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Arkansas Baptist Newsmagazine

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### January 31, 1974

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "January 31, 1974" (1974). *Arkansas Baptist Newsmagazine, 1970-1974*. 155.

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HE  
WHO SAYS  
HE IS IN THE  
LIGHT  
AND HATES  
HIS  
BROTHER  
IS IN  
THE  
DARKNESS

1 JOHN 2:9

OBSERVE RACE RELATIONS SUNDAY

FEBRUARY 10, 1974

*Sponsored by the Christian Life Commission of the Southern Baptist Convention*

January 31, 1974  
Arkansas Baptist

## One layman's opinion

# Era of no-fault morality



Dr. Grant

Every now and then something new makes its appearance in the mass media almost as suddenly as a comet or new star appearing in the sky. "No-fault insurance" is one of those new ideas. Several state legislatures have passed laws that say, in effect, that it does not matter who is to blame in an automobile accident — the important thing is for the insurance company to pay fair damages to the injured

parties. It is proposed as a way to avoid long delays in court battles, and expensive court cost. There are many types of no-fault insurance proposals, varying from weak to strong and real to counterfeit, and their merits will be debated in legislatures for many years to come. But the basic idea is to ignore the fault of the parties involved in an accident, at least in so far as insurance company payments are concerned.

I can see many advantages in the idea of no-fault insurance, but I have begun to worry about a society that seems to have developed a kind of "no-fault morality." I was impressed recently by an article in *The Rotarian* by Dr. Karl Menninger, co-founder of the Topeka, Kansas, clinic that bears his name. He asks the provocative question, "What ever became of sin?" His article, and his recent book by the same name will undoubtedly bring down upon him the wrath of most modernists who have built up an elaborate system of pooh-poohing the concept of sin and individual responsibility. Our modern system of no-fault morality started with the half-truth that environment and society are responsible for man's wrongdoings (e.g., "slums breed crime, prisons produce hardened criminals, and broken homes produce juvenile delinquents, etc."). In an era of rugged individualism without compassion, we certainly needed to learn some lessons about the responsibility of environment and society.

However, a funny thing happened on the way to social sophistication. Sin got lost in the shuffle. The sins of society, environment, or the group have become no sins at all. Drunkenness has almost become a respectable sickness. Teen-age vandalism is no longer sin, it is a "symptom of social ills." Wiretapping (and the erasing of taped evidence) are not sin; they are "defensible actions in the context of a different time frame."

Isn't it amazing what an elaborate system we have developed for helping people shift the blame for wrongdoing from themselves to others? War, whether hot or cold, is probably the outstanding example of our new no-fault morality. War permits the individual to lie, steal, or murder, and let society take the blame. In calling for a return to the reality of individual sin, Dr. Menninger tells an apt modern parable. A dozen people are in a lifeboat and one discovers a leak. Would we hold him blameless if he let the boat sink because he did not cause the leak? Even in group situations, and in our modern complex world, there

remains a strong degree of personal responsibility for individual action or inaction.

It is a good day to work at the job of closing the morality gap between society and the individual. — Daniel R. Grant, President, Ouachita Baptist University

## In this issue

### Another Baptist leader 5

*The third article in a series by Ralph Davis recalls his association with J. E. Lambdin.*

### Annual evangelism conference 6

*Outstanding Bible teaching and preaching characterized the state evangelism conference, held this year in Little Rock, according to a report accompanied by photos from the event.*

### A legal tragedy 9

*A legal tragedy occurs for the person who dies without a will, explains the column "The Southern accent."*

### Race Relations Sunday/cover 16

*The observance of Race Relations Sunday is the subject of the cover, which is accompanied by a list of suggestions for observing the day.*

# Arkansas Baptist

NEWSMAGAZINE

VOL. 73

JANUARY 31, 1974

NO. 5

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525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

## Representation in Baptist life



Editor Sneed

Who does a church member represent in a business meeting? Who does a messenger speak for in a convention? Who does a board member stand for when policies are made relating to a Baptist organization?

The answer is obvious. In Baptist work, on all levels, one only represents himself as he is led by the Holy Spirit. Yet, this concept is very difficult for some of our best informed people to understand.

There are two closely related reasons why we, as Baptists, do not have representative or delegated authority. These are based upon our polity and our belief in the individual priesthood of the believer.

Our polity, or organizational structure, requires that no organization or authoritarian person intervene in the affairs of a local church. By the same token, the association, the State Convention, and the Southern Baptist Convention, all function as completely independent organizations.

The local church is the most important element in Baptist life. If the principle of independence and separation of bodies (associations and conventions) should be broken, the freedom of the local congregation would immediately be jeopardized.

The SBC as it meets in June will be composed of messengers, not delegates, from our member churches. The fact that we do not have delegates means that no instructions will be given the people elected by local member churches. Each messenger will be totally free to vote as he feels the Holy Spirit is directing him.

Because of this principle of separation, board members are elected directly by the Convention rather than by associations or churches. For the same reason, board members would not attempt to express

the consensus of opinion, although, they will, on most issues, respond similarly to most of our Baptist people.

It should be emphasized, however, that although each organization is independent, each is also interdependent. This interdependence is vital for both mission efforts. Few, indeed, are the churches which could completely maintain even one home or foreign missionary. None could provide for missionaries around the world. Through our united efforts we are able to provide for a variety of ministries at home and abroad.

Just how important is our democratic form of government? This question is closely related to our belief in a volunteer membership with equal privilege. It would not be an overstatement to say it is just as important as the worth of the individual.

All of God's dealings with man grows out of the infinite worth of human personality. Jesus illustrated this principle in a reply to his critics, "The sabbath was made for man, and not man for the sabbath." (Mark 2:27.) Thus, man, not the day, was of greatest importance. The idea of inexorable value of the individual takes priority in all the Scriptures. So important is man that God sent "his only begotten son" to redeem him. Thus, the organization must always operate so that each man has his God-given freedom. Only a democracy can do this.

Further, the principle of individual priesthood of the believer and democracy explains our resistance to ecclesiastical authority. For individually, or corporately, we are answerable to none but God. This truth is emphasized in Romans 14:12 as the apostle declares "So then every one of us shall give account of himself to God."

Our democracy makes it essential that each believer informs himself on any issue on which he is to vote. Above all, he should seek the guidance of the Holy Spirit in making his decision.

### Guest editorial

## Who should moderate?

Once again the question has been raised about who should moderate at a business meeting in a Baptist church.

By Baptist tradition and custom the pastor should be the moderator or presiding officer at church business meetings. This means what is sometimes called "the monthly business meeting," any special called business sessions, and any business action taken at a worship service on Sunday morning or Sunday evening, including the voting in of new members.

By virtue of his office as pastor, which means "shepherd" he should preside. He is also bishop of the church, which means "overseer" or "supervisor." Although there is not any Scripture reference stating specifically that the pastor should preside at a church

business meeting — in fact, such meetings are not even mentioned by this title in the New Testament — it would seem logical from the scriptural titles that this should ordinarily be one of his responsibilities.

Of course, the pastor may ask someone else to preside in his place if he wishes to do so. He may wish on occasion for someone else to preside in his place because a matter to be voted on may concern him personally, such as an increase in salary. (Probably there should be more occasions in most Baptist churches when the church is voting on this subject in particular.)

He may occasionally ask someone else to preside

(Continued on page 4)

I must say it!

## Baptists and how to know them



Dr. Ashcraft

It is very difficult for many of our neighbors to understand Baptists and how they operate. Only a very foolish person would presume to answer this completely, but some explanations may be helpful to our people as well as others. The following questions will introduce the series of articles which will deal with these peculiarities of the good people called Baptists.

Why are our representatives to general meetings called messengers instead of delegates? Why do all the members of the church vote in the monthly business meeting of the church? Who gets elected to the Executive Board of the convention and why? Who do board members rotate off after a certain number of terms? How did democracy originate in Baptist churches? Where does the doctrine of autonomy come from? Why doesn't the association elect its member to the Executive Board? How did academic freedom come to be? How can certain bodies of Baptists refuse seats to members of certain churches? Why do all bodies of Baptists claim autonomy?

Why do Baptists act the way they do in heated business meetings? What is the difference in a church, an association, and a convention? What is the relationship between them? What is the difference in a

convention, society, hierarchy or association? Why do certain pastors always rate the larger churches? Why does the pastor enjoy the highest degree of academic freedom on the face of the earth?

Baptists have proven they can build churches, launch mission programs, operate hospitals, carry on a vast system of colleges and seminaries and do their thing without federal aid. They have the respect of most other religious groups because they pay their way on joint enterprises and cooperate so long as the matter of doctrine, autonomy and certain relationships are safeguarded. They are a great mission-minded people and try harder to reach people for Christ than most. They are considered strange by some standards and narrow by others but they continue on to get out front and stay out front. Why?

The answer to most of the questions is to be found in the doctrine of the priesthood of the believer and its attendant implications. The following series will seek to present the doctrine of priesthood and relate it to the strange people called Baptists. Comments upon any of these articles will be appreciated by the author. "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. 1:5b-6

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

### Who should moderate? (From page 3)

because he feels that it is imperative that he take sides in a matter being debated. Incidentally, he should never take sides and argue the issues without relinquishing the gavel.

Often in our churches the pastor asks the chairman of deacons to preside in his place if he feels that someone else is needed or if he is to be absent. But he should feel free to call upon whomever he may desire. In most cases this will probably be the deacon chairman. Occasionally in rare cases when tension is high some outsider — such as a denominational work-

er or seminary professor — may be asked to preside. But this is exceptional, and the church should probably vote on whom they wish to ask in such circumstances.

A few churches have adopted a constitution and bylaws which specify who is to act as moderator but this seems unnecessary and uncalled for in most churches.

Usually the pastor should be the presiding officer at church business meetings just as in worship services. — Editor Jack L. Gritz in the Oklahoma "Baptist Messenger"

### News about missionaries

**Mr. and Mrs. Sam G. Turner**, missionaries to Kenya, have arrived in the States for furlough (address: Arkansas Baptist Convention, Box 550, Little Rock, Ark. 72203.) He is a native of Van Buren, Ark. She, the former Bonnie Sherman, was born in Conneaut, Ohio, and grew up near Albion, Pa. Before they were appointed by the Foreign Mission Board in 1970, he was pastor of Union Church, Orrick, Mo.

**Mr. and Mrs. Charles E. Purtle**, missionaries to the Dominican Republic, have begun orientation and may be

addressed at Box 535, Pine Mountain, Ga. 31822. He is a native of Prescott, Ark., and his wife, the former Jane Alton, is from Abilene, Tex. Before they were appointed by the Foreign Mission Board in 1973, he was graduated from Southwestern Seminary, Ft. Worth, Tex.

**Mr. and Mrs. Gilbert A. Nichols**, missionaries to Paraguay, have completed furlough and returned to the field (address: Casilla 1194, Asuncion, Paraguay). Both from Arkansas, he is a native of Mountain View; she is the former Deane Marshall of Cabot. Before they were appointed by the Foreign

Mission Board in 1958, he was pastor of Baugh Chapel Church, Austin, Ark.

**Dr. and Mrs. J. Frederick Spann**, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 221, 50000 Recife, Pernambuco, Brazil.) He is a native of Levy, Ark. His wife, the former Bettye Brawner, was born in Colt and lived in Wynne, Ark., and Greenfield, Calif. Before they were appointed by the Foreign Mission Board in 1962, he had done music and education work for churches in Mexico, Mo., Mansfield, Tex., and Arkansas.

### Three Arkansans get degrees from Baylor

Three Arkansans were among the 328 candidates granted degrees by Baylor University at the end of the fall semester. No public graduation exercises were held for the fall graduates.

Receiving the M.A. degree in sociology was Carol Helen Quick, daughter of Randolph Quick of Arkadelphia. Charles Mallory was granted the Ph. D. degree in personality psychology. He is the son of Mrs. D. C. Rhoads of Little Rock. Lyndia A. Giles, daughter of Mr. and Mrs. C. G. Moncrief of Prescott, received the B. S. Ed. degree. Her major field was secondary education.

### Gets seminary degree



Dr. Porter

LOUISVILLE, Ky. — Nathan Porter, the new pastor of Arkadelphia's First Baptist Church, received the doctor of ministry degree during winter commencement Dec. 21 at The Southern Seminary, Louisville, Ky. Prior to joining the Arkadelphia

church Porter served as associate director for the Home Mission Board's evangelism division and, until 1968, as associate secretary for missionary personnel at the Atlanta-based board. Other graduates of Southern Seminary were listed previously in the *Newsmagazine*.

### Revivals

**First Church, Barling** Jan. 14-20; evangelist, Rick Ingle, singer, James Kirkpatrick; 30 professions of faith, four additions by letter, 20 public rededications. Pastor is O. R. Looper.

Through the years

## Dr. J. E. Lambdin

By Ralph W. Davis  
Third in a series



Davis

In 1925 he became field secretary for the B. Y. P. U. Department. With the death of L. P. Leavell in 1929, Dr. Lambdin succeeded him as secretary and editor and remained in this office until his retirement in January, 1960. He died 24 days later on Jan. 24 and I attended his funeral on Jan. 26, 1960.

Wherever "Mr. Jerry" went, Mrs. Lambdin was by his side conducting conferences for Junior and Intermediate leaders. I have been in scores of meetings and conferences with the Lambdins in Arkansas and in about a dozen other states.

When Dr. Lambdin heard that I had been elected to this work, he wrote me a letter dated Dec. 15, 1944. In his letter, which Dr. Philip Harris had framed for me, Dr. Lambdin gave me three suggestions which I have tried to follow. In the first place, he stated that pastoral leadership is absolutely essential. "Do everything you can to cultivate the pastors."

In the second place, he stated that the associational Training Union organization is the key to expansion. "Keep a constant contact with your associational directors."

In the third place, he stated that "the local church Training Union directors must be kept very close to your heart in all matters of Training Union promotion throughout the state. . . Do all you

can to help them." As I think of my experiences "through the years" I thank God for Dr. J. E. Lambdin, secretary of the Church Training Department of the Sunday School Board, who gave 35 years of sacrificial devotion to the promotion of Training Union

can to help them."

If I could add one other suggestion to this letter, I would say, "Keep close to the associational missionaries." I have found their cooperation to be most helpful through the years and I appreciate the help they have given in this work.

A number of years ago Dr. and Mrs. Lambdin, Cecil Archer, and Earl Mead were with me on a tour of North Arkansas. As I drove over and around the mountains and curves, Dr. Lambdin nicknamed me "Jehu" because the Bible said of Jehu that "he drove furiously."

And this reminds me while thinking about my driving that one night at a supper meeting before a conference, we were talking about people who were going to the moon. I said that I would like to go to the moon. Mrs. Leslie Wilfong, one of our workers, said, "If you drive, I'm not going." In spite of all of these "compliments" on my driving, I think I am an exceptionally good driver.

Next week: Four associates.

### We need your help!

The staff of the *Arkansas Baptist Newsmagazine* urgently needs the help of each church and individual who subscribes to our state Baptist paper. As much as \$65 per month is now being spent to pay for postal notices which tell us that a newsmagazine cannot be delivered to the subscriber to which it is addressed. Much of this cost is the result of incomplete or incorrect addresses, and could be eliminated with the help of those who send names from the churches or individuals subscribing for themselves. Send precise addresses! Do not give simply the city (even for very small towns) but always give route and box number; post office box number; or apartment number, plus zip code. In short, send a detailed, complete address.

We want to use wisely the money provided for the Lord's work, but we need your help.

### New subscribers:

Church

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Summit

New budget:

Lakeshore Drive

Pastor

Jerry Wilcox

Association

White River

Pulaski



Mrs. Robert Fling



York Williams



Amanda Tinkle

## State Evangelism Conference meets in Little Rock

Immanuel Church, Little Rock, was the scene of the 1974 Evangelism Conference. The meeting was characterized by outstanding Bible teaching and preaching.

Much of the tone of the endeavor was set by Wayne Ward, professor of Christian Theology, Southern Seminary, Louisville, Ky. In his excellent treatment of selected Scriptures he dealt with various aspects of the "Lordship of Christ."

In three of his teaching sessions, Dr. Ward dealt with the paraclete sayings of Jesus which are recorded in John's Gospel. He emphasized that the word "paraclete" means one along the side. Hence, the Holy Spirit is like Jesus, one

who will go along beside every Christian in every activity.

"Now that Jesus is exalted to his place at the right hand of God, he can be with all of us all the time through the presence of the Holy Spirit. Flesh and blood can be bound but the Holy Spirit can not be confined."

Ward told those in attendance that Jesus is the Lord of life and death. So we need to let him be the Lord of all. "Ninety percents of Americans are spending everything on that which is not real. The real things of life are those which will never pass away."

Ward told the audience that the second of the paraclete statements began with Jesus' declaration that he

would not leave his followers as orphans. "There were some things that Jesus could not say while he was with them in the flesh. His followers simply were not spiritually mature enough to receive these."

Ward emphasized the oneness of the Trinity. He said if we envision the Father, the Son, and the Holy Spirit as isolated from each other that we err. "We, as Christians today, go through the Holy Spirit to the Son, and the Son goes to the Father. Anything which does not magnify Jesus is not of God."

Ward said that man does not convert a single soul. "This," he said, "is the work of the Holy Spirit."

The Bible teacher stressed that true

*Arkansans came from every area of the state to the meeting at Immanuel Church.*

*Jesse Reed, State Evangelism Secretary, presided.*



reality existed in Jesus Christ. "The desperate need of the hour is for people to know the reality which comes through Jesus," he said.

He pointed out that the continuing work of the Holy Spirit is to deal with all mankind, both saved and lost. The Spirit works with the lost in that he convicts, diagnoses and cures sin. Ward said that function of the Holy Spirit is to magnify Jesus. Jesus said "He shall glorify me." "The word 'glorify,' Ward said, "means to make known the innermost being." "Thus, the Holy Spirit makes known what Jesus is like. Jesus was the totality of the Godhead, bodily. The Holy Spirit is the link by which this is made known to us today."

In another teaching session Ward dealt with the Lordship of Christ over our body. "Everything is good," he said, "provided we use it right. Many things, however, have been perverted in our contemporary society."

He, also, dealt with the Lordship of Christ over our tongue. In this teaching session Dr. Ward presented the necessity of controlling one's tongue. "The truly wise man," he stressed, "is one who can use his speech correctly. Wisdom in God's economy is not obtained from books. It is that which is lived out."

Owen Cooper, president of the Southern Baptist Convention, addressed the Conference on two occasions. In his first message he spoke on "Christians as Living Letters."

"Every letter has certain things in common," Cooper said. "It must have a sender, it has a cost, it must be delivered, and it has a recipient."

Cooper told the audience that our sender is Jesus Christ. "Once again," he said, "we must get under the responsibility of proclaiming our message. This living letter has many sizes, shapes, and colors. But when we all carry our responsibility we can accomplish what our Master would have us to do."

"To get the message delivered," he said, "there must be organization. We, as Southern Baptists, have the structure for doing the work. Sometimes we are confused about the SBC, for in reality it is just the long arm of the church, doing what a single church can't do by itself."

Cooper stressed the total involvement of both pastors and laymen. "There are many laymen," he observed, "that could be used after retirement. There are others who could become more effective witnesses in their daily activities."

President Cooper, a layman from Yazoo City, Miss., said that many churches should free their pastors to go to home or foreign mission fields for several weeks each year. Cooper said



SBC President Owen Cooper, a layman from Mississippi, was a featured speaker.

"We need to set our preachers free so they can go to special people in special places."

He concluded his message by emphasizing that there is a personal cost in everything that we do. "Southern Baptists," he said, "are no longer a poor people. We can do anything we really wish to accomplish."

In his second message President Cooper stressed that there was no good reason for Southern Baptists not reaching people for Christ. He told the audience that we needed to continue the things that we are doing which are succeeding, but we need to multiply our efforts. Cooper said "We need to utilize those that are scattered abroad. Thirty-thousand families will move this year. We need to utilize these families to spread the gospel."

Barry St. Clair, Associate Director of Evangelism in Charge of Youth for the Home Mission Board of the Southern Baptist Convention, spoke on "Jesus, the Revolutionary." He gave a strategy for reaching young people. He told the audience that we must see our young people, reach out to them, touch them, give definite instructions to them, challenge them, have reach-out families, and provide disciple training. "Vast crowds came to hear Jesus preach," he said. "But these people came because these other things had been done. We can reach our young people if we will follow a strategy."

Miss Amanda Tinkle, missionary emeritus to Nigeria, gave much of her personal experience in serving abroad. In her stirring testimony she told of

many opportunities which were hers because of the love she displayed as a medical missionary.

"The recent Nigerian crusades were a tremendous success." She told of one revival in which over 1,000 were saved. "I had to say 'Thank you, Lord,'" Miss Tinkle said, "because a few years back such a revival would have been an impossibility."

Ernest Mosley, Supervisor of Church Ministries, of the Church Administration Department, Southern Baptist Convention, Nashville, Tenn., spoke on "Real-Life Renewal." "When I came to the Sunday School Board in the late 1960's," he said, "we were caught up in pessimism. God, however, has called us to joy. He doesn't want us to be pessimistic. We, as Southern Baptists, have a half-million men who have been ordained as deacons. When these men are harnessed for ministry great things will happen."

In his excellent discussion Mosley discussed methods of training deacons to make them the real spiritual leaders of a church. "There must be training for the deacons," he said, "who are doing this spiritual work. When men are involved in spiritual matters they will demand training. It is high time that we talk over the spiritual needs of our church with deacons and involve them in the real work of the church."

Dr. Kenneth Threet, pastor, First Church, Mountain Home, discussed "Prospecting for Prospects." In his excellent discussion Threet outlined methods by which a survey could be



taken, prospects could be tabulated, and the responsibility assigned to definite Sunday School classes.

Threet gave some definite results which came from keeping up with the prospects and making a survey. He said "I can't say that I have the system. Every situation is different. We, however, spend a lot of money on stamps that we had just as well keep at home. Cards and letters are only effective with very young children. Phone calls bring very little results except with youth and people above 75 years of age. The results of a man's visit are more effective than those of a lady's visit." He went on to say that it requires more work in a stable community to reach people than it does in a growing community. "It takes 12 visits over a three-year period to reach an older couple where as it requires four visits in a one-year period to reach a couple with children."

Threet concluded by emphasizing the necessity of systematic planning and hard work. "We need to be encouraged in this warfare for our Lord," he said. "We can win the victory when we pray and work systematically."

The changing face of Arkansas with the development of resort ministries was discussed by pastors Hilton Lane of Fairfield Bay, Carroll Fowler of Horseshoe Bend, and Harry Wigger of Bella Vista. In their testimonies these men discussed the growth of their work in these various resort areas. They emphasized the necessity of ministering in a day of change to a people of change.

Padgett Cope, pastor, Calvary Church, Little Rock, spoke on "The Hour is Come." In his stirring message based on John 17:1, he said that the supreme hour had come for Jesus and the time of decision has arrived for Arkansas Baptists. He said that it is an hour of opportunity, of faithfulness to the Father, of fellowship with the Father, of compassion, and of results.

Dr. Cope said "I thank God for our WIN materials, but if we want our laymen to witness, we, as preachers, must lead the way. Jesus often gave up food and sleep so that he could fellowship with his Father. We, as spiritual leaders, need to pray if we are to succeed in our work."

In discussing the compassion of Jesus, Cope stressed "Jesus knew the reality of sin. We must have a vision of the lostness of man. If Arkansas Baptists are to succeed we must have compassion for everyone."

Cope concluded his message by challenging Arkansas Baptists to become involved in reaching the lost. "This is something," he said, "we can not put off. We must start today."

Mrs. Robert Fling, president of the Woman's Missionary Union of the Baptist Convention of New York, spoke on "Christianity in Shoes." She told of her own experience in becoming involved in the use of Lay Evangelism materials. "These materials," she said, "are extremely valuable because it re-establishes priorities in the minds of all who attend."

She challenged the conference to become involved in ministering to the whole man. "This," she said, "will involve witnessing, that is verbalizing the gospel, as well as doing mission actions. Christians need to learn to talk to God, as well as to learn to talk to people about God."

Dick King, Associate, Pre-College Evangelism, Department of Evangelism, Arkansas Baptist State Convention, spoke on "Christ Controlling You." He gave his own testimony in allowing the Holy Spirit to take control of his life. He said that often this demanded confession of sin and making things right with other people. "Being spirit filled is far more important than success or the size of a church that a person will serve."

He discussed three kinds of faith which people have. Intelligent faith, emotional faith, and volitional faith. He challenged those who were in attendance to allow the Spirit to completely control their lives. "As we do this," he said, "we will be able to reach our youth and adults."

The music under the direction of Ervin Keathley, secretary of music for the State Convention, stirred the hearts of those who were present. Among those who were featured were the Music Men of Arkansas; the Immanuel Church, Little Rock, choir; Mrs. Don Rice; Phil Whitten; Jim Raymick; Judy Garman; and Dr. Glenn Burton.

The Conference concluded with a dynamic message by president York Williams of the Morris-Booker Memorial College, Dermott. In his message on "Practicing What We Preach," he said "we must move out of our walls of containment into the real world to carry the gospel to those who are lost. We have a story to tell 'and God has not given us the spirit of fear but the spirit of power;' so we must go out and proclaim his message."

He concluded by saying that all preachers should practice what they preach. "We must allow Christ to be the Lord of our life. We must declare that death does not end all. There is a judgement and preachers have a responsibility. Let us all remember that there will be a fellowship that will meet him in the air."

The Conference was a time of inspiration and commitment for all who

were present. The meeting should give great impetus to the evangelistic fervor and outreach during this year.



Wayne Ward, professor at Southern Seminary, was the Bible teacher for the five sessions of the conference.



Ervin Keathley, State Music Secretary, was one of the music leaders for the conference.

# When no will is left

## LAST WILL AND TESTAMENT OF JOHN DOE

WHO DIED WITHOUT A LEGAL WILL — THIS ONE DRAWN FOR HIM BY THE STATE

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

### FIRST ARTICLE

I give my wife only one-third (1/3) of my possessions, and I give my children the remaining two-thirds (2/3).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18), she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their share.

### SECOND ARTICLE

Should my wife remarry, her second husband shall be

entitled to one-third (1/3) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

### THIRD ARTICLE

Should my wife pre-decease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

### FOURTH ARTICLE

Under the existing tax laws, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used by politicians rather than for the benefit of my wife and children, as well as my favorite charitable institutions, I direct that no effort be made to lower or eliminate taxes.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this \_\_\_\_\_ day of \_\_\_\_\_, 19 \_\_\_\_\_.

(Seal)

JOHN DOE

Witness: \_\_\_\_\_

## Announcing Arkansas' First . . .

# Leader Training Seminar

10:00 a.m. Thursday, Feb. 14 — 12:00 Noon Friday, Feb. 15

BAPTIST BUILDING — LITTLE ROCK, ARK.

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Seminar Director



Jimmy Crowe  
Church Training Dept.  
Sunday School Board

- To learn one or more effective processes for discovering persons in their church who have leadership potential
- To learn to enlist these persons into training and other preparation activities
- To learn to recognize basic training needs of leaders and potential leaders
- To know what training resources Southern Baptist have produced
- To learn how to plan and conduct one or more leader training projects

TOTAL COST: \$10.00 Includes Registration, Banquet Thursday Night, Conference Materials, Diploma

Send \$2.00 Registration Fee To  
Church Training Dept., Box 550, Little Rock, Arkansas 72203

## Stewardship testimonies are feature



Greer

N. F. Greer, stewardship director for the Alabama Baptist State Convention, will appear three times on the program of the State Stewardship Clinic scheduled for Tuesday, Feb. 26, at Lakeshore Drive Church, Little Rock. He will lead sessions on effective stewardship teaching, effective stewardship preaching, and effective stewardship tools.

Our sister convention in Alabama is considerably larger than the Arkansas Baptist State Convention and has had an active, aggressive state-wide stewardship program for many years. Greer has also been active in stewardship work on a national level, working with the Stewardship Commission in various assignments and with other state conventions. His wealth of experience will be shared in a practical way with Arkansas Baptists who attend the clinic.

The Stewardship Commission will be represented by Robert Capra, who

serves as director of church and institutional fund raising for the Commission. He will explain the Commission's highly successful and well-known program entitled "Together We Build," and will show how it can be helpful to Arkansas Baptist churches, who contemplate building programs.

Editor Everett Sneed will temporarily step out of the role of editor and, drawing on his past experience as an associational superintendent of missions, will describe the promotional techniques he found helpful on an associational level.

Other Arkansans will share their experiences and testimonies and suggestions based on their own successful experience. These will include Jerry Wilson from El Dorado and Delton Cooper from Almyra.

Gary Henson of Augusta will be in charge of the music, and host pastor Jerry Wilcox has rolled out the church's red carpet.

Programs are only as good as the personalities who lead. We believe we have secured for you the very best. — Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

## Foundation

### Film and materials offered to churches

January is "Make Your Will Month" throughout the Southern Baptist Convention. It is a time of special emphasis — a month when attention is called to a particular facet of Christian stewardship.

For years Southern Baptists have been very conscious of stewardship. Our extensive program of evangelism and missions makes stewardship imperative, even apart from any doctrinal considerations, and most churches are perennially aware of their own stewardship needs.

Southern Baptists have not been equally concerned in years past about the stewardship of accumulated possessions after death by the making of a Christian will. Consequently, many Christian stewards have died intestate (without a will), leaving their possessions oftentimes to be distributed in something other than a Christian manner.

Fortunately, these concerns are gaining attention among Baptist people, and more and more Baptist families are realizing their Christian responsibility for having a Christian will. January "Make Your Will Month" is very simply an emphasis to encourage that.

To assist toward that end the Arkansas Baptist Foundation makes available to the churches various services and materials. Bulletin inserts are offered to every church without cost. Posters are provided for the church to use during the month.

The Foundation has several copies of a 16mm color film entitled "Watch Out! Tomorrow is Coming" which can be used to help understand their responsibility. The film is provided on a loan basis to any church requesting its use. The only cost to the church is the return postage.

As a follow-up to January "Make Your Will Month" the Foundation will respond to the request of any church or family or individual for counsel about Christian wills. The church may request the Foundation to send someone to speak during a worship service or at a Sunday School assembly program or during a Training Union session or on a Wednesday evening. Families and individuals may request a personal visit in their homes for private, confidential counsel.

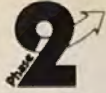
If you do not have a will, contact the Foundation and let us assist you. If you do have a will, encourage others to do so as a part of their Christian stewardship responsibility. — Roy F. Lewis, Acting Executive Director, Arkansas Baptist Foundation

## Child Care

### At the Children's Home

To find what life is like where children roam,  
Come to the Baptist Children's Home.  
There's always laughter that's carefree and gay.  
In the cottage, on the campus, and in the gym where they play.  
They show their love for the care they receive.  
Some show it now; some after they leave.  
But it's not heaven on earth, so don't misunderstand.  
They're not always nice, nor do they obey each command.  
No — sometimes they get angry; sometimes they fight.  
Sometimes they do mean things simply for spite.  
Sometimes they bring houseparents right to the place  
Where it seems that it's more than they can possibly face.  
Just when you think you're at the end of your rope  
You pray another prayer, and then there is hope.  
Then little Johnnie, Mary, Tommy, or Sue  
Puts their little arm around your neck and looks up at you.  
And with words from their hearts so sincere and true  
It's like hearing from heaven when they say, "I love you."  
Yes — the load sometimes seems hard to bear  
When you know you have their lives in your care.  
To work here you should have a call from above;  
You certainly should have a heart full of love.  
You know you have helped save a life from disaster  
When you see a child accept God as his Master.  
When with tears in their eyes they answer God's call,  
You then feel your work has been worth it all.

—Maggie Lawrence, Housemother,  
Baptist Children's Home of North Carolina



**The Ouachita-Southern Advancement Campaign**  
 The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

## Pledges equal giving

By Jim E. Tillman, Director

With a goal approved by the State Convention for the churches of Arkansas to give \$4,000,000 to Christian Higher Education, we have pledged through our churches in excess of \$3,000,000. This is reason to praise the Lord. Add to this fact that the involvement of churches continues to increase week by week. We now have over 600 churches involved in this campaign.

Churches, like individual faithful stewards, are giving in order to reach their suggested goals. This is being accomplished in a variety of ways in the local church. Some are giving through a planned budget, while others are receiving special offerings. Many will receive a special offering on Christian Higher Education Day, Feb. 17.

The giving record of the campaign looks like this:

1971 Receipts .....	\$ 53,639.04
1972 Receipts .....	470,353.34
1973 Receipts .....	498,996.52

This gives us a monthly average income for the Ouachita-Southern Advancement Campaign for 1973 of \$41,583.04. We have passed a real mile post in the campaign, for we have received \$1,022,988.90 from the churches.

These figures take on even more meaning as we realize that we have more than met the State Convention budget this year, exceeded our state mission goal, and our goal for the Child Care Service.

Improvements are being made on both campuses. Programs are being strengthened, and the cause of Christ is prospering as Arkansas Baptists work together.

## Woman's viewpoint

# Who are we to judge?

By Iris O'Neal Bowen



Mrs. Bowen

Isn't it easy to pass out judgment on those who incur your displeasure? We need the qualities of a saint to keep from doing this, but it can be done. When we were told to "judge not", we were being admonished, "Do not try to take over

God's punishing for Him."

I once heard a woman read something she had written. She prefaced the reading by telling us of a friend who had done her an injustice. What was written was a call to God to mete out the punishment she thought was deserved.

How did she begin her so called poem?

"Uncreate her, oh, God!" she began! — and the whole thing was so full of spite and hatred that I shivered, and I left with a slight fear for anyone who got in her bad graces!

But don't we all try to punish others? Like, "Do you think I'd ask her, after what she has done?"

Or, "She sure didn't send me flowers when I was in the hospital!"

Or how about that worn out phrase that must have come over in Columbus' muzzle-loader . . . "I can forgive, but I can't forget!"

Why, even James and John asked Christ to use his divine power to punish his adversaries.

Luke tells us that when the time drew near for Christ to be crucified, "he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him,

because his face was as though he would go to Jerusalem."

When the two disciples saw this, they said, "Lord, wilt thou that we command fire to come down from Heaven and consume them, as Elias did?"

Then Jesus rebuked them and said, "Ye know not what manner of spirit ye are of! . . . For the Son of Man is not come to destroy lives, but to save them!"

Of course, we don't mean to destroy anyone, but every unkind word or deed, each thoughtless act, may help to destroy someone!

Pray that we may lift up, rather than tear down, "what God hath wrought."

## Youth choir festivals scheduled February 23



Davis

Simultaneous festivals will be conducted for senior high and junior high Youth Choirs from Baptist churches over the State of Arkansas on Saturday, Feb. 23.

The "A" Festival, for senior high choirs, will be conducted at Immanuel

Church, 1000 Bishop Street. The "B" Festival, for junior high choirs, will be held at Baring Cross Church, 1223 Parker, North Little Rock.

Jim Davis will be the festival director for both groups. Davis is the minister of music of First Church, Tulsa, Okla., where he has had an outstanding record since going there in 1966. He is in wide demand as soloist and clinician over our convention. The choirs will be delighted with the way he conducts the sessions, and the directors will be pleased with the help they receive as they observe his methods of obtaining good choral sound.

Complete registration information can be found in the festival brochure and the 1974 State Music Ministry Handbook. If you have not received your copies of this information, please write the State Music Office (P. O. Box 550, Little Rock, 72203) immediately.

Registration deadline is Feb. 11. Deadline dates will be enforced this year. — Ervin Keathley, Secretary

### Note new place!

# Annual meeting Arkansas WMU

March 19-20, 1974 — Immanuel Church, Little Rock

Missionaries! Missionaries! Missionaries! Plus . . .

Mrs. Robert Fling  
New York

Miss June Whitlow  
Dir. Ed. Div.  
WMU, SBC

Dr. Thomas Starkes  
Interfaith Witness  
Home Mission Board

# One-for-one enrollment plan



Hatfield

The week of March 10 and the seven following weeks is a suggested time for a church to seek to enlarge the number of persons enrolled in Sunday School.

The following information describes a tried and proved plan for reaching

more people for Bible Study and salvation and the church.

"One-for-One" means one new member enrolled in Sunday School for each church-elected Sunday School worker.

The One-for-One Enrollment Plan is designed to lead a church to increase its Sunday School enrollment by approximately 10 percent within a period of eight weeks. The 10 percent figure is based on the estimate that the average Sunday School has one church-elected worker for every 10 members enrolled.

### Preparation steps

Begin by discussing the plan thoroughly in the Sunday School council (or with Sunday School leaders.) Secure agreement of the council before proceeding. Be prepared to suggest school and departmental goals. For example, an Adult department goal would equal the number of department workers, including teachers and outreach leaders in the classes. Goals for younger departments would equal the number of department workers, teachers, and any other church-elected workers. The school goal would equal the department goals, plus the general officers, including the pastor and the minister of education.

If the Sunday School has an outreach director, he may take the lead in this project. If not, the Sunday School director may assume responsibility. In like manner, either department outreach leaders (if the church has them) or department directors may lead their respective departments in the project. Both should be committed to, and involved in, the project from the beginning. The plans should be presented to each department, and each should be led to accept its goal.

If the Sunday School already has a prospect file, be sure that it is up to date. If not, use ideas from the book *People Search Guide* to discover prospects. Prepare Form 120 for each prospect, using the original as a school file and giving the other two copies to the appropriate department for assignment. Prepare a large chart on which

department goals and a week-by-week record of progress can be posted.

### Operating the plan

Schedule weekly visitation but plan for two weeks of special, all-out, churchwide visitation. These may be called "Green Weeks," and would be a time when the entire membership would concentrate on visiting all prospects. In an eight-week campaign, the last week in each of the two months might be strategic weeks for this special visitation. The church calendar should be cleared of all but essential activities for these two weeks.

Keep the spiritual nature of this emphasis foremost. Seek a heartfelt commitment from the workers. Motivate through spiritual concern for the unreached. Don't let statistical goals dictate methods that fail to place this concern at the heart of the campaign. Preach, teach, and visit to reach persons for Bible study that can change lives.

Be sure to communicate with workers and members each week. Give progress reports, commendations, and ideas that can help them in their efforts. Use either the regular mailout, a special mailing, or a handout at the weekly workers' meeting. If the latter, plan to mail it to those workers not present.

Some churches may be able to take photographs of new members to display in connection with the progress chart.

### Words of Caution

Be careful to place emphasis on the prospect or new member. Make him feel welcome for his own sake, mention him by name in a prayer of thanksgiving, and never let him think that he was sought simply to help a department reach its goal. Keep showing an interest in him week after week. Assimilate him into the life of the Sunday School and church.

Don't let the promotional pace slacken. Keep a note of optimism in every announcement. Be as enthusiastic in the eighth week of the campaign as in the first.

Plan for a celebration day. Combine it with a high attendance day on the final Sunday of the campaign. Expect a victory to celebrate, and let no lack of human effort prevent the attainment of the goal.

The campaign may be shortened to six weeks — or even four weeks — if desired. Shorter campaigns, however, will call for a more intensified effort. Determine, through prayerful consideration, the time and attention needed for this emphasis, then proceed accordingly.

All this information is available in a free leaflet, available from our office. The leaflet also includes a suggested format of a large wall chart which can be used to keep the congregation posted on the progress of the campaign week by week. —Lawson Hatfield, Sunday School director

### Baptist Men

## Meeting will feature stewardship testimonies

Stewardship of giving is an important aspect of missionary education. Sharing Christ with the world depends on faithfulness in giving of tithes and offerings. Faithfulness in giving through the Cooperative Program accounts for a major portion of mission support throughout the world.

Stewardship testimonies will be a feature of the Baptist Men's Meeting scheduled for March 15-16. The meeting is to be held at Calvary Church, Little Rock.

Harry Brewer, Jonesboro, will be sharing his testimony on faithfulness in tithing with those in attendance.

Brewer is a layman and businessman in Jonesboro. He is a member and deacon of Central Church. For the past several years he has served as Associational Brotherhood Director.

His testimony regarding giving and the blessings from being a good steward of the possessions God has given him is interesting, informational and inspirational. It will be a blessing to those who hear him.

The program will include testimonies related to other mission activities and sharing Christ.

There will be conferences for workers and interested men in every phase of Brotherhood work. The conferences will be led by men trained in special areas of work and activities.

Inspirational music, under the direction of Lew King, will be a special feature of each session. King is minister of music at Calvary Church.

Make plans now to attend every session of the Baptist Men's Meeting. Be a blessing — receive a blessing! —C. H. Seaton, Director

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# Promise of the counselor

By Carl M. Overton  
 Superintendent of Missions,  
 Ashley County Association

International  
 February 3, 1974  
 John 16:4c-15



Overton

This unit of study comes to a close with this lesson. The topic for this unit has been, "The Son of God Active Among Us." Today's lesson concerns the promise of the counselor.

Much material is being written and much is being made

today of the person and work of the Holy Spirit. There is serious need for the majority of our church membership to understand what the biblical teachings are concerning the promised counselor. However, it will not be possible for us in the small scope of this lesson to give treatment to the many aspects of the doctrine of the Spirit. We shall limit our study to the passage of today's lesson with some limited reference to other passages in John 14-16.

In the last part of chapter 13 (vs. 31-18), Jesus had told his disciples he was leaving them. Then in answer to their exclamations of consternation and questions for help and comfort he said, "I will not leave you helpless orphans" (14:16.) (The New Testament: A Private Translation in the Language of the People by Charles B. Williams. All scripture quotations are from this translation.) Jesus promised to send another "Helper" — another of the same kind as he.

### The role of the Holy Spirit

Many roles have been assigned to the Holy Spirit. He is comforter, advocate, counselor, instructor, guide, one who empowers, etc. In our passage for today he is the one who brings conviction to the world and is the "guide . . . into the whole truth" (vs. 13) for the believer.

### The counselor in relation to the world

One has called the role of the Holy Spirit as given here in verses 8-11 that of prosecuting attorney. The presence of the Holy Spirit in an individual Christian's life is the presence of Christ in that life. While here on earth, the very presence of Jesus was an indictment of sin. So perfectly did he exemplify the holiness of God that man's sins were glaringly black in his presence. In the abiding presence of the Spirit of Christ in the life of the believer there is pro-

duced the same indictment of the world about him. So the Holy Spirit's presence convicts — brings charges against the unbelieving world. This is a threefold charge:

First, the charge concerns sin. This sin is the failure or refusal to believe in Christ. The believing here is the expression of trust in Christ by which one commits himself to his lordship. The world has failed to or refused to commit itself to Jesus.

The second charge concerns righteousness or "uprightness." The world has its own standard of what is right being and doing. Modern day permissiveness is an example of how the standards of the world operate. The direction which they take is always downward.

The only standard of righteousness which is acceptable to God is that set by Jesus. It is by his life we will be judged. Since he no longer lives on the earth physically, the Holy Spirit's conviction is related to the records of the gospel writers about his work and life. Then the life of the individual Christ who exemplifies the characteristics of the life of Christ is used by the Holy Spirit to indict the worldliness of the unbeliever.

The third charge is the citing of a previous conviction as setting a precedent. The "evil ruler of this world" (vs. 11) has already been judged and sentence has been passed. There is no higher court of appeal so no mitigation of the sentence is possible. Those who persist in their refusal to commit themselves to Jesus will share in the same punishment for sin.

On the other hand, this conviction for sin, righteousness, and judgment may result in the unbeliever becoming a believer. This is the work of the Spirit, also. Some who saw and heard Jesus turned in trusting faith to him and so were made righteous. It will be true today.

### The counselor in relation to the believer

The promised counselor is to be a guide into the whole truth. Jesus was aware that many of the things he had taught the disciples were not fully understood by them. Then, too, there was "much more" for him to tell them that

they would be unable to grasp. So the coming counselor was to be their instructor in truth. He would take the things of Christ and reveal them to the waiting disciples. Understanding and insight into the things of God are to be gained through the instruction of the Holy Spirit.

The Holy Spirit was not to come on his own behalf but on the behalf of Jesus. At no time is the Spirit to up-stage Jesus.

One expression in the praying of many people is disturbing. We hear, "Lord, send thy Spirit to be in our midst in the service." The Spirit is not a commuter who makes his appearance at our bidding. In John 14:16 Jesus says, "And I will ask the Father and He will give you another Helper, to remain with you to the end of the age; . . ." The idea here is that the Spirit takes up his permanent residence in the heart of the believer and wherever the believer is the Spirit is there.

### Abiding truths

The promise of the coming counselor was made to the disciples. He made his appearance on the Day of Pentecost and has been present in the world since that time residing in the hearts of the believers.

The Holy Spirit's work in the world is to bring conviction upon the unbeliever because of his rejection of Jesus. This conviction brings one of two results: either the judgment of condemnation or the conviction which brings repentance unto life.

In the indwelling of the Spirit the believer has an instructor in the whole truth of God in Christ.

The Spirit is the ambassador of Christ and purposes only to exalt Jesus in the heart and life of the believer and before the world.

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## Not dead but sleeping

By James A. Walker Jr.  
First Church, Warren



Walker

Death is the enemy. Christ is the victor. Strong men, faced with death, must have a certain word. Ultimate hope is discovered in Christ who exercised authority over death.

How do we look at death? The scientist may see it as a part of the natural process. A biologist in the laboratory, observing life and death daily, may consider dying one more experience. A trained thinker will want to know the "why" of death.

Death is one thing we can't be natural about. All men face up to the reality of dying. The attitudes demonstrated by Jarius and company are common.

It took Christ, in this first miracle of raising from the dead, to give a Christian perspective. Death did not have the last word.

### Anxiety (5:22-24)

Christ's encounter with Jarius came near the conclusion of his Great Galilean Ministry. Miracles had attracted attention. The raising of Jarius' daughter was the most dramatic.

Jarius wasn't the kind of man who would usually come to Jesus for help. He had too many ties to risk identity with the traveling teacher from Nazareth. It was necessary for Jarius to forget his personal feelings. As an official of the synagogue he was prejudiced. Since threats had already been made on Jesus' life, Jarius couldn't help but raise questions on the Messiah.

Being a ruler of the synagogue made it more difficult. He had to risk his position. He was responsible for the administration of a very influential institution. What would the elders think of their leader coming to an unauthorized person?

Jarius came in humility. Begging on his knees, he asked Christ to do something for his sick daughter.

Why did he go to all this trouble? He was anxious. Death was threatening. His twelve-year-old daughter was at the threshold of womanhood. Like any of us with a sick child, her father was willing to go any limit to preserve life.

Most likely, he came to Christ as a last resort. Friends at the synagogue had done everything possible. The physicians had given their advice and medicine but said there wasn't much

hope. In his anxiety, he turned to one he believed could offer him a last straw. Obstacles were shoved aside as he came seeking life. It may have been nothing more than a noble experiment but credit him with faith enough to break out of his shell of traditionalism. Faith dared the new.

The fear of death causes anxiety. We get uptight over the prospects of death; refusing to talk about it. Christ's word to Martha, "I am the resurrection, and the life" (John 11:25), eases the anxieties of believers.

### Futility (5:35)

Such an affirmation of faith (v. 23b) was enough for Christ. Love and need had enlisted the services of the Master (v. 24.) Our Lord was adaptable to ministry. We don't know what other plans Jesus had for the day. A real need, an urgent one, now begged for his attention and he was willing to help. Though he had the authority to rule the world he responded to the pleas of one man.

But other needs came up. Jesus was delayed by a woman who insisted on his help. Every moment was essential to Jarius. Did he wonder why Christ bothered with others when his daughter was dying?

Too much time couldn't have elapsed when Christ stopped to heal the woman. Yet it was too much. Reporters brought word of the little girl's death. Finality was in their message; "Thy daughter is dead" (v. 35.)

Their words were loaded with futility. "Why should you bother the Teacher any longer" (v. 35 TEV)? The end had come. Nothing else could be done. A future date might give hope but for the present, arguing with death was useless.

The Lord of Life did not dispute the fact of death. He did ignore the futility which the messengers propagated. Jarius was encouraged to exercise the same faith which brought him in the first place. "Keep on believing," encouraged Jesus. Man's despair was going to be his opportunity.

Without the presence of Christ we sense the futility of trying to do anything about death. Eliminate the empty tomb and we become miserable men contemplating a more miserable end. Christ encourages us to "keep on believing," not to give up.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

### Life and Work

February 3, 1974  
Mark 5:22-24, 35-42

### Frustration (5:36-38)

Back on his original mission, Christ, Jarius and a small band of believers went to the scene of frustration. Death was a confusing event aided by professional mourners.

Customs decreed that death be given full emotional release. Every family was expected to stress the desolation and final separation of death. Poor families were encouraged to employ two flutists and one wailing woman. Mourning had already started when Christ came to the home where death had proceeded him.

Cries for the dead started first at the home and continued at graveside. Paid mourners begged for a response from the dead. They tore their hair and garments. Giving full vent to the disappointment of death, they beat themselves.

The professionals were further confused by Christ's actions. He inquired about all the commotion. They laughed when he said the victim wasn't dead but asleep. This was no occasion for fun. Their laughter was mockery. Didn't everyone know dead was dead and it was foolish to even entertain the idea of life? C. B. Williams translated verse 40, "Then they began to laugh in his face."

Death is frustration for those who do not know the authority of Christ. Shallow mocking laughter is the insecure response for those who do not know the power of God and thus have to compensate for their anxieties and futilities.

### Victory (5:39-42)

Mourners and grave diggers didn't have the final word. The Lord of Life did. "Little girl, I tell you, get up" (v. 41 Williams.)

Since he had already told them she was only sleeping they expected another unrealistic word. Death was frequently referred to as sleep. But this time Jesus demonstrated that death was no more permanent than a nap.

This was the victory of the hour. A simple procedure was used. Jesus took her hand and spoke the word. She got up. She walked. Luke says she had something to eat.

Christ raised from the dead. Paul said it. "Death is destroyed; victory is complete! . . . But thanks be to God who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:54, 47 TEV)! We believe it.

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## What's behind the policy

A current policy of the *Arkansas Baptist Newsmagazine* is that attendance reports which do not specify the date of the Sunday reported will not be used. This rule has become necessary because of problems with mail delivery.

Last week a group of attendance report cards contained two cards from the same church, but for different Sundays. One was postmarked seven days before it was received and the other had taken barely 24 hours to reach its destination. The delayed card carried the date of the Sunday reported, which made it obvious what had happened.

However, this is not always the case. Two cards from the same church — but different weeks — may arrive at the same time. If they are not dated, it cannot be assumed which is for the Sunday just past. Since many cards are pre-cancelled or are missed by cancelling machines, post marks are not a reliable indicator.

In order to report accurately these statistics, it will be necessary to enforce this policy without exception.

## Attendance report

Jan. 20, 1974

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	74	51	
Alpena, First	76	33	
Bentonville			
First	252		
Mason Valley	84	48	
Berryville			
First	161	52	2
Freeman Heights	109	45	4
Rock Springs	89	66	
Booneville			
First	231	208	3
Glendale	95	65	
Camden, First	473	121	
Conway, Second	333	115	
Concord, First	102	36	
Crossett			
First	455	171	1
Mt. Olive	355	191	
Des Arc, First	187	54	
Elaine	141	43	
El Dorado, Caledonia	37	20	
Ft. Smith			
First	1166	304	12
Grand Avenue	816	355	21
Mission	28		
Temple	195	100	
Trinity	174	144	
Windsor Park	640	176	3
Garfield	49	25	
Gentry, First	175	77	2
Grandview	94	48	
Hampton, First	160	78	1
Hardy, First	100	53	2
Harrison			
Eagle Heights	290	131	
Woodland Heights	80	41	
Heber Springs, First	264	80	
Helena, First	266	106	1
Hope, First	548	138	
Hot Springs			
Grand Avenue	275	175	8
Lakeside	237	101	3
Leonard Street	103	69	
Park Place	389	118	1
Hughes, First	191	53	2
Jacksonville, First	400	79	
Jonesboro			
Nettleton	251	111	3
North Main	545	267	6
Lambrook, First	96	77	1
Lexa	150	93	1
Little Rock			
Geyer Springs	749	239	9
Life Line	592	145	
Martindale	97	56	
Shady Grove	89	43	3
Woodlawn	94	38	
Magnolia, Central	592	216	2
Melbourne, Belview	118	93	2
Monticello			
First	292	97	
Second	305	102	5
Murfreesboro, First	128	59	
North Little Rock			
Calvary	420	126	2
Gravel Ridge	174	81	
Levy	412	140	3
Park Hill	735		
Runyan	78	46	
Paragould			
Calvary	213	161	4
East Side	185	87	
First	479	139	4
Paris, First	358	107	
Pine Bluff			
First	663	105	3
Green Meadows		41	
Second	152	69	
Watson Chapel	294	70	
Prairie Grove, First	168	75	2
Rogers, First	610	108	
Russellville			
First	466		2
Kelley Heights	38	24	3
Second	163	54	
Sheridan, First	260	96	
Springdale			
Elmdale	349	85	1
First	1069		6
Oak Grove	83	20	
Uniontown	122	69	
Van Buren, First	439	180	4
Mission	31		
Vandervoort, First	44	14	
Warren			
Immanuel	308	158	3
Westside	63	47	3
West Helena			
Second	192	108	
West Helena Church	291	164	
W. Memphis, Vanderbilt Ave.	109	50	
Wooster, First			

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# Twelve suggestions for observing Race Relations Sunday Feb. 10

1. Place the day on your church calendar and make good preparation for this important emphasis. (If February 10 is not the best Sunday for your church, choose another time.)

2. A few weeks before Race Relations Sunday, ask some group in the church to pin-point one particular area of racial concern in the community. Have this group get basic, factual information and make a report to those persons in the church who would be most responsive to such a challenge. Together, they can come up with plans for action.

3. Use the biblical theme, "He who says he is in the light and hates his brother is in the darkness still," (1 John 2:9 RSV) in sermons, discussion groups, and devotionals.

4. Request the church librarian to display books and resource materials related to race relations.

5. Encourage members to have some personal contact with those of another race either in church or at home.

6. If you have already established relationships with adults and youth of another race, either within your own church or within a sister church, consider joint projects such as a play, a musical program, or a panel discussion. This could be presented in your church one Sunday evening, and in another the following Sunday. If you have no relationship with a black church, such a project would afford an opportunity to develop one.

7. Plan a joint retreat for black and white pastors and lay persons for Bible study.

8. Encourage black and white churches to share a joint ministry to those in need even to the point of paying the salary of a full-time worker.

9. Hold before your people some positive ways for building a right relationship with those who have racial or ethnic differences: (1) take the initiative in being friendly; (2) learn to appreciate their history; (3) try to think "brown," or "black," or "yellow," or "red"; (4) become familiar with their religious tradition; (5) affirm their personal dignity; (6) work to deflate hostility and reduce prejudice; (7) promote personal contacts and conversations; (8) cultivate love, work for justice; (9) be concerned about their welfare — physical, mental, social, and spiritual; (10) learn from them; (11) seek to strengthen their churches; (12) welcome them to your church.

10. Invite a leader of the black community to speak to a group of your members. While it would be helpful to have a sermon from a guest preacher, it might be a greater blessing to have someone speak in a more informal setting where there can be the give and take of dialogue.

11. Consider the possibility of extending the emphasis to a week or a month. Make long-range plans for a balanced program of education, action, and fellowship in the area of race relations.

12. Seek God's guidance and strength to be his reconcilers, to be "salt" and "light" in your community.

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## The cover

HE WHO SAYS  
HE IS IN THE  
LIGHT  
AND HATES  
HIS  
BROTHER  
IS IN  
THE  
DARKNESS

1 JOHN 2:9

OBSERVE RACE RELATIONS SUNDAY

FEBRUARY 10, 1974