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December 9, 1982

Arkansas Baptist State Convention

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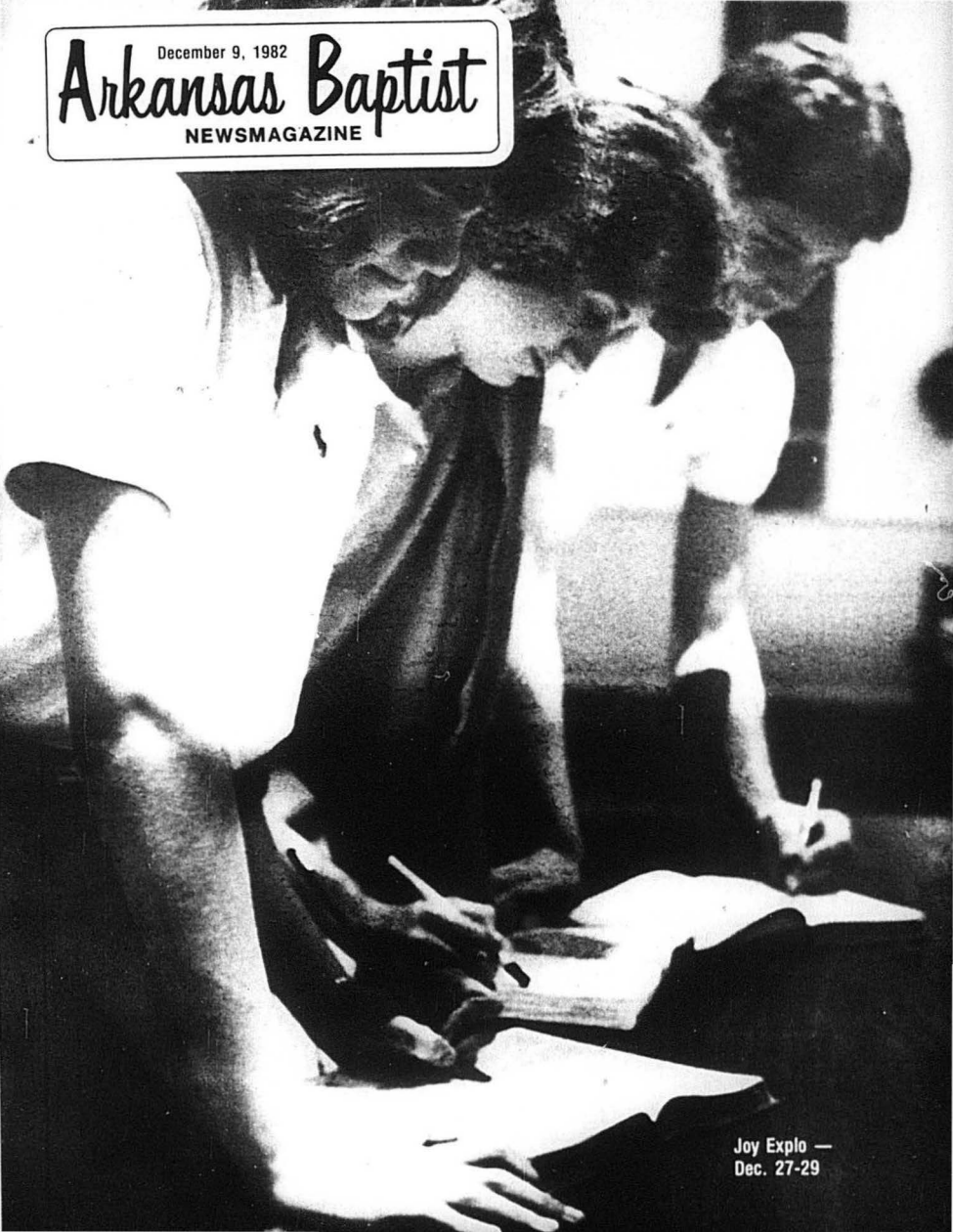


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December 9, 1982

Arkansas Baptist

NEWSMAGAZINE



Joy Explo —
Dec. 27-29



AIN PHOTO/MALE GILL

"Bible Study and motivation are integral parts of the Joy Explor '82 Youth Evangelism Conference. Over 2,500 are expected at this conference in Little Rock and West Memphis. An advertisement is also included in this copy of the Newsmagazine. The theme for the conference is "Rejoice in thy youth based on Eccl. 11:9."

Baptists are urged to support Drunk Driving Awareness Week

NASHVILLE, Tenn. — An alcohol education and action specialist is urging Southern Baptists to observe National Drunk and Drugged Driving Awareness Week Dec. 12-18.

"Congress has set aside this holiday season to focus attention on one of the nation's most critical problems," said Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission. "Southern Baptists should be at the forefront of this observance in planning and carrying out appropriate activities."

Sisk said one of the ways to observe the week is for churches to pray for drunk and drugged drivers and their victims.

"We can observe the week at home by talking with our families about the problem and how it may be prevented," he said. "As citizens we can urge our legislators to act to remove drunk and drugged drivers from American highways."

"Another way to observe the week is to

drive your car with its headlights on during the day," Sisk said. "The American Council on Alcohol Problems, Inc. is urging all citizens to drive with their lights on to demonstrate their commitment to getting drunk drivers off the road."

According to the congressional resolution blood-alcohol content of 40 to 55 percent of drivers killed in accidents exceeds the legal limit. In single vehicle crashes 55 to 65 percent exceed the blood-alcohol concentration level.

The resolution also points out an increase in reported accidents involving drivers who are under the influence of illegal drugs, and that more research is needed on the effects that drugs have on driving ability.

"Baptists can make their witness clear by supporting this special awareness week," Sisk said. "We can say clearly once again that we believe no one should drink. We can also say clearly to those who choose to drink: If you do drink, don't drive."

Churches suffer from December storms

by Bob Allen

A series of tornado-spawning thunderstorms which buffeted nearly the entire state of Arkansas Dec. 2-3 damaged at least four Southern Baptist churches.

Crystal Valley Church in North Little Rock and Rose Bud Church in Calvary Association apparently suffered the most

direct hits. The Crystal Valley Church, which averages 189 in Sunday School, lost part of the roof over the sanctuary and suffered some water damage from leaking through a damaged area over the fellowship hall. Geneva Sauls, clerk/treasurer for

Continued on page 12

In this issue

8 The dollar man

Troubled youth sent to the Youth Services Center at Pine Bluff are worth more than a dollar to Paul Lucas, a Sunday School teacher at the institution's chapel. For 13 years, Lucas has put his money where his mouth is, and more.

9 International concern

Arkansas Baptists yearly show their concern for international students attending colleges and universities in the U.S. with a retreat and conference sponsored by the Arkansas Baptist State Convention Student Department. This year's conference, held at the Ozark Folk Center, was attended by 146.



AIN PHOTO/MALE GILL

First Church of Alexander, located at the heart of the heaviest damage from a tornado that swept through the town on the Saline/Pulaski County line, was headquarters for a disaster relief effort.



Our attitudes reveal a great deal about our relationship with God. Jesus exhorted, "... love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Yet some Christians still have difficulty with those who disagree with them.

This statement of Jesus expresses one of the sterling ethical qualities of New Testament Christianity. It focuses on Christianity in action. Even the person who never enters the door of the church knows of this admonition of Jesus and condemns Christians for falling short of its demands.

In this statement Jesus was speaking primarily of personal relationships. Some have pointed to this verse as a basis for international relationships. It includes how nations should relate to nations, but it is most important for every Christian to recognize that "this means me."

The command of Jesus is only possible for a Christian. It is only through the grace of Jesus Christ that one is enabled to have this type of God-like benevolence and good will in personal relationships.

When people disagree with us, or even persecute us, we must take positive action — we are to pray for them. No person can truly pray for another and still hate him. The surest way to kill bitterness for another is to pray for him, for in the presence of God, hate simply cannot survive.

One of the most dramatic accounts of a change of attitude is found in the life of Paul. As a young man, he was very religious, yet he had no patience with those who disagreed with him. As a Pharisee he felt that everyone should adhere to the letter of the Old Testament law. Since Christianity threatened the traditions of Judaism, he believed that every measure should be taken to destroy it. When the righteous deacon Steven was stoned because of his faith in Christ, Paul, then known as Saul, was consenting to his death.

At the time of Paul's remarkable conversion, he was on his way from Jerusalem to Damascus with official papers authorizing him to arrest everyone of the new Christian faith. But after Paul's conversion, his attitude toward

those with whom he disagreed was completely changed.

What was Paul's attitude toward those who disagreed with Christianity and persecuted him? Paul said of the leaders of the assault on him, "... I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are the Israelites" (Rom. 9:2-4a).

The word "accursed" in the Greek is "anathema," a terrible word. A thing which is anathema is devoted to God for utter destruction. When Israel would take a heathen city, it was devoted to utter destruction, for everything in it was polluted (Deut. 2:34; 3:6; Josh. 6:17; 7:1-26). The dearest thing in Paul's life was his relationship with God through Christ and the fact that nothing could separate him from this relationship. But he would do everything possible to reach his brethren, even accepting banishment from God.

The most important question for us is, "What should our attitude be toward those who disagree with us?" First, all of our conduct should be based upon Christian principles. If an individual holds another opinion, we should defend his right to have an opinion which is different from our own. We should never be vindictive or try to harm that person. We should disagree agreeably.

Second, we should recognize the possibility that we could be wrong. Saul of Tarsus was an exceedingly brilliant and learned man, yet he was totally wrong.

Finally, when there is a disagreement, we should not compromise our own convictions. In matters of Christian faith and doctrine, the standard is God's Holy Word. We should honestly and openly examine differing views. The Bible is never wrong, but our interpretation of it could be.

Perhaps the greatest tragedy is the fact that we disagree most caustically with those whose views are the closest to our own. When an individual's disagreement with another hampers fellowship, it is wrong.

May God help us to have a Christian attitude toward those with whom we disagree. In so doing we will reflect Christ to the world.

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The Southern accent

D. Jack Nicholas/President, SBC

No hostility indeed?

In the lead editorial of the *Arkansas Gazette* Nov. 23, 1982, Judge William R. Overton is quoted as saying, "there is 'a distressing misunderstanding' that the courts are hostile to religion, but 'nothing' could be farther from the truth."

Most people who have observed the trends in the courts over the last 30 years with even casual interest find his assertion absurd. The courts have pursued a course in recent decades of progressively and systematically eradicating the influences of traditional religion from public life.

Few will be impressed with my opinions but all those connected with the law are obligated to think seriously about the words of Raoul Berger, who retired in 1977 from Harvard's law school where he had served as a senior fellow in American legal history. Dr. Berger is renowned as a consti-

tutional-law historian.

In no sense is Dr. Berger a conservative on social issues and is uncomfortable upon finding himself on the same side as people like Jesse Helms on such issues when he is compelled to admit that federal intervention was not justified by the Constitution. He states, "although I am against prayer in schools, and for abortion, I am convinced that the Supreme Court's decisions are not warranted by the Constitution."

Concerning the Fourteenth Amendment, Dr. Berger is quoted in the *Chronicle of Higher Education*, Oct. 20, 1982, page 22 as saying, "The Court's reading of modern goals into that 1868 amendment is a gross example of social engineering..." The nation should not tolerate the spectacle of a court that pretends to apply constitutional mandates while in fact revising them in ac-

cord with the preference of a majority of the Justices who seek to impose their will on the nation."

Berger continues, "If government by judiciary is necessary... let it be submitted in plain spoken fashion to the people — the ultimate sovereign — for their approval."

The courts today are engaging in "social engineering." They are imposing their values upon the nation and revising the Constitution to fit their preferences while pretending that these changes are mandated by the Constitution. As Berger suggests, this nation should not tolerate this insidious subversion of our historic values. It is time to act, to speak out, to organize, to get involved in the political process and bring a halt to these trends.

D. Jack Nicholas is president of Southern Baptist College at Walnut Ridge.

Letters to the editor

Put Moody in context

As a third year student at Louisville's Southern Baptist Seminary and of Dr. Dale Moody I must respond to the attacks against him and my seminary.

Dr. Moody has been accused of "heresy" because his "position/stance" on apostasy allegedly conflicts with the *Baptist Faith and Message* and the *Abstract of Principles*. The latter requires professors "to teach in accordance with, and not contrary to," it. Neither of these "doctrines of man" prohibits writing books nor holding or expressing private opinions. Dr. Moody's accusers have yet to show that he teaches heresy.

Dr. Moody teaches in accordance with the true spirit and intent of both documents, in their entirety. His theology course syllabus contains the complete abstract which he quotes as his lectures touch on it. He also expounds the views of noteworthy scholars and theologians, past and present, as well as his own as he notes how these views, and the abstract, conform to or depart from scripture. Finally every student is free to follow the dictates of their own conscience. Unless his accusers attend his classes and understand his teachings, in context, they are not qualified to judge him.

In your Oct. 28 issue Mr. Davis' letter reduces Dr. Moody's 18 page chapter with over 145 scripture and 50 bibliographic references to just 24 words which he al-

leges is "sufficient to expose... apostasy," but doesn't say how Dr. Moody's views measure up to the Bible. Also "Dale Moody's credentials as a... Christian should not be in question... as a Baptist however... (they) are not in order." If forced to choose I'm certain that Dr. Moody would rather be known as a Christian. Mr. Hale's letter categorizes Dr. Moody's views as "the tired old arguments" of Campbell and Ditzler neither of whom are cited or quoted. Concerning the accusations of Pelagianism and Arminianism Dr. Moody supports these views only where they conform to and denounces them where they depart from God's word. I commend Mr. Hale for suggesting we adopt the stand of Gamaliel. This scriptural attitude has allowed Dr. Moody to teach at Southern for 37 years. — **Richard A. Norris, Louisville, KY**

Sin and suffering

In Jesus' day, it was common to indict the victims of illness as persons getting what was due them because of some hidden sin. As cold as it may seem, it was a part of the popular theology that physical handicaps and illness were a result of sin in the life of the victim (see John 9:2). The "religious man" could easily affix the blame for a condition to the sufferer and self-righteously dismiss any thought of care or ministry.

In such an atmosphere is it any wonder

that our Lord's advocacy of the blind, the lepers, and the miserable seemed dangerously unorthodox?

Recently, I passed an unemployment office, accompanied by a friend. As we glanced at the line he remarked, "If those people really wanted a job, they could find one." Later that day my car radio crackled with the latest unemployment statistics — up from last month.

It occurred to me just how common it has become to blame the victims of the current recession for their own joblessness. No doubt some lazy people exist, but do the increasing unemployment statistics indicate an epidemic of laziness or a stagnant economy?

Those of us who are healthy, or should I say employed, are all too apt to judge the jobless with a self-righteous tone. A plant can lay off 1,000 workers and we say, "How awful." But let a few weeks pass and we judge the layoff victims as layabouts — looking for a handout.

We Christians simply must cut thru our cultural revulsion toward the unemployed and increase both the volume and scope of our response to the current crisis in joblessness. After sober reflection, I am convinced that as our Lord walks our streets, that along with the deaf, dumb and blind, he delivers the good news of the kingdom also to the jobless. — **James W. Watkins, Faith Baptist Chapel, Memphis, Tenn.**

by Don Moore

You'll be glad to know . . .

... God still does great things with those who expect him to! At Nazareth the citizens made their rational evaluation of Jesus (Mark 6:3, Matt. 13:55-58). He was only a carpenter's son, the son of Mary, whose brothers and sisters fell into the same common lot with the rest of humanity. Besides, Nazareth was not a producer of prophets. What could they expect of Jesus, but that he would simply add one more digit to the ranks of the ordinary. They didn't expect much from him. He was eager to bless them but because they didn't believe he could or would, they missed the blessing. "He did not many mighty works there because of their unbelief."

All of us know he isn't common or ordinary. We would never tolerate him being handled as Joseph's son or just another



Moore

member of the human family, yet we are guilty of the same crime as the local folks of Nazareth, we don't expect much out of him. We desire, but we don't really expect it's going to come about. Is this the reason he doesn't do more "mighty works in our churches?"

Expectation is not cheerful optimism based upon personal desire. Expectation is positive assurance based on God's promises. Every great movement of God in history has been preceded by a sense of keen anticipation. The church has experienced her greatest hours when her people were looking to God and expecting his intervention.

One characteristic that marks the average church today is lack of anticipation or expectation. We never expect anything unusual. Humor, Madison Avenue promotion, and a menagerie of events and activities are available to offset our fear that nothing is going to happen. The things that appeal to secular man we feel must be necessary in our churches if we expect anything to happen.

We too soon become weary slaves of the dull routine and find it difficult to hope for anything better. What will be is what has been, so why get excited. Prevailing spiritual conditions, however low, are accepted as inevitable. The level of expectation in the average church is based on the past performance not the present promise of God.

Consideration of the limitations of our churches, pastors and staff lead to the

wrong conclusion, "not much can happen". Consideration of Jesus as more than a carpenter, or more than a brother; without limitation and eager to bless leads us to conclude and expect "great things will happen".

If you expect your place of service and ministry to be untouched and unchanged by his sovereign power, then prepare to ride out the dull wave of the ordinary. If you expect him to honor his word and your work with his anointing, then prepare for flight. Your soul will take the wings of his manifested glory and soar to realms beyond. The smile of deity will greet your faith and the trademark of the supernatural will identify who and whose you are.

"To him be glory in the church by Christ Jesus throughout all ages" (Ephesians 3:21)

Don Moore is Executive Secretary/Treasurer of the Arkansas Baptist State Convention.

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Return to Arkansas Baptist Newsmagazine
P.O. Box 552, Little Rock, Ark. 72203

by Millie Gill/ABN staff writer

Nelson Tucker

has resigned as pastor of the Harris Chapel.

Danny Weatherford

has been called as pastor of the Midway Church at Palestine.

James Hays

has resigned as pastor of the Cedar Heights Church in North Little Rock to become pastor of the Parkway Church in Knoxville, Tenn. He served the Cedar Heights Church for four years, leading the congregation in both a building program and a growth pro-

gram that resulted in the church leading North Pulaski County Association in baptisms each year.

Mrs. E. S. Mills

will be honored Dec. 12 by Russellville First Church in recognition of her years of service as a Sunday School teacher and nursery worker.

Jack Anglin

is serving as pastor of the Friendship Church at Springdale. He was a member of the Elmdale Church at Springdale and has

pastored churches in five other states. He and his wife, Janice, are parents of three married children.

Rick Hyde

has accepted the call to serve as pastor of the Murfreesboro First Church, effective January 1. He will go there from the New Hope Church in Sparkman. Hyde is a graduate of Ouachita Baptist University and is currently working on his master's degree through the Little Rock Seminary Satellite program.

briefly

Concord Church

at Van Buren celebrated its 110th anniversary Oct. 24 with the dedication of its new family life center building and the presentation of service awards.

Blytheville First Church

ordained Tommie Westbrook to the deacon ministry Nov. 28.

Pleasant Grove Church

at Perryville ordained Fred Oaks to the gospel ministry Oct. 14. Dan Shelton was ordained as a deacon in this service.

Perry Church

ordained Dennis LaCook to the gospel ministry Nov. 28 with ordained men of Conway-Perry Association participating in the service.

missionary notes

Mr. and Mrs. Ronald E. West, missionaries to Taiwan, are the parents of Wade Edward, born Oct. 13. Currently in the States, they may be addressed at 237 E. 4th, Booneville, Ark. 72927. They are natives of Booneville, Ark. She is the former Elinda Tidwell. They were appointed by the Foreign Mission Board in 1978.

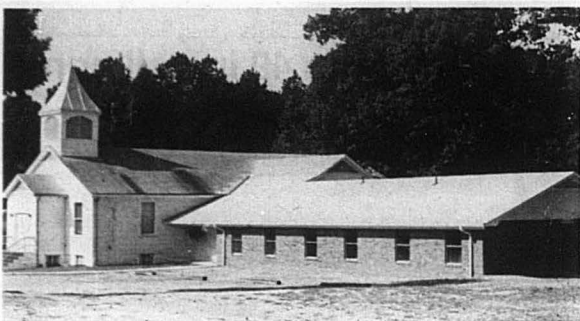
Mr. and Mrs. Lester C. Bell, missionaries to Brazil, have arrived in the States (address: c/o Philip C. Bell, 1922 Westview Terrace, Arlington, Texas 76013). He was born in Pittsburg, Texas, and also lived in Grady, Ark., while growing up. She is the former Bessie Giddens of Duncan, Okla. They were appointed by the Foreign Mission Board in 1950.

Mr. and Mrs. Billy L. Montgomery, missionaries to Ghana, have returned to the field (address: P.O. Box 34, Education Ridge, Tamale, Ghana). Born in Merkel, Texas, he grew up in Corpus Christi. The former Sandra Stone, she was born in Wynne, Ark., and grew up there and in St. Charles, Ill. They were appointed by the Foreign Mission Board in 1975.

Mr. and Mrs. W. Stewart Pickle, missionaries to Ecuador, have arrived in the States (address: 1104 Hummingbird Lane, Siloam Springs, Ark. 72761). Born in Memphis, Tenn., he grew up in Siloam Springs, Ark. The former C. L. Smith, she was born in Cossack, N.Y., and also lived in Bentonville, Ark., and Union Springs and Camillus, N.Y. They were appointed by the Foreign Mission Board in 1974.

Mr. and Mrs. Ronnie G. Winstead, missionaries to Taiwan, have completed furlough and returned to the field (address: P.O. Box 427, Taipei, 100 Taiwan, Republic of China). Born in Leachville, Ark., he moved to Essex, Mo., during boyhood. The former Ina Jones of Missouri, she was born in Hayti and later lived in East Prairie and Essex. They were appointed by the Foreign Mission Board in 1971.

buildings



Three Creeks Church near El Dorado dedicated a 13,500 square foot education building Oct. 17. The church, located in Liberty Association, invited Tommy Robertson, director of missions, as speaker. Pastor Lowell Snow assisted with the service. This enlargement of an existing building houses equipped preschool rooms, nursery, children's bathroom, kitchenette, and an enlarged foyer with a wheelchair ramp to auditorium level. Cost of the project was \$35,000. Members provided volunteer labor. Building committee members were Wayne Lottin, chairman, Logan Cole, John Brown, Chester New and Wallace Murray.

Shady Grove Church

at Van Buren held a service Nov. 14 to dedicate its newly remodeled sanctuary. Improvements include a 20 foot extension, the addition of both a baptistry and choir loft, a cathedral ceiling with exposed beams, and

the installation of lighting fixtures, ceiling fans and sound system.

Jessieville Church

has launched a building program for constructing 1,200 square feet of additional educational space, as well as a new auditorium.

Arkansas church wins Eagle award

RIDGECREST, N.C. — Life Line Church of Little Rock was named an Eagle Award winner among churches participating in the Sunday School Super Spiral and reaching their enrollment increase goals.

Super Spiral is a Sunday School growth plan created primarily by Andy Anderson, growth specialist at the Sunday School Board. Participating churches are required to set a net enrollment increase goal of more than 150 the first year. Approximately 300 churches are currently participating in the Super Spiral.

In one year, Sunday School enrollment in the Little Rock church increased from 955 to 1,149, for a net gain of 194. At the same time, average attendance grew from 429 to 527 and worship attendance from 515 to 600.

The number of teaching units increased from 47 to 56, workers from 93 to 137, weekly offerings from \$6,200 to \$7,200 and baptisms from 12 to 65.

"To earn an Eagle Award, a church must increase in qualitative areas such as Sunday School units, workers and participation in visitation and weekly workers meetings, along with enrollment gains," said Anderson.

John Horne, minister of education at Life Line, said, "The Super Spiral has completely revolutionized the direction of the church and the spirit of the people. I am firmly convinced it can work for anybody in any situation."

Arkansas native to head joint work

MONTGOMERY, Ala. — Rickey Armstrong, 25, has been named director of Inter-Baptist ministries for the Birmingham area.

A native of Arkansas, Armstrong is a graduate of Ouachita Baptist University, Arkadelphia, Ark., Southwestern Seminary, Fort Worth, Texas.

He has served as chaplain's assistant at the Arkansas Department of Correction; interim pastor of St. Andrew Church, Altheimer, Ark., and minister of youth at Anderson Street Church, Fort Worth, Texas.

He is married to the former Tobiper Moore, a graduate of the University of Texas at Arlington.

Armstrong will give direction, supervision, and correlation to the program and activities of Inter-Baptist ministries in the area.

His work is supported by the Birmingham Baptist Association, Alabama Baptist Executive Board, Southern Baptist Home Mission Board, and Inter-Baptist Fellowship Committee of National and Southern Baptists in the Birmingham area.



Food and fellowship

Virginia Kirk and Jane Purtle

A song in a foreign land

"How can we sing a song to the Lord in a foreign land?" (Ps. 137:4)

This was the cry of the Israelites in Babylon, in captivity. It is the feeling of many of you who are suffering this Christmas, who have wayward children, an unfaithful spouse, alienated family, an unwanted pregnancy, a dying relative, broken health, or deep emotional distress. You ask yourself how you can sing a song to the Lord in this God-forsaken wilderness of pain and despair. You ask yourself how you can find joy this Christmas in the midst of your brokenness and suffering.

Jeremiah had a word for the Israelites who asked how they could sing a song in Babylon. God's word to them recorded in the 29th chapter of Jeremiah was: "Build houses and settle down. Plant gardens and eat what you grow in them. Marry and have children . . . Work for the good of the cities where I have made you go as prisoners . . . I alone know the plans I have for you, plans to bring you prosperity and not disaster, plans to bring about the future you hope for."

It's a strange word from God — accept your predicament, build your life in the midst of it, find meaning and fulfillment in the pain. Don't just hold on, but live while you're suffering. Learn to sing your song in the foreign land while you wait for God to bring the future you hope for.

With all the images of joy around us at Christmas, we who are experiencing one of the seasons of suffering in our lives are apt to sink deeper into despair and depression. It does not seem possible to celebrate when we hurt so much. But we must decide that we will open ourselves to the simple joys of everyday life: a growing plant, a good dinner, a child's toy, a Christmas carol, a friend's smile or touch.

To the Israelites God said, "Plant gardens and eat what you grow in them." Wholesome food, well prepared and lovingly served is no small part of our lives. It is one of the joys we can open ourselves to and through which god can work his healing in us.

This recipe is a delicious accompaniment for holiday meats, especially ham or pork.

Curried fruit

¼ cup margarine	2 tablespoons cornstarch
¼ cup brown sugar	1 large can pear halves
2 teaspoons curry powder	1 large can peach halves
½ teaspoon each cinnamon and cloves	1 large can pineapple chunks
	5 ounces maraschino cherries

Melt margarine. Add sugar, cornstarch, and spices and mix thoroughly. Drain fruit and add 2 cups of mixed juice to sugar-margarine mixture. Boil gently about 5 minutes. Add fruit to mixture and simmer a few minutes. Or arrange fruit in baking dish, pour juice mixture over and bake 30 minutes at 350 degrees.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, VA. They have enjoyed cooking together for several years.

Hunger facts

- There are more hungry people in the world than ever before — both in absolute numbers and as a percentage of the total world population.
- Enough grain is produced now to provide every man, woman, and child on earth some 3,000 calories a day.
- Chronic malnutrition persists, often in countries where plenty of food is available.
- The average person in the Western world consumes an average of 3,300 calories a day, while the average person in a developing nation consumes 1,000 each day; 2,400 calories a day are needed.
- Many international food experts agree, hunger is overwhelmingly the result of income inequality and poverty.
- Famine is now more a result of economics than geography.

Troubled youth worth a buck to Paul Lucas

by Bob Allen

You're a kid at the State Department of Correction's Youth Services Center at Pine Bluff and you need a buck. What do you do? Try studying your Sunday School lesson.

Paul Lucas takes seriously the words of Jesus to "lay up for yourselves treasures in heaven." He has an account in the neighborhood of \$500, accumulating at the rate of one dollar a week.

Lucas is affectionately known as the dollar man by the 200-300 boys who have sat in his Sunday School class over a period of 13 years. In the last 10 years or so, he has developed a surefire method for keeping his students' attention — he gives a dollar bill to the boy answering the most questions in an oral quiz at the close of each week's lesson.

But Lucas says some of the boys get more than money.

One of eight teachers in the Sunday School held at the center's chapel, Lucas began teaching early in 1970. "I felt like if I was going to teach a class, I could do more good with these boys than anything else," Lucas, 69, said.

While compared to other fields, those working in the chaplaincy often see fewer

results in terms of professions of faith and baptisms, Lucas says there are some returns. "I have seen some blossom out into what I call real good Christian kids."

Lucas says his teaching is threefold — "teaching the Bible and that they can depend and rely on God"; teaching them to pray; and trying to teach them "to love one another and respect one another."

Chapel is voluntary, but Lucas says attendance is on the average as good now as it was in the early 70's when it was required. A couple of boys presently in his class, he said, are wanting to be baptized.

Lucas is a semi-retired insurance agent who has lived in Pine Bluff 21 years. He was active in Baptist churches and taught both youth and adults at Jonesboro and Stuttgart. Now, he attends the Presbyterian Church.

The Sunday School at the Youth Services Center is directed by Chaplain Bennie McCracken. McCracken is sponsored full-time at the institution by the Missions Department of the Arkansas Baptist State Convention. Other Baptist chaplains work at the Youth Services Center for girls in Alexander, and at Cummins Prison near Grady.



Paul Lucas, a Sunday School teacher at the Pine Bluff Youth Services Center the past 13 years, displays a plaque presented to him by the missions department of the Arkansas Baptist State Convention. Lucas, a semi-retired insurance agent, holds the longest tenure for Sunday School teachers at the state institution for boys. For the past 10 years or so, Lucas has donated a dollar a week to a boy in his class able to answer the most questions on an oral quiz at the end of the lesson.

Graham addresses Czechs on peace, redemption

PRAGUE, Czechoslovakia (BP) — Keeping a 13-year-old promise to visit Czechoslovakia, evangelist Billy Graham spoke to the eastern European audiences on themes of peace in a nuclear age and man's need for redemption.

After expressing great admiration for the "long, rich history and determination and courage" of the Czech and Slovak nations, Graham noted his visit comes at a time of great international tension.

"I have learned much about the concern and anxiety of people in this nuclear age and about the universal hunger of the human heart for peace," he said. The Baptist evangelist cautioned, however, that he was "not an ambassador for the United States. I come instead as an ambassador of the kingdom of God and the Prince of Peace."

Graham first visited the Czech Ecumenical Council and the Christian Peace Conference, an international organization which has headquarters in Prague.

He returned to the nuclear threat in his last Czech sermon Nov. 2, at the Brethren Church in Bratislava. Addressing an audience of 1,200 packed into a three-year-old auditorium designed for 380, he recalled it was Bratislava Baptist choir members who had first approached him about a visit when they sang at the European Baptist Federation Congress in Vienna in 1969.

He told the audience: "You and your generation may not live out your normal life. This is something the world never faced before and where only one man or woman could push a button" to begin a nuclear holocaust "which could destroy the world."

Pleading fatigue from a similar preaching mission earlier in the month in East Germany, Graham asked long-time associate Cliff Barrows to substitute at two services scheduled in the Vinohradska (First) Baptist Church, of Prague on Oct. 30. But he appeared, rested and at ease the next day as he preached at the Sunday morning service of the Vinohradska church.

"Abraham laughed" was his brief text and he delighted the 1,500 persons attending with humorous illustrations and expressions. A large number responded to Graham's invitation to make commitments to Christ. Stanislav Svec, general secretary of the Baptist Union of Czechoslovakia and current president of the European Baptist Federation Council, was Graham's interpreter throughout his visit.

Graham was more formal Sunday evening speaking to about 2,500 persons in the Evangelical Czech Brethren Church of St. Salvator. "Man's greatest need is reconciliation with Christ," he said. Again many persons raised their hands at his invitation and

about 40 came to the counseling room following the service.

After a stop in Lidice Nov. 1, to lay a wreath and pray at the memorial for several hundred Czech citizens martyred June 10, 1942, in reprisal for the assassination of Nazi Commander Reinhard Heydrich, Graham spoke at the Moravian capital of Brno.

More than 1,000 persons packed three floors of the Czechoslovak Brethren Church located a few meters from the smaller Baptist building which held still another 350 people listening to Graham's message via a specially rigged remote line. At least 100 persons went to counseling rooms after raising their hands in commitment to Christ.

Admission to all church meetings was by ticket. "Our buildings are far too small to hold the crowds who would show up to hear Graham so we consider that these are our invitation cards," a Baptist pastor explained.

Baptist Union leaders expressed great satisfaction with the impact of the visit on their own congregational life and its effect on others. One pastor said that a Roman Catholic bishop from his area had addressed him on a fraternal given-name basis for the first time ever and even drove several hundred kilometers to hear Graham personally.



Photos by George Sims

'I like you Southern Baptists ...'

An international student who attended the International Student Conference was quoted as saying, "I like you Southern Baptists because you really like us, and you go out of your way for us." His comment reflects BSU's purpose in reaching out to internationals. "We must go 'out of our way,' if the opportunity to minister continues to be open," says George Sims of Arkansas Baptists' Student Department.

Thirty countries were represented in

the 146 persons who attended the 1982 International Student Conference Nov. 20 at the Ozark Folk Center. Most of the campuses in the state that have international students had a representative group at the conference. John Wikman, a medical doctor and former foreign missionary to India, and Bobby Adams, Associate Professor of Christian Ethics at Southwestern Seminary and a former missionary to Columbia, were the main speakers for the weekend.



Pictured (clockwise from top left), two participants in the Nov. 20 International Student Conference pause between sessions, John Wikman speaks to a group, a silhouetted program participant goes over some notes and those attending gather for a group photograph. The annual two-day retreat is sponsored by the Student Department of the Arkansas Baptist State Convention.

James Landes returns to work

DALLAS, Texas (BP) — James Landes, the 70-year-old executive director of the Baptist General Convention of Texas, returned to work Nov. 15 after collapsing Nov. 9 during the BGCT's annual meeting in Corpus Christi.

Doctors hospitalized Landes after noting

"cardiac abnormalities" when he was taken to the emergency room after becoming ill at a reception in his honor. Later tests uncovered no indication of heart problems and doctors decided Landes was suffering from a "chemical imbalance."

He was released from Corpus Christi

Spohn Hospital on Nov. 11 and returned to his home near Dallas. He attended services at his home church, First Church of Richardson, the following Sunday and was back at work Monday.

He will retire from his job of nine years on Dec. 31.

What is a youth minister?

In my work as youth ministry consultant for our state, I am often questioned by pastors and laypersons regarding youth ministry in general and the role of the minister of youth in particular. The questions usually sound like, "What is the best approach or concept of youth ministry that a church should develop?"

Many of our churches continue to struggle with the painful process of moving from a youth ministry philosophy of "fun and games" to a philosophy that includes every church program organization related to youth, along with parents and youth workers. For the first time in a long while, a resource exists that answers many of these questions asked by pastors and leaders. The resource is the book, *The Work of the Minister of Youth*, compiled by Bob R. Taylor, Youth Ministry Coordinator at the Baptist Sunday School Board in Nashville. Taylor's book is published by Convention Press and is available through the Baptist Book Store.

In the first chapter Taylor mentions three characteristics that should be part of a solid, productive youth ministry. These three characteristics answer some basic questions related to youth ministry. The following is an excerpt of those characteristics from Taylor's book. — **Bill Falkner, Church Training Department** (Reprinted by permission, Convention Press, Nashville, TN.)

Some distinctive characteristics of the current youth ministry concept are as follows.

1. The youth minister works with a team of people. — Rather than working primarily with youth, today's minister of youth works with four distinct groups of individuals:

- All members of the church staff
- All volunteer workers who work with youth in Sunday School, Church Training, Acteens, Pioneers, youth choir, and so forth

- Parents of youth
- Youth themselves

The minister of youth should spend approximately one-third of his or her time working with volunteer workers. This would include actions such as enlisting workers, training workers, planning with workers, and affirming workers

through personal notes of appreciation and birthday cards.

At the same time, the minister of youth should spend another one-third of his or her time relating to parents of youth. Included in this block of time would be such things as planning and conducting parent meetings, parent-worker conferences, and parent-youth workshops; counseling with parents; and otherwise affirming parents through phone calls, letters, and visits.

Youth are important in youth ministry! Youth ministry came about as a means of touching the lives of youth, helping them understand the gospel and make a commitment to it, and to grow in all the dimensions of that commitment.

The important question is: How much of this touching, teaching, and leading of youth is to be done directly and personally by the minister of youth? The recommendation is that youth ministers spend about one-third of their time working directly with youth. That is no small amount of time. One-third is a big chunk. This time frame would include leading fellowships and retreats, counseling, planning with youth committees, talking with youth in informal settings, and visiting and witnessing.

An astute person may have realized by now that the time available is all used up: one-third for workers, one-third for parents, and one-third for youth. No time is left for relationship building and planning times with staff members. But this really isn't the case.

The one-third divisions are "ball park" figures. The distribution might be more accurate if it were like this: three-tenths with workers, three-tenths with parents, three-tenths with youth, and one-tenth with staff members. But such a mathematical formula sounds mechanical and artificial.

It seems more natural to speak of one-thirds, knowing that some time is to be spent in helping the staff (whether it is only a pastor, or a staff of four or five people) become or stay youth conscious.

There is one highly significant fact about the distribution of time a minister of youth spends in his or her ministry: *Two-thirds of the time is being spent with adults who touch the lives of youth.* This is encouraging a minister of youth to multiply himself or herself through the leadership and ministry of many adults with whom he or she is working in many and varied ways.

The more all Sunday School teachers become plugged in to the total youth

ministry of a church, the more affirmed and supported all Church Training workers feel; the more all workers in Acteens, Pioneers, youth choir, and recreation understand that their contributions are a major part of the overall youth ministry fabric; and the more parents feel that their needs are being met through parent meetings, parent-youth dialogues, parent-worker meetings, and parent-worker-youth triologues — then "the more these adults will become important and meaningful team members in a concentrated effort to minister to the total needs of youth."

2. *Youth ministry grows out of needs of youth.* — Consider the difference in these two approaches toward planning the overall youth ministry of a church.

Marion is minister of youth at Anytown Baptist Church. He spends hours scanning books to find ideas to plan for his youth. He talks with other youth ministers to get ideas from them. He attends conferences and seminars of all kinds, primarily to fill his notebook with clever and fun things to do with his youth. He hears about exciting things being done by churches across town, so he plans the same events for his youth. Marion's youth ministry is the project-to-project, event-to-event program mentioned earlier in this chapter. It is a collection of ideas he has gathered from other people and other churches.

Sandy is minister of youth at New Hope Baptist Church. Conscious of her responsibility to minister to the needs of her youth, youth workers, and parents of youth, Sandy wants her youth ministry to meet these needs and to evolve out of these needs. She spends a great deal of time talking with, planning with, and relating to workers and parents. Sandy understands that the parents know the youth better than anyone else. She wants their feedback and input. The workers work with the youth week by week in small groups so their evaluation also is valuable to Sandy.

Sandy observes that the youth need a deeper awareness of worship, so she plans a retreat focused on worship. She hears about several youth who are feeling left out and not involved in what's happening, so she puts them on key committees for the upcoming Thanksgiving breakfast. The youth are not showing much interest in visitation and outreach, so she plans a series of Friday evening fellowship events during which youth visit, pick up prospects and friends, and bring them to the church for a time of fellowship.



Taylor

Resolution brings response from Moody

Dale Moody, professor at Southern Baptist Theological Seminary, Louisville, Ky., has responded to the Arkansas resolution calling for the trustees to "consider" his termination because of his views on apostasy. In a strongly worded statement to Baptist Press, Moody, now 67, said he may not resign until he reaches age 70. The earliest that any action could be taken by Southern Seminary trustees would be April 12-13, 1983.

The issue came to the forefront during an Executive Board meeting last August in a motion by David Miller, director of missions for Little Red River Association. Miller contended that Moody's teaching of apostasy is in conflict with the Baptist *Faith and Message* "in general" and with Southern Baptist Theological Seminary's Abstract of Principles "in particular." The Executive Board requested that Southern Seminary's president, Roy L. Honeycutt, elicit a response from Moody regarding his stance on apostasy to be published in the ABN. As a result, an entire chapter on "Salvation and Apostasy," from Moody's 1981 book, *The Word of Truth*, was printed in the Oct. 14 issue of the *Newsmagazine*.

Responding to a resolution passed by Arkansas Baptists in their annual meeting Nov. 17, Moody said, "I do not intend to resign or retire until it is mandatory, if this kind of pressure continues. I understand that the mandatory date for my retirement under the contract [agreement] when I became 65 is July 31, 1985. I thought I would retire July 31, 1983, but I believe this would be unfair to my students, my colleagues,

and to the Southern Baptist Theological Seminary and even to the Southern Baptist Convention, all of which I love dearly. I regard this as intimidation and panic, so I intend to remain steadfast and, if necessary, appeal my case all the way to the Association of Theological Schools."

Honeycutt, who was not available for comment at press time, had said earlier that his main concern is the Abstract of Principles, which is signed by every professor at the seminary. Moody signed it when he joined the faculty in 1944, and again in 1980, when he became a senior professor. Moody admits he has difficulty with Article 13 of the abstract, saying he "called attention to the contradiction for 41 years. I am in agreement with the abstract as long as it is in agreement with the scriptures, but it is not in agreement with the scriptures."

Moody has disclosed, in the Baptist Press article, that Honeycutt already had challenged him to determine his compliance with the seminary's Abstract of Principles. Moody quoted from a letter written by the president on Nov. 1 which asked for his resignation (or retirement) should he find himself in conflict with the abstract. Otherwise, Honeycutt wrote, he would have to consider other options available to him to resolve the current problem.

Dr. Moody said the letter gave him a Nov. 5 deadline for action, but he claimed he did not receive the letter until Nov. 8.

Dr. Honeycutt has pointed out that if this is a matter for the trustees, it can only be settled "in regular meeting," which will not convene until April 12-13, 1983.

Sandy involves many people in determining priorities, goals, and activities for her youth ministry. The involvement creates greater interest, generates deeper commitment, and keeps activities related to the needs of the people with whom she is ministering.

Sandy's ministry is more satisfying to her and the people she works with. It's more appropriate and need-centered. Her approach will also bring about more growth — in all ways — than Marion's "shoot from the hip" style.

3. *Youth ministry is a ministry of shared leadership.* — No longer should a church "give youth a retreat" or "give them a banquet." Now youth are much more heavily involved in planning, thinking, doing, and evaluating than in the past.

Their key word is *involvement*. There is an intrinsic value in the process of being involved. Often the values of helping create, plan, and carry out ideas for a fellowship, for example, may far outweigh the immediate value of the fellowship itself. A youth may "really get into" some process of using his or her talents in planning an event. The event may be forgotten, but the sense of belonging, of being committed, and of being needed will be remembered.

Years ago, mothers made the cookies for the fellowship. They made the sandwiches for the study courses. At one time, youth workers spent hours cutting out the decorations for the Valentine banquet. Now youth do these things. They help choose the theme and determine the agenda for the retreat. And the benefits are enormous.

Adults should always be involved in key leadership roles. To leave the adults out completely would be as big a mistake as leaving the youth out completely. The shared leadership concept means both adults and youth are involved in a major way.

When youth ministry really assumes the concepts and flavor of the contents of this chapter, then everyone involved will be much more fulfilled. The minister of youth will discover a deeper sense of joy and satisfaction. Youth will develop deeper commitments and stronger relationships. Parents of youth will feel more related and more a part. And volunteer workers with youth will find greater support and affirmation. This will result in longer terms of service and a renewed sense of security and importance in their roles.

Youth ministry is alive and well today in the Southern Baptist Convention.

SEEDS gets national honor on Today Show

by Patti Stephenson

NEW YORK (BP) — Two editors of a magazine published in the basement of a Georgia Southern Baptist church have garnered the top award for best magazine coverage in the first annual World Hunger Media Awards sponsored by entertainer Kenny Rogers and his wife, Marianne.

Gary Gunderson, editor and Tom Peterson, associate editor, won for their coverage of women and hunger in the February issue of *SEEDS*, a publishing ministry of Oakhurst Church in Decatur, Ga. The \$10,000 prize was one of six first-place awards in recognition of the best newspaper, magazine, film, television, photojournalism and book coverage of world hunger from July 1981 through June 1982.

SEEDS is the sole religious publication among the winners which include: newspaper — Ann Crittenden, *New York Times*; photojournalism — Kent Koberstein, *Minneapolis Tribune*; film — Leigh Wharton/Barbara Gordon, Wharton International Films; television — Gene Reynolds, "Lou Grant"; and book — co-winners Frances Moore Lappe, author of *Diet for a Small Planet* and John R. K. Robson, author of

Famine: Its Causes, Effects and Management.

The awards were announced on NBC's *Today Show* Nov. 23 and were presented at a ceremony held at the United Nations.

SEEDS grew out of a hunger committee formed in 1976 at Oakhurst church. After producing several newsletters on hunger problems, members Gunderson and Andy Loving left their respective jobs as carpenter and probation officer to develop the church's hunger ministry full time without salaries.

The newsletter expanded to a magazine format in February 1979, with Gunderson as editor. Financial support from Oakhurst, 2,500 subscribers and a typesetting business now undergird a staff of six.

Nathan Porter, the Southern Baptist Convention Home Mission Board domestic hunger consultant, said, "SEEDS has set the course" for Southern Baptist response to hunger and made a great impact in the larger circle of those concerned about hunger. The award, he noted, "should be a great source of pride for all Southern Baptists."

Churches suffer from December storms — continued

North Pulaski Association, said Friday. The church was in the path of one of a series of twisters that slammed into a residential area of western Little Rock and Crystal Hill north of the Arkansas River on Thursday afternoon, Dec. 2.

The Rose Bud Church was hit later Thursday when a tornado destroyed the business district of the town of 200. L. Bert Edwards, director of missions for Calvary Association, said the educational building received roof damage, resulting in six-inch deep rainwater in the floor. The auditorium roof was intact after the storm, Edwards reported.

Minor damage was reported at Hebron Church in western Little Rock to some fencing and a sign on the church property and at Olivet Church, where a platform erected outside for an upcoming Christmas program was destroyed. No structural damage was reported at either place.

Several churches in tornado stricken areas opened their doors to storm victims. At least four served as Red Cross and other food distribution organization centers with

church members supplementing the rescue effort.

The most intense cleanup operation took place in Alexander, a small community straddling the Saline/Pulaski County line. First Church of Alexander received \$4,000 roof damage and was within a mile of the Ranchette Mobile Home area, where some of the area's worst damage resulted in one fatality.

Aaron Thompson, pastor at the Alexander church, said he opened the church doors within 20 minutes after the Thursday afternoon twister. The Red Cross used the church as an aid distribution center, Thompson said, and merchants donated food while his church members coordinated the distribution of clothing and dishes to victims. Thompson said about 50 families made claims during the first 24 hours after the storm, but "several hundred" had been into the church during the early hours to get information on the whereabouts of family members and available services.

The Arkansas Baptist Men's disaster re-

lief unit served meals to state police, national guard and other cleanup and rescue workers through the night Thursday, and into Friday.

Vimy Ridge Church at Alexander and First Southern Church at Bryant also opened immediately following the disaster, but were closed Thursday evening, referring victims to other relief centers.

Similar operations were set up at Hebron Church in Little Rock and Plainview Church in another hard-hit area southwest of the city, according to Pulaski Association Director of Missions Glenn E. Hickey. Harold Chandler, pastor of the Plainview Church, said "about 30" people came into the center, located within 25-30 yards of heavy damage, after the storm. Most were seeking information, though church members and the Red Cross distributed sandwiches.

A new cell of storms Friday morning sent a tornado ripping through a residential area east of Camden at about 8:30 a.m. The twister passed within one mile of Calvary Church. The Ouachita County Emergency Food Services set up a headquarters at the church and fed 75-100 cleanup workers in the first few hours after the storm. A member of the church said probably 90 percent of the church's families suffered some damage from the storm, but it was thought to be lighter than in some other areas across the state.



Pete Petty (top, left), director of missions ministries for the Arkansas Baptist State Convention, talks with an Alexander resident in front of a damaged home. (Below, left) Arkansas Brotherhood director Neal Guthrie and National Guardsmen find shelter from rain during cleanup operation inside the disaster relief bus operated by Baptist Men. Bill Falkner (above, right) Church Training associate, and Randy Cash, language missions director, serve food to workers.

Conway Sawyers, director of the State Missions Department of the Arkansas Baptist State convention, said Friday that an initial \$2,500 of Home Mission Board money earmarked for disaster relief would be sent to the Alexander area through Pulaski Association. If needed, Sawyers said, a maximum of \$5,000 could be given to the association. He said it is likely Calvary Association would use similar funds for disaster relief in the East Camden area and that he had contacted directors of missions at Liberty and Rocky Bayou associations to remind them that the funds are available.

According to news reports, two dozen tornadoes were reported to have caused damage in scattered areas across the state. Heavy flooding was reported in others. Communication difficulties made it hard to confirm that Arkansas Baptist churches

were not affected, but most directors of missions contacted the days after the storm were cautiously optimistic.

Directors of missions from Clear Creek, Independence, Rocky Bayou, Little Red River, Dardanelle-Russellville and North Arkansas associations, all containing areas reported as being hit by severe weather, said Friday they had not been notified of any damage to churches in their areas, though most said there were some pastors from which they had not heard.

Manuel Macks, director of missions of Rocky Bayou Association, said there was storm damage in Cherokee Village and Ash Flat near churches in his association, but he had been prevented by knocked out phone lines and flooded highways from learning of their conditions.

One tornado in Clear Creek Association destroyed about 25 homes between Alma and Dyer, but nearby Clear Creek Southern

Church and Dyer First were not damaged, Director of Missions George W. Domeser said.

Other areas reporting damage included Friendship, Dalark, Saltillo and Newport, but directors of missions at Central, Red River, Faulkner County and Black River associations could not be reached, due either to overloaded phone lines or no answer, at press time to comment on any damage that might have been sustained by churches.

All the churches reporting damage planned to conduct services the Sunday following the storm. Alexander First pastor Thompson said electricity was expected to be restored in time for regular Sunday morning services. The Alexander congregation invited members of Sharon Baptist Church, a black church which lost its building, to share in joint services at the Southern Baptist building.

Edward Walker, pastor at Crystal Valley Church, reportedly hoped to have services in the church's own building Sunday, but the pastor of Levy Church of North Little Rock had invited the neighbor congregation to use his building.

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Stewardship

Lottie Moon Offering furnishes tracts

The First Baptist Church of Petropolis, Rio de Janeiro, Brazil, constantly wins people through the broadcast of its evening services. They encourage those who are saved to communicate with the church.

During 1980 a letter was received from a man who had accepted Christ. The church immediately sent him a Bible. The pastor put a Good News Brazil tract inside the Bible.

The Good News Tract is basically scripture that speaks of the good news (1) of God's love, (2) of pardon from sin, (3) of new life in Christ and (4) of the one necessary decision: belief.

Several weeks later the pastor carried the new convert's address with him when he visited the rather distant community where he lived. He finally found the man who received him very warmly. The pastor was asked to sit down while the new Christian sought

some friends.

Some minutes later there were 10 persons in the room. The man had taken the tract and read it to friends. Those who were present had accepted Jesus as their Saviour through the witnessing of their friend. He had simply read them the tract.

These tracts were made possible through the Lottie Moon Christmas Offering. Ten million had been printed for \$30,000. The quantity printed made the cost only 3/10 of a cent for each one.

Of course, not every 1/3 of a cent reached 10 people. One did, however, when joined with other gifts at Christmas-time from Southern Baptist churches. Of course, that's what giving to Lottie Moon is all about! A way to witness to the world about Jesus. — **Glendon Grober, Missionary-in-Residence**

Evangelism

Why send our kids to Joy Explo?

The Youth Evangelism Conference has two objectives. The first is to give the young people of Arkansas an exciting, worshipful activity during the Christmas holidays. They will enjoy the excitement of coming as a group to sing, worship and learn. The second objective is for the youth to return home with a sense of mission to share Christ with their friends who do not know him.

Over the past few years we have seen increasing attendances and increasing numbers of first-time professions of faith in Christ at Joy Explo. We encourage our churches to recruit (compel) lost young people to attend. Last year, 34 received Jesus as personal Savior. Follow-up will be done through our office.



Kent

The churches will be written and a "Survival Kit for New Christians" youth edition will be mailed to each young person making a profession of faith.

The meeting is in two locations. Dec. 27-28, it will be held at Second Church, Little Rock, beginning at 1 p.m. the first day. The second location is First Church, West Memphis, on Dec. 28-29. This meeting begins at 1 p.m. the first day and concludes at 3:30 p.m. the second day.

An emphasis on Christian commitment of one's life will be made this year. Iris Urrey, who is a Home Mission Board Service Corps volunteer will be giving her unusual testimony. She was converted as an adult through the witness of a concerned young friend, Mike Huckabee and Stephen Hatfield are our preachers for Joy Explo. They will be at both locations. Make your plans to attend. — **Wes Kent, associate**

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International Announcement of Jesus' birth

by Jere D. Mitchell, First Church, Fayetteville
 Scripture: Luke 1:39-56
 Central truth: Faith and praise are appropriate responses to the announcement of Jesus' birth.

How do you respond to the announcement of Jesus' birth?

Mary responded by going immediately to Elizabeth's home. She exhibited her belief in what the angel had told her by this act.

Our faith is shown by our actions. We respond first by receiving Jesus as Saviour and Lord. That act of faith is followed by a lifetime of faith actions. We live in obedience to Jesus who has come, and is coming again. We live out the life of Jesus by acts of love and kindness to others. Jesus was the finest example we can ever hope to find for this lifetime of faith actions.

When Mary reached Elizabeth's home, she was warmly greeted and praised. Then Mary burst forth with praise to the Lord.

Praise is a most appropriate response to the announcement of Jesus' birth. Mary's praise was for the Lord choosing her and for remembering his people.

Praise may be a forgotten part of our lives. There should be times in our prayers or in our daily activities when we are overwhelmed with the goodness and greatness of God, and when we spontaneously burst forth with words of praise!

A college student once told me of his discovery of praise as he walked across campus one morning. He was overwhelmed by the beauty of the morning that he exclaimed out loud: "Lord, thank you for such a beautiful morning."

The coming of the Messiah is certainly of such magnitude that when we think of it we must break forth with praise!

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Life and Work Faith and fellowship

by Bert Thomas, Toltec Church, Scott

Basic passage: James 5

Focal passage: James 5:7-11, 13-16, 19-20

Central truth: Christians are to be supportive of each other because of our relationship to Christ.

"Brethren" (v. 7) is James' way of reminding us that we belong to the same fellowship because of our relationship to Christ. The Greek word "koinonia," which is translated fellowship, is used to describe the bond that unites Christians. This involves more than just friendship. It is our commitment to each other because of the common bond we have in Jesus Christ.

James instructed us to remain patient in the face of outside difficulties until the Lord returns (James 5:1-7). Sometimes difficult situations outside the fellowship may cause us to lose patience with each other. This can lead to grumbling and complaining. James painted a vivid word picture by portraying the Lord as the judge waiting outside the door listening and ready to come at any moment.

Faith and fellowship includes support for each other (v. 13-16). One method of support is to pray with those who are experiencing suffering, joy, sickness, and sin. We should call upon committed members of the fellowship to pray with us in sickness or in health, in joy or in sorrow, in times of victory and in times of defeat. We should pray more!

Another method of support is "to confess our sins to one another" (James 5:16). The word "confess" means "to say the same thing." To properly confess our sins to each other we should: (1) Be convicted of these sins by God, not some disgruntled member of the fellowship. (2) Confess them first to God. (3) Confess "secret" sins to a person of integrity who can help us work through them without doing greater damage to the fellowship by open exposure. (4) Confess them to restore the broken harmony within the fellowship.

Faith and fellowship should seek to reclaim the erring member (v. 19-20). The Bible teaches that when a member of the fellowship wanders he is still our responsibility. All that an erring member may need is for someone to let him know he is worth reclaiming, and to show him that someone really cares for him.

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Bible Book Series Paul's final plea

by Larry Maddox, Second Church, Little Rock

Basic passage: 2 Corinthians 12:14-13:14
 Focal passage: 2 Corinthians 12:14-15; 13:1-11

Central truth: Paul made a final plea for the Corinthians to mend their ways.

Paul concluded his letter to the Corinthians in a tone of hopeful tension. He presented them with a series of powerful, pungent challenges.

Check Up (13:5-8).

Paul "turned the tables" on his accusers. They had been questioning his authority and examining his ministry. Now he threw the matter of judgment back on them as he asked them to examine their own Christian experience. There were so many problems in the church at Corinth and so many accusations against him that Paul wondered if they had ever entered the faith at all. Paul insisted they take a good look at themselves. The real question was not Paul's validity as an apostle but their own relationship with Christ.

Grow Up (13:9-10).

Paul wished they would grow up. The Corinthians had become stuck in immaturity. They had failed to grow up. Their quarrelsomeness, their complaining, their criticizing were manifestations of childishness. Immaturity is divisive and destructive. Paul's ministry was meant to build them up not to tear them down.

Shape Up (13:11).

Paul's parting plea was for the Corinthians to shape up. He issued a series of sharp, staccato exhortations.

"Be perfect" — mend your ways.
 "Be of good comfort" — encourage one another.

"Be of one mind" — this divided church needed to get together.

"Live in peace" — quit bickering and fighting with one another.

If they would do those things the God of love and peace would bless them.

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Lottie gifts top half billion; growing needs accent urgency

by Bob Stanley

RICHMOND, Va. (BP) — Without fanfare the cumulative total for Southern Baptists' annual Lottie Moon Christmas Offering for foreign missions has passed the half-billion dollar mark.

The offering, which provided \$3,315 when it started in 1888, represents a phenomenal Southern Baptist success story. It's the envy of many other missionary organizations which has no equal — or even a close rival.

"I know of no other single faith offering for gospel witness overseas comparable to this one," says Gerald Anderson, director of the Overseas Ministry Study Center in Ventnor, N.J., a nondenominational continuing education service for missionaries.

Since Charlotte Diggs (Lottie) Moon first wrote from China appealing to her fellow Southern Baptists to increase their support of missions the offering has generated \$541,804,572.

The 1982 goal of \$58 million will provide more than 46 percent of next year's Foreign Mission Board budget. It will support approximately 3,200 missionaries in 96 countries — the largest Protestant missionary force in the world. The board's other major source of financial support is the Cooperative Program, Southern Baptists' unified giving plan.

From the start the Lottie Moon emphasis has been built on prayer and giving. Goals have increased dramatically in recent years as Southern Baptists embarked on Bold Mission Thrust, an effort to share the gospel with all people of the world by the year 2000.

For the third year in a row the entire goal is being budgeted as part of the Foreign Mission Board's 1983 budget. Its primary promoter, the Southern Baptist Woman's Missionary Union in Birmingham, Ala., admits this is a bit scary.

WMU Executive Director Carolyn Weatherford says she understands the urgent needs which require the full amount to be budgeted. But, she says, that still puts "quite a bit of psychological pressure on us."

In fact, she explains, it came as a "colossal shock" some years ago when she first realized the Lottie Moon offering no longer was just providing for the special capital needs on the mission fields but was now paying a lion's share of the total overseas operating cost of the Foreign Mission Board.

"I don't think the women have ever taken the Lottie Moon goals lightly," she said. "But it's quite different now that we know \$46 million of this year's goal is required just to pay for the 'bread and meat' costs of overseas missions."

Despite the increased amounts required to send and support missionaries the 1982 Lottie Moon offering will provide \$12 million for capital needs. This is a 50 percent increase over last year and is the largest sum ever available for such projects in a year. An additional \$1.7 million will come from Cooperative Program funds.

Capital funds pay for such items as missionary housing and vehicles, church buildings and equipment in evangelistic efforts.

Such an increase in capital funds has long been needed. "For years," said Winston Crawley, the board's vice president for planning, "we have been consistently running \$6 million to \$10 million short each year of meeting the field requests for capital funds."

The West African country of Benin offers a good example. In 1981 the 14 career missionaries assigned there asked for capital funds for projects totaling \$239,000. Although the 1981 offering topped its goal only \$119,000 could be provided.

"The problem is by the time we provide houses and cars for the missionaries we're almost out of money," said John Mills, director for work in West Africa.

Rapid expansion of the missions force in recent years has called for greater expenditures for missionary housing because the board can save money by avoiding the high rents charged in most countries.

Cars, too, are expensive. The compacts which missionaries use in Benin cost \$12,000 each.

One request that could not be granted this year was \$50,000 to help a 100-member congregation in Abomey construct a church building where many of the people fear evil spirits and sorcerers.

Mills thinks the \$50,000 could help buy land and then serve as a challenge fund which members would match. But prospects for aiding the church aren't too good, he added, unless Southern Baptists step up their level of giving.