Amanda Tinkle  
    "A Fresh Wind from Heaven"

Monday evening  
January 21

### "Being the Good News"

- 7:00 Song and praise (prayer) ..... Carbon Sims  
7:10 Announcements  
7:15 Bible study ..... Wayne Ward  
    "The Lordship of Christ Jesus Over Our Bodies"  
7:45 Song and praise  
7:50 Message ..... Ernest Mosley  
    "Real-Life Renewal"  
8:20 Bookstore ..... Robert Bauman  
8:25 Special music ..... Phil Whitten  
8:30 Message ..... Owen Cooper  
    "Christians as Living Letters"

Tuesday morning  
January 22

### "Doing the Good News"

- 9:30 Song and praise (prayer) ..... John Richardson  
9:45 Bible study ..... Wayne Ward  
    "The Lordship of Christ in All That We Do"  
10:15 Sharing time ..... Kenneth Threet  
    "Prospecting for Prospects"  
10:40 Song and praise  
10:45 Special music ..... Ural Clayton  
10:50 Message ..... R. H. Dorris  
    "The Changing Face of Arkansas"  
11:20 Song and praise  
11:25 Special music ..... Jim Raymick  
11:30 Message ..... Owen Cooper

Tuesday afternoon  
January 22

### "Telling the Good News"

- 1:45 Mini Concert — Music Men of Ark. .... Ervin Keathley  
2:00 Song and praise (prayer) ..... David Tate  
2:15 Bible study ..... Wayne Ward  
    "The Lordship of Christ Over the Tongue" John 3:1-13

- 2:45 Special music ..... Music Men of Arkansas  
2:50 Message ..... Padgett Cope  
    "The Hour is Come"  
3:20 Song and praise  
3:25 Special music ..... Music Men of Arkansas  
3:30 Message ..... Mrs. Robert Fling  
    "Christianity in Shoes"

Tuesday evening  
January 22

### "Christ Jesus, the Model Evangelist"

- 6:45 Mini Concert — Immanuel Church Choir  
    E. Amon Baker  
7:00 Bible study ..... Wayne Ward  
    "The Lordship of Christ Over the Churches"  
7:30 Song and praise (prayer) ..... Ervin Keathley  
7:35 Special music ..... Judy Garman  
7:40 Message ..... Dick King  
    "Christ Controlling Youth"  
8:10 Song and praise  
8:15 Special music ..... Glenn Burton  
8:25 Message ..... York Williams  
    "Practicing What We Preach"  
9:00 Altar call and dedication service

## Welcome to Immanuel



Dr. Vaught

The coming of the Arkansas Baptist Evangelism Conference to Immanuel is for us a very great experience. There is no meeting ever held by our Baptist people which brings greater spiritual uplift and encouragement. Indeed the one hope of our day is the saving Gospel of Jesus Christ. Sharing Christ with others is the privilege and responsibility of every Christian, and this conference on evangelism calls all of us to face our major task.

During your stay in Little Rock and at Immanuel during this conference every member of our church staff stands ready to serve you. When you have some personal need we hope you will call on us. All of our physical facilities are at your disposal and we trust that this will be a most delightful stay for you.

The hour for saving the nation may be late, but we know the saving power of Christ is sufficient. — W. O. Vaught, pastor, Immanuel Church, Little Rock.





Jeff Cheatham (right), pastor of Dermott Church, was recently elected to serve as president of the Board of Trustees of the Arkansas Baptist Family and Child Care Services for the year 1974. Mrs. Helen Snarr (center), Monticello, was re-elected as secretary-treasurer, and Homer Shirley Jr., pastor of First Church, Crossett, (left) was elected as vice-president of the board.

## Brotherhood

### Looking ahead at 1974

Happy New Year! It is our wish that this may be the finest year ever for you.

We give thanks to God for the blessings for the past year. We are grateful for the growth of Brotherhood work, in our state and throughout the convention.

It is our prayer that 1974, will continue an increase in the growth of Brotherhood work. This means a continuing interest in missions on the part of men and boys.

Every indication points to exceeding the goal for the Lottie Moon Christmas Offering for Foreign Missions. We praise God for the part Baptist Men and Royal Ambassadors had in this great worthwhile offering.

The next great opportunity in giving will be the Annie Armstrong offering for Home Missions. March is the offering month and now is the time for Baptist Men and Royal Ambassadors to make plans for this offering.

March 15-16 will be red letter days for Baptist Men. This is the date for the State Baptist Men's Meeting in Little Rock. More information will be mailed to all churches later.

Information regarding Baptist Men's Day, Jan. 20 has been mailed.

Baptist Men's Day is observed annually throughout the convention. The observance provides opportunity:

1. To acknowledge significant contributions made by men in the churches.
2. To inform the church of present and planned mission related activities for men.
3. To challenge and enlist men to become active in their church's mission.

Churches should plan to observe this day. Use the men of the church and help them expand their work.

Join with me in prayer for a real successful year in mission education and activities for men and boys through Brotherhood. — C. H. Seaton, director

## WMU

### A record state mission offering

The goal for the 1973 Dixie Jackson Offering for State Missions was "\$99,999 from 999 Churches." This was considered rather ambitious when adopted at the state WMU Annual Meeting in March. However, before the end of November the goal was surpassed and, with two weeks left in the year, the total reached \$108,480. No record of churches contributing is available as yet.

In 1949 the offering was \$17,099. Twenty-five years later contributions pushed total offerings to state missions through the Dixie Jackson Offering during that period to \$1,129,500. These funds are co-mingled with Cooperative Program ones and supplements received from the Home Mission Board to support the work of State Missions directed by R. H. Dorris.

Any church holding funds designated for state missions is urged to remit them promptly to Dr. Charles Ashcraft, treasurer, Arkansas Baptist State Convention, P. O. Box 550, Little Rock 72203. — Nancy Cooper, executive secretary and treasurer, Woman's Missionary Union.

### Have an idea to help? Tell it to "Ideas/Needs"

NASHVILLE — How many times have you heard someone say they would like to make some changes in the Southern Baptist Sunday School Board's products, programs or services?

Perhaps you have made a similar statement. But there is no need for your ideas to remain untold. The board has recently introduced a program called "Ideas/Needs" which is designed to give Southern Baptists an opportunity to voice their opinions.

All departments of the church services and materials division — especially Sunday School, church training, church music, church administration, church library, church architecture and church recreation to name a few — are continually seeking information about the needs and desires of Southern Baptists.

The only effective way of discovering this information is to ask Southern Baptists to relay their needs and ideas.

Suggestions should be addressed to: Ideas/Needs (MS-144), 127 Ninth Ave., North, Nashville, Tenn., 37234.



# Structure Study Committee has 22 recommendations

By W. C. Fields  
Director, Baptist Press

NASHVILLE (BP) — A four-year study of the national agencies of the Southern Baptist Convention reports that the denominational structure is basically sound but presents 22 recommendations for improvements and asks agency trustees to give attention to 97 "areas of concern."

The Committee of Fifteen released its report which will be acted on by the Executive Committee of the Southern Baptist Convention (SBC) when it meets here Feb. 18-20. E. W. Price Jr. of High Point, N.C., is Committee of Fifteen chairman.

Most of the committee's 22 recommendations deal with internal operations of the agencies and relationships to be worked out between agencies, or call for the agencies to make further studies.

If approved by the Executive Committee, seven of the recommendations would be passed on to the 1974 annual meeting of the Southern Baptist Convention in Dallas, June 11-13.

The seven include a recommendation for a major review of Southern Baptist strategy in home and foreign missions by a special convention committee which would report back to the convention in June, 1976.

A separate but related recommendation asks convention authorization for a re-examination of mission education by the five agencies involved.

The report recommends a change in the program statement of the Southern Baptist Foundation to enable it to work jointly with Baptist state foundations to raise money from private sources for both the SBC and state conventions.

Another proposed action calls for the denomination's Education Commission to begin moving toward a goal of half of its financial support coming from Baptist colleges by 1980.

The Committee of Fifteen, a sub-committee of the SBC Executive Committee, also recommends that the Southern Baptist Convention appoint a special committee of seven persons to study and evaluate the Executive Committee and report back in 1975.

The American Baptist Theological Seminary, operated in Nashville jointly by the SBC and the National Baptist Convention, USA, Inc., is the focus of another committee proposal. A recommendation asks the SBC's commission which deals with the seminary to set standards and goals regarding enrol-

ment, financial support and academic standards to be met by 1977, with the understanding that if they are not met the SBC would convert its portion to the assets to other forms of assistance for black religious workers.

The seventh recommendation, which will likely go to the SBC Dallas meeting, calls for an addition to an SBC bylaw requiring more information from SBC agencies for the budget-making process.

The added information would provide to the SBC Executive Committee data on the agencies regarding "long range program objectives, budget year program goals and action plans and past year program accomplishments toward reaching previously set goals and action plans."

The 129-page report released by Price contains a lengthy statement on convention-trustee relationships and calls for various procedures and actions to secure greater involvement of the individual trustee in policy-making responsibilities for the SBC agencies.

According to the report, 891 persons presently serve on SBC boards, commissions and committees. Among these, 505 are ordained and 386 unordained, 39 of the latter being women.

Other committee recommendations call for an enlarged Inter-Seminary Council, a re-study of the Inter-Agency Council, a caution against unnecessary staff growth and a redefinition of the tasks of the denomination's five church program organizations.

One recommendation calls on the six Southern Baptist seminaries to formulate, by June, 1975, a broadly based program of services to non-degree students.

Other actions to be presented by the structure study committee to the SBC Executive Committee for its consideration, call for reduction or removal of overlapping work, duplication of effort and conflicts between Baptist agencies.

The committee report asks for investment guidelines from all agencies for the \$426,607,044 they currently have in stocks, mortgages and other securities. Most of this amount is administered by the SBC Annuity Board on behalf of retirement funds for Baptist workers. Its investment guidelines are included in the committee report as an addendum.

One committee recommendation calls for a study or retirement plans

presently being operated by the Annuity Board and the agencies to assure Baptist workers the fullest possible benefits.

The Southern Baptist Convention completed a major re-organization in 1958 and 1959, following an extensive structure study assisted by the management firm of Booz, Allen and Hamilton. The Committee of Fifteen assignment was to evaluate that earlier re-organization in the light of current circumstances and recommend any needed changes, Price said.

The committee initiated recommendations which the Executive Committee presented to the 1972 meeting of the Southern Baptist Convention regarding the Brotherhood Commission and the Radio and Television Commission. These actions by the convention mainly broadened membership on each commission and the advisory groups related to them.

Another recommendation initiated by the committee and presented to the 1972 SBC meeting in Philadelphia called for dissolving the Stewardship Commission and transferring its functions to the SBC Executive Committee. That motion was turned down by the convention.

Since that time, Price said, the Committee of Fifteen has changed the direction of its efforts. "Instead of taking a lot of piece-meal recommendations to the convention for action, we decided to complete the entire study and refer many of these matters of concern to agency trustees for their own consideration and action," he added.

The last of the 22 recommendations to be presented to the SBC Executive Committee in February suggests another major re-evaluation of the denomination's national structure "at the beginning of the decade of the 1980's."

The Committee of Fifteen is made up of eight ordained men and seven unordained.

The 97 "areas of concern" identified by the committee include a wide variety of conditions and circumstances, programs and patterns of work by the SBC agencies, plus needs and expressed interests among the 12 million Southern Baptists. These matters will be referred directly to the appropriate agencies or the SBC Executive Committee, Price said.

The report was released well in advance of the February meeting on

instructions from the SBC Executive Committee to allow ample time for thorough study by all interested groups, Price stated.

The preface to the report calls attention to both gains and losses experienced by Southern Baptists in the period, 1958-73.

In this 15-year span, SBC church membership rose 31 percent to 12,067,284, there was a net increase of 3,036 churches and baptisms reached an all-time high of 445,725 in 1972.

The committee points out that in these same years gifts through the denomination's unified budget, the Co-operative Program, rose 113 percent to \$91,538,458 in 1972, and total gifts climbed 155 percent reaching \$1 billion for the first time in 1972.

Total assets of the SBC agencies increased 209 percent during the 15 years and now amount to \$564,661,604. This does not include assets of the state conventions or local churches.

The committee likewise underscored some losses: Sunday School enrolment, which slipped from an all-time high of 7,671,165 in 1964 to 7,141,453 in 1971. Brotherhood enrolment was down from 634,651 in 1963 to 451,538 in 1971. Both showed slight gains in 1972. Church Training and Woman's Missionary Union enrolment likewise has declined.

In view of this mixed pattern of gains and losses, the Committee of Fifteen concludes with both optimism and caution.

"In all of this," the report says in its conclusion, "we note that many Baptist churches still remain strong and optimistic. Though there has been some loss in organizational enrolments, the core of the churches has pressed on to higher levels of dedication and loyalty."



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January 10, 1974

## "Church Staff Compensation Study" now available from Sunday School Board

NASHVILLE — The need for a convention-wide guideline for Southern Baptist churches in determining church staff compensation has recently prompted the release of the "Church Staff Compensation Study," compiled by the Sunday School Board's research services department.

For some time congregations have been asking for a uniform convention-wide guide to aid them in determining salaries, benefits and expenses for all church staff members.

Several Baptist state papers in the past few weeks have acknowledged this problem. In a recent article, Mississippi's Baptist Record stated, "If your pastor or other church staff members receive the same salary this coming year as last year, then you have given them a six percent or larger cut in salary.

"If you have not raised salaries in the past three years, you have given a 20 to 25 percent cut in the worker's income."

According to Reginald M. McDonough, administrative services section supervisor in the board's church administration department, "As budgets are adopted each year, every church should examine the salaries of their church staff members and consider appropriate adjustments.

"If some churches have already approved their 1974 budget, yet did not increase salaries or other benefits, the church members should reconsider the budget and possibly make salary changes."

In response to the needs expressed by Southern Baptists, the board's research services department — at the request of the church administration department — has compiled the "Church Staff Compensation Study."

This study is now available to all churches for 25 cents postage and handling charge.

One finding of the survey is that "compensation, regardless of the region, does not vary throughout the convention as long as the church-size factor remains constant," adds McDonough.

The study covers compensation for pastors, associate pastors, ministers of education, church secretaries, ministers of music, custodians, ministers of youth and recreation directors.

Categories researched include salary; provision of home; rental allowance; utilities allowance; provision of car; car expenses; Christmas bonus; Annuity Board Protection Plan; Social Security; other retirement benefits; life insurance; hospitalization; medical insurance; disability benefits; accident insurance; revival participation; ad-

ditional education expenses; convention expenses, both national and state; conference center expenses, Glorieta and Ridgecrest; and book expenses.

In addition, "all benefits have been lumped together and assigned a dollar-figure under total compensation," adds McDonough.

Church size is also a factor in the survey. Under each of the eight different church sizes — the highest, lowest and average — total compensation is determined.

Churches desiring a copy of the "Church Staff Compensation Study" may obtain one by sending the 25 cents postage and handling charge to the Church Administration Department, 127 Ninth Ave., North, Nashville, Tenn., 37234.

## Annuity Board's "13th checks" top \$1 million

DALLAS (BP) — More than 7,000 annuitants have again received a "Christmas present" of two extra months' benefits, the Southern Baptist Convention's Annuity Board announced here.

Darold H. Morgan, board president, said the "13th check" this year totaled a record \$1,187,379. It's the second year in a row it has exceeded a million dollars.

The "13th check" went out in early December to disabled and retired pastors and other church-related vocational workers or their widows and other dependents. Benefits are based on contributions to Annuity Board plans in earlier years.

"Contracts call for fixed monthly benefits, yet the cost of living rises continually," Morgan said. "The '13th check' helps annuitants bridge this gap."

Extra benefits were first distributed in 1967. They took the name "13th check" because they paid a sum equal to one month's benefit — above the 12 regular monthly payments.

For the last three years, the "13th check" has actually been the "13th and 14th checks," Morgan added. It has equalled two regular monthly benefit payments.

"As 1973 ends, all of you know there is an unusual crisis in the investment responsibility. Since the '13th check' is based on the current investment experience, there is a strong possibility that the '13th check' for 1974 will be considerably smaller," Morgan advised annuitants in a personal note accompanying the 1973 checks.

# 'Instant' missionaries from Louisiana tune pianos during tour of Guatemala

By John W. Green

ELM GROVE, La. (BP) — R. B. Horton, pastor of Elm Grove Church here, may be the first Baptist to work in a foreign mission area specifically as a piano tuner. He even took his wife along to help during an unusual missions tour in Guatemala.

The unusual venture began for the Hortons when C. D. Cadwallader Jr., and his wife, Southern Baptist missionaries to Guatemala, were on furlough in the United States.

Cadwallader, Horton's pastor when both lived in Monroe, La., knew of Horton's part time work as a piano technician.

He told Horton there was no one to do good piano tuning and repair in Guatemala!

The seed was sown. The Baptist Mission of Guatemala, at Cadwallader's suggestion, requested the Southern Baptist Foreign Mission Board to invite the Hortons to help in Guatemala.

The Elm Grove congregation was excited about the opportunity for their

pastor and his wife. Necessary arrangements were made through the Foreign Mission Board, and the Hortons were on their way.

The Cadwallader home in Guatemala City became headquarters for the "instant" missionaries during their first week away from home.

They tuned and repaired pianos in the immediate area, then moved on to Quezaltenago, in the heart of the Sierra Madre mountains, where Horton tuned pianos and was invited to preach to a Baptist congregation of Quiche (Keychay) Indians. Southern Baptist missionary Donald Sims interpreted.

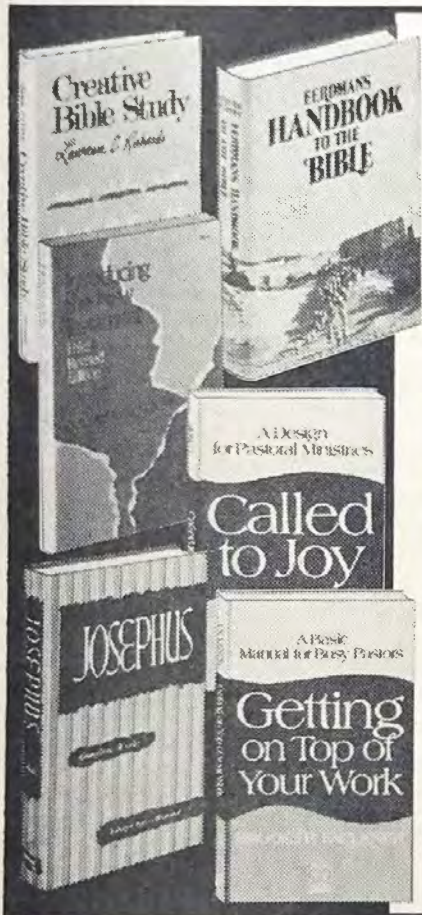
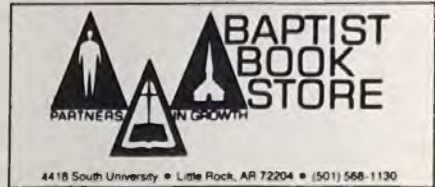
After preaching to the Indians, Horton baptized 15 of them at the request of the Indian pastor. The baptism ceremony was held at a "public bath house where boiling water ran out of a volcano mountain."

The water was so hot that the candidates for baptism and the minister had to wait for the liquid to cool before entering the pool, Horton said.

Next, the Hortons traveled high into the mountains to the 1,500-foot deep Lake Atitlan, where the Tzutuhil (Sue-too-eel) Indians live. They crossed the lake in a "small dugout boat that leaked continuously" to reach the village of San Pedro, where Horton repaired the only piano belonging to the local Baptist church.

Now back in Elm Grove, Horton said, "Our people (missionaries) in Guatemala, and I'm sure in all other countries, earn every dime we send (through the Cooperative Program unified budget and Lottie Moon Christmas Offering) and every prayer we send up . . .

"We saw how dedicated they are to the task of winning souls for the kingdom of God . . . They teach that a Christian is to have a changed life and is to follow Jesus Christ — not ritual."



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# Light for the blind

By Carl M. Overton  
 Superintendent of Missions  
 Ashley County Association



Overton

Water that Satisfies; Bread for the Hungry; and now Light for the Blind. Coming up are Love Among Believers; Life in Christ; and Promise of the Counselor. The title for this series of lessons is "The Son of God Active Among Us." They are designed to illustrate the message of the Gospel of John.

John, in 20:31, states that he has recorded these stories "that you may believe that Jesus is the Christ, the Son of God, and that through believing you may have life . . ." (The New Testament: A Translation in the Language of the People by Charles B. Williams, is used in these scripture quotations)

Today's lesson is taken from the ninth chapter of John's Gospel. It is the story of the healing of the man born blind and its results. Be sure to read it all. Let the unfolding story sink in for its message about Christ and his work among men and their response to what he is and does.

Let us focus today on the various actors in this drama.

### The disciples

Products of their day, they reacted to the blind man with a question concerning who was responsible for the man's condition. They thought that any calamity was the result of sin, either that of the individual who was suffering or someone else, likely his parents. How tenaciously this idea clings to us even today. Whenever calamity strikes we wish to know who sinned. We still like to fix the blame on someone. If we are the suffering one we wish to blame someone else, or our environment.

### Jesus

Jesus, instead, recognizes that here is an opportunity to show what God can do in the life of an individual. This man was blind, not only physically, but spiritually. Jesus would take the opportunity of the physical blindness to bring sight, both physically and spiritually to the man, and thereby demonstrate God's — and his own — concern for man's needs and willingness to do something about meeting these needs.

As Jesus deals with the Pharisees later, there seems to be a bit of both con-

demnation and heartbreak as he says, "If you were blind, you would not be guilty; but now you keep on claiming, 'We can see; so your sin remains'" (vs. 41)

### The blind man

This man is an interesting study. Accustomed to the rough and tumble life of a beggar in Jerusalem, he was not particularly awed by the elite Pharisees. He gives back as good, and even better, than he gets from them. So self-assured is he in what he has experienced, he jokes about their repeated questioning. "He answered them, 'I have already told you and you would not listen to me. Why do you want to hear it again? You do not want to become His disciples, do you?'" (vs. 27) Here in this last question he really expects the answer, "No," but what a "dig" he takes. He very likely knew of their opposition to Jesus.

### The blind man's parents

This couple are rather pathetic in their fear of the Pharisees. They will admit only that he is their son; that he was born blind; but as to how he received his sight, they refused to commit themselves. They referred the Pharisees to their son for that part of the story. Threatened with excommunication from the synagogue and its services and privileges, they did not want to get involved.

### The Pharisees

The group most to be pitied in this whole story is this group of men. Schooled in the teachings of the Old Testament; knowledgeable of the works of Jesus; and with a dramatic case before them of what "God can do," they still refused to accept Jesus as the Christ of God.

They had questioned the former blind man thoroughly. Even with repeated questioning he stuck to his story. All their investigation revealed this was indeed a miracle, for, quoting the former blind man, "It has never been heard of in this world that anyone ever made the eyes of a man who was born blind to see" (vs. 32) The evidence was irrefutable in the case before them. Still they refused to accept the credentials of Jesus.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

### International

January 13, 1974  
 John 9:1-7; 35-41

### The results

Because he refused to accept their appraisal of Jesus — he had healed the man on the Sabbath and such "work" was forbidden — the Pharisees threw the man out of the synagogue. This was a serious move because it removed him from the privileges of the worship and ceremonies there.

However, Jesus found him, when he heard of his excommunication, and revealing himself as the promised messiah, secured from the man a confession of belief and an act of worship.

The Pharisees, who heard Jesus tell the man that those who refused to recognize their blindness would continue in blindness, responded with the sarcastic, "We are not blind are we?" (vs. 40) This refusal to recognize Jesus was talking about spiritual blindness, in which state they lived, classed them without sight.

### The message

No man is so blind as he who will not see. No man sees with such clarity as he who confesses, "Who is He, sir? Tell me, so that I may believe in Him" (vs. 36)

Open your eyes to the revelation of God in Christ. Be sure that you see by recognizing that you are spiritually blind. Look carefully at this story and let its message sink in.

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## Who can forgive sins?

By James A. Walker Jr.  
First Church, Warren

Life and Work  
January 13, 1974  
Mark 2:1-12



Walker

forgive sins.

It happened at Capernaum. Christ made this city his headquarters for the Galilean ministry. The house, or home, referred to, may have been Peter's.

Word quickly got out that Christ was "at home." A rumor was responsible for a crowd. When people gathered and Christ was present, things happened. Questions were asked. The most important query of that day becomes our lesson topic and a relevant issue.

### He can (2:3-4)

Four men believed Christ could forgive. "And they came, bringing to him a paralytic . . ." (v. 3) They were men who laughed at barriers. The difficulties of moving a crippled man didn't deter them. A large crowd blocking the door didn't turn them back. Even a roof constructed of long beams spaced about two or three feet apart and overlaid with branches, mud and grass, didn't send these men away. They believed Christ was able to do something for their friend.

These men weren't much different in their theological concepts than their neighbors. Sin and illness were closely related. A popular doctrine of that time was that one needed to seek forgiveness before he could be cured. Back in their minds they thought, "You're ill, therefore you've sinned."

The four knew Christ was preaching the Word. It's not difficult to imagine they thought Christ might forgive the man without healing him.

Christ's reputation as a caring person was out. Four unknown men knew they could bring a sufferer. The Lord wasn't a quack physician pronouncing quick cures. Nor was he a preacher passing out cheap grace hoping it would pay off in a rebellion against Rome. Jesus' compassion motivated these men on their errand of mercy. It was his message and manner which convinced them he could do whatever was necessary for their friend.

### He can't (2:4-7)

The scribes were just as strong in their conviction. Christ could not forgive this man's sins nor any man's sins.

As guardians of the ancient faith and protectors of the people, they had come to check Christ out. Too many things had already happened for them to ignore the itinerate preacher.

Turning aside from the crowd and respecting the faith of the four, Christ flatly announced for all to hear, "Son thy sins be forgiven thee" (v. 5)

Question marks flashed all over the faces of the scribes. It was impossible for them to hide what they were thinking. They didn't see a work of mercy; only a departure from tradition. The rabbis believed only God could forgive and it was based upon confession of sin.

The critics, like almost everyone present, didn't question the fact of this man's guilt. A crippled, helpless body was all the evidence they needed. "Who," asked Job's friend Eliphaz, "ever perished being innocent" (Job 4:7)?

No question was raised on the order of Christ's work. A man had to be forgiven before he could be cured. Christ's announcement of forgiveness was natural.

But he wasn't supposed to be the one who could forgive. This was God's right. Christ was speaking as God. The man hadn't given evidence of repentance. What right did "this man" have to take the prerogative of God in building a bridge of forgiveness between God and man? It was blasphemy; a charge which should result in death. (Lev. 24:16)

The same Jesus who saw the faith of four who believed he could forgive, "perceived in his spirit" the questions of those who said he couldn't. "Questioning" was a good way of describing their actions. They heard it but they didn't believe what they heard. They were seeing God's merciful act through Christ but they didn't really see.

Cynics and playboys identify with those who say Christ doesn't forgive. Sin is either a fantasy or fun which results in neither suffering nor separation. Why bother with a compassionate Christ who forgives?

### I Will (2:8-11)

Christ, the Son of God, was making claims which were beginning to be questioned. The silent objections of the scribes couldn't rest. It was too early for them to openly attack Christ. The people wouldn't accept it.

Since they believed sin and sickness were linked together, Christ decided to meet them on their ground. He challenged with a question.

Only one issue was being dealt with; the authority of Christ. Two questions were involved. Was it easier to tell a man his sins were forgiven or to tell him to get up and walk away? Of course it was easier to tell the man he was forgiven. How could the critics prove or disprove an inner experience? How could they check out forgiveness?

But to tell the paralyzed in the presence of friends and enemies to "arise, and take up thy bed . . ." (v. 11) was too much. Christ performed a miracle to demonstrate his authority and to help. On other occasions he refused to perform signs to prove who he was or to demonstrate his power. (Luke 11:29)

The whole story focuses on Christ's willingness to forgive. He told the four, the crowd of curious onlookers, the critics with a scowl on their faces and the poor guy on the makeshift stretcher, "I will!"

Others heard the good word and knew it was so. The woman at the well, Zachaeus in a tree and a thief suspended knew Christ had authority to deal with sin. Christ wasn't an overwhelming figure who commanded response but a loving God who accepted sinners.

### He did (2:12)

When the crippled leaped home that eventful day, perhaps for the first time, what did he think? Only one thing, "My sins are forgiven and I'm on my feet." He hurried home praising God.

What did the people think? "They were all completely amazed! Full of fear, they praised God, saying, "What marvelous things we have seen today!" (Luke 5:26) They knew Christ forgave the man.

Christ's critics awaited another day. They weren't responsive to his authority. Personal pride kept them from experiencing forgiveness.

He did and he does. Christ continues to forgive those who come to him in faith. What blessings belong to those kin to the four who brought their friend.

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# Religious bestsellers

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1. THE LIVING BIBLE, *Taylor*
2. IN THE PRESENCE OF MINE ENEMIES, *Rutledge*
3. THE BECOMERS, *Miller*
4. DAKTAR, *Olsen*
5. HALLEY'S BIBLE HANDBOOK, *Halley*
6. A NEW JOY, *Evans*
7. SOMEONE CARES, *Rice*
8. THE FAT IS IN YOUR HEAD, *Sheed*
9. THE CHRISTIAN FAMILY, *Christenson*
10. THE HIDING PLACE, *TenBoom*

## Paperback books

1. THE HIDING PLACE, *TenBoom*
2. THE WAY, *Taylor*
3. THE LATE GREAT PLANET EARTH, *Lindsey*
4. SATAN IS ALIVE AND WELL ON PLANET EARTH, *Lindsey*
5. THE CHRISTIAN FAMILY, *Christenson*
6. PRISON TO PRAISE, *Carothers*
7. I'M OK, YOU'RE OK, *Harris*
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10. HOPE FOR THE FLOWERS, *Paulos*

## Recordings

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2. MARANATHA II, *Maranatha Music*
3. ALLELUJAH!, *Gaither Trio and Ron Huff*
4. LOVE SONG, *Love Song*
5. LIVE!, *Doug Oldham*
6. THE KING IS COMING, *Doug Oldham*
7. LIVE AT CARNEGIE HALL, *Andre Crouch*
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# Attendance report

Dec. 23, 1973

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	88	94	
Alicia	38	39	
Beirne, First	59	35	
Bentonville, First	203		
Berryville			
First	179	80	
Rock Springs	99		
Booneville, First	260	234	2
Camden Elliott	251	130	3
Concord, First	107	109	
Crosssett			
First	457	155	
Mt. Olive	349	127	
Des Arc, First	247	71	
Elaine	130	41	1
Fl. Smith, Trinity	174	72	
Grandview	92	104	
Hampton, First	113	54	
Hardy, First	82		4
Harrison			
Eagle Heights	254	83	
Woodland Heights	70	51	
Hope			
Calvary	182	63	
First	434	67	
Hot Springs			
Grand Avenue	306	200	2
Leonard Street	88	131	
Jacksonville, First	358	61	
Jonesboro, North Main	603	441	3
Lexa	150	81	4
Little Rock			
Cross Roads	66	53	1
Crystal Hill	165	77	
Life Line	466	73	
Martindale	86	51	
Shady Grove	70	38	4
Woodlawn	106	56	
Magnolia, Central	580	161	4
Melbourne, Belview	184	149	
Monticello, First	200	42	
North Little Rock			
Gravel Ridge	178	69	2
Park Hill	696		
Paragould			
Calvary	228	210	
East Side	212	92	
First	442	100	1
Paris, First	383	61	
Pine Bluff			
Second	136	45	
Southside	591		
Rogers, First	503		3
Springdale			
Caudle Avenue	115	32	
Elmdale	293	61	
First	938		1
Van Buren, First	489	98	1
Mission	30		
Vandervoort, First	52		
West Helena, Second	195	96	2
W. Memphis, Vanderbilt Ave.	106	56	
Wooster, First	95	48	1

## A smile or two

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\*\*\*

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The best afterdinner speech is when you hear, "Waiter, give me both checks."

\*\*\*

She's the kind of girl who doesn't care for a man's company — unless he owns it.

# Attendance report

Dec. 30, 1973

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	76	49	1
Bentonville, First	203		
Berryville			
First	152	59	
Freeman Heights	107	31	
Rock Springs	81	47	1
Cabot, Mt. Carmel	208	86	1
Camden, First	438	83	1
Concord, First	102		
Conway, Second	307	75	
Crosssett			
First	468	184	
Mt. Olive	363	179	1
Des Arc, First	199	71	
Elaine	139	43	2
Fl. Smith			
Grand Avenue	697	282	5
Mission	25		
Temple	130	66	
Gentry, First	145	74	
Hampton, First	128	62	2
Harrison			
Eagle Heights	208	87	2
Woodland Heights	62	38	
Hope			
Calvary	176	82	
First	415	111	2
Hot Springs			
Leonard Street	89	58	
Park Place	363	93	3
Jacksonville, First	373	74	2
Jonesboro, North Main	571	247	4
Lavaca, First	272	111	
Lexa	166	78	
Little Rock			
Cross Roads	88	79	2
Crystal Hill	148	68	
Geyer Springs	682	202	12
Shady Grove	87	47	1
Magnolia, Central	571	175	3
Mena, Dallas Avenue	128	61	
Monticello			
Enon	85	55	
Second	275	74	
North Little Rock			
Gravel Ridge	189	67	
Park Hill	764		
Paragould			
Calvary	207	168	
East Side	195	93	
First	458	105	1
Paris, First	386	66	
Pine Bluff			
Centennial	152	66	
First	648	60	
Second	140	48	
Prairie Grove, First	155	67	
Rogers, First	460	101	
Russellville			
First	446		
Second	161	58	
Springdale			
Berry Street	74	42	1
Elmdale	292	62	4
First	903		5
Oak Grove	81	20	
Van Buren, First	445	178	
Mission	31		
Warren, Immanuel	265	100	6
West Helena			
Second	173	91	
West Helena	276	74	
W. Memphis, Vanderbilt Ave.	106	77	

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Oppressed by the noonday heat, a farmer sat under a walnut tree to get some rest. As he sat there, he looked at his pumpkin vines and said to himself. "God is really foolish and inexperienced. He put big heavy pumpkins on a frail vine that has so little strength it has to lie on the ground and then he puts small walnuts on a tree with branches that can hold a man. Any man can do better than that." Just then a breeze dislodged a walnut from the tree under which the farmer sat. The walnut fell on the critic's head. The old man rubbed his head ruefully and mused, "It's a good thing there wasn't a pumpkin up there instead of a walnut." —Reprinted from *Quote* magazine





Four leaders at Baptist Building, Little Rock, examine a shipment of a new book, JESUS. Left to right are Jesse Reed, Lawson Hatfield, R. H. Dorris, and Charles H. Ashcraft.

## Questions and answers on the Jesus Book and a statewide scripture distribution plan

### Q. What is the Jesus Book?

A. It is a paper-back on the life of Jesus. It is called a Jesus book because it is all about Jesus. If you had rather, you could call it "A Book About Jesus." The cover title is simply "Jesus."

### Q. What is the suggested purpose or use of the Jesus book?

A. The purpose is to give statewide distribution of the Scriptures. These who receive the Jesus book will possess a treasure of over 100 pages, with almost 1000 verses of Scripture. This project gives practical support to the purpose of the convention as stated in the theme, "Share the Word Now."

### Q. Wouldn't this take a large number of books?

A. Yes, and they are available in large quantities.

### Q. How large a quantity?

A. By the hundreds of thousands. Immediately available is a large stock in an Arkansas edition.

### Q. Where are the books stocked right now?

A. Two places. The closest stock is at Baptist Building, 525 W. Capitol, Little Rock. More are available from the publisher's stock on short notice. We are keeping a large stock on hand in Little Rock for your needs. (Not the Baptist Book Store for this item, please.)

### Q. Who produced it?

A. The American Bible Society. It is a harmony of the four Gospels, telling the story of Jesus.

### Q. What do you mean, "a harmony of the four gospels?"

A. A harmony is a selection of passages from Matthew, Mark, Luke and

John telling in continuity major events in the life and teachings of Jesus.

### Q. Without comment?

A. Yes.

### Q. What translation?

A. "Today's English Version," a widely accepted translation, also called "Good News for Modern Man."

### Q. Who do you suggest should distribute the Jesus book?

A. The best answer is a church. Of course, in a city or in an association it could be done by neighborhoods or on an associational-wide plan, each church covering a specific population area.

### Q. How much is one Jesus book, and who pays for the books a church distributes?

A. Ten cents. A church pays this low cost for as many copies as it plans to distribute.

### Q. Are you sure? Is that really all it costs? Just ten cents each?

A. Yes, ten cents each is all it costs.

### Q. What about delivery costs?

A. Save delivery costs by picking up your supply at the Evangelism Conference or whenever you visit Baptist Building. Book-rate mail is about 2¢ per book, less in large quantities.

### Q. Can you suggest a plan or method a church could use to give the book community-wide distribution?

A. I thought you'd never ask. Yes, consider this story. Don Cooper, of the state Sunday School Department recently supplied at Star City. Upon his suggestion, the church enthusiastically decided to give one copy to each home in the community at Christmas time. They called the project "Christmas is

Jesus." Some committees planned the event by dividing the city into zones, and by enlisting teams to participate. A refreshment fellowship for workers was planned. It helped the community know the church cared that the true spirit of Christmas touch every home.

### Q. But Christmas is past, what about other plans?

A. "Easter is Jesus" would be a very appropriate adaptation of the Star City plan. In fact, this is a major method we suggest. Tied into the "Easter is Jesus" promotion is the concept of distributing the book just prior to a spring revival. Give one at every door with the double-edged idea of "Easter is Jesus" and "Welcome to our Easter (or Spring) Revival."

### Q. This sounds great; any more ideas?

A. Yes. One pastor used the Jesus book of Scriptures as the basis of his revival sermons. Copies were given to every home in publicizing the revival. Everyone in attendance was given a copy. The pastor preached from the Jesus book. And it is reported it was truly a good Jesus revival. Could there be any other kind of a good revival?

### Q. Well I'm convinced this is a good plan, but name some other ways that might appeal to various leaders.

A. O.K. Give the Jesus book to riders in the Bus Ministry. Use in the Missionary organizations. Make them available in camps and retreats. Give them to prospects in outreach visitation. Use in starting a Bible Fellowship Class,

## See 'Jesus Book'

(on page 14)

### Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

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