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Arkansas Baptist Newsmagazine

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December 22, 1983

Arkansas Baptist State Convention

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Southern Seminary Christmas
with Arkansas help

December 22, 1983

Arkansas Baptist
NEWSMAGAZINE



SBITS photo / Richard Shock

Robert Turner, a third-year theology student from Blytheville, helps June Honeycutt hang two of three ornaments representing Arkansas Baptists on the community Christmas tree at The Southern Baptist Theological Seminary in Louisville.

In the land of Jesus' birth, some finding hope, brotherhood

JERUSALEM, Israel (BP)—Almost 2,000 years after the angels proclaimed the birth of a savior in nearby Bethlehem, the name of Jesus stirs new hope in the hearts of a tiny minority in this land.

For some, he has overcome centuries of hatred to create a new sense of brotherhood between Jewish and Arab believers.

At a recent MasterLife conference in Cyprus a believer from Lebanon said that until then the only contact he'd had with a Jew was with an Israeli soldier who told him it was time to get off the street because of a curfew.

Four Jewish believers attending the conference rejoiced over their warm acceptance by Arab representatives.

In the Galilee area, where Jesus grew up and later ministered, a recent meeting of a women's fellowship group included about one-third Jewish believers, another third Arab, and the others expatriates, including the Southern Baptist representative who started the group six years ago.

Together, they find fellowship and strength.

Baptists are not numerous in Israel. The seven churches that make up the Association of Baptist Churches have fewer than 500 members, mostly Arab in background. But these figures don't include churches in the occupied territories (Gaza and the West Bank) nor a number of small groups of Jewish believers that meet in homes. Many of the Jewish groups are not affiliated with any denomination but welcome participation and assistance by Baptist representatives.

Some Jews have found personal faith in Christ while overseas. Most do not renounce their Judaism but prefer to consider themselves Jewish believers, or in some cases Messianic Jews.

New song books have been published containing hymns written by Jewish believers. The words are in Hebrew, spelled phonetically so non-Hebrew worshippers can join in, but the tempo and rhythm reflect the songs' indigenous origin.

In Tel Aviv people come in off the street to see paintings by believers and browse through books in both Hebrew and English at Dugith Gallery, formerly a well known commercial art gallery which now seeks to minister through the arts. Some of the books encourage believers in their study of the Bible and their spiritual growth. Others are for those who are seeking.

And many are seeking in modern-day Israel. The 10 years since the Yom Kippur war of 1973 have disillusioned many who are weary of warfare. The country's material prosperity, which has jammed Jerusalem's streets with cars, has been battered this year by inflation that drives up prices almost 20 percent a month.

Salaries are indexed to the cost of living, but even so the spiral has forced many to tighten their budgets and worry about the rising national debt.

Most of those searching for fulfillment are turning to Scientology, Transcendental Meditation, the occult or gurus from India, according to one Baptist representative.

But some also find faith in Christ. When they do, said one representative, it's as if all the years of being taught the Old Testament suddenly come into focus with the full revelation of God's love in Jesus.

Numerically, the strongest growth continues to be among Arab believers. Nazareth Baptist School, which has firmly established itself for quality training, has 620 students. A number of students took their first steps toward Christ in a two-week evangelistic emphasis earlier this year, and several accepted him as savior.

This school and the Baptist Village at Petha Tiqva are the best-known Baptist institutions in Israel. Thousands of campers pass through the picnic-type acreage of the village, where a friendly welcome or a cool glass of water first introduce many to Baptists.

One of the most zealous new converts is a young man from Germany who lives in Eilat, a resort city on the southernmost tip of Israel. Excited about the change God has made in his life, he has vowed not to miss a day witnessing to someone.

When he found himself without a tract, he tore a page from his Bible to give to a person he was witnessing to. Soon he had torn out so many pages he said he was going to have to buy a new Bible.

A Southern Baptist representative hopes he and others can go to Eilat to conduct leadership training.

He said the new believer commented, "We are just young believers. We want to share the joy of Christ, but we don't have guidance in Christian growth."

Yet, for him and a number of others throughout this land, the Christmas season has new meaning this year. Through the babe of Bethlehem, a new faith has been born in their hearts.

In this issue

8 A ministry of stewardship

The Arkansas Baptist Foundation is the focus of the last article in the series "Laborers together", detailing the various ministries of the Arkansas Baptist State Convention.

14-15 Double lessons

Sunday School lessons for two weeks, Dec. 25 and Jan. 1, are presented in this issue since the Arkansas Baptist Newsmagazine will not be published the week of Dec. 29.

No issue Dec. 29

The week of Dec. 29 will be one of three weeks this year when the ABN will not publish an issue.

State's first black mission in Cotton Plant

The Dec. 8, 1983 issue of the Arkansas Baptist Newsmagazine indicated on page eight that a black mission being launched in southwest Little Rock by Life Line Church may be the state's first black Southern Baptist church.

However, that effort is not the first black

Southern Baptist mission to be organized in Arkansas. In February 1983, First Church, Cotton Plant, organized the first black mission. It is Maranatha Mission, pastored by Mansell Twillie. Which mission will be the first black congregation to constitute into a church remains to be seen.



Among the first to give gifts to our Lord were "the wise men from the East." The scripture in Matthew the second chapter, is vague in that it does not name nor even give specific numbers of these wise men. But we, today, continue to learn from their experience of love. Our tradition of giving at the time of year set aside as a memorial to the birth of our Lord can be traced to their example.

Many believe the wise men were three in number because of three gifts they presented to our Lord. The number of the wise men is not important, but it is significant that they gave the best that they had to our Savior. The gifts—gold, frankincense, myrrh—were extremely valuable.

It is significant that these gifts were presented to Christ whose birth we honor on Christmas Day. Jesus is no longer present with us incarnate in the flesh. But he is just as surely in the world as he was when the wise men delivered these gifts to him many years ago in his humble surroundings.

When our Lords was incarnate, he was both human and divine, as no one else has ever been who has walked upon the earth. But he could be in only one place at a time. Now, he is everywhere at the same time. And Christians can be as sure of his presence and of his walk with them as the first disciples who followed him on his mission of love and mercy almost 2,000 years ago.

We have been born many generations too late to have the joy and satisfaction of going to Jesus personally to give him our Christmas present. But we can give to him just as directly as did the wise men long ago. When we give the gospel and minister to the physical needs of the poor, we are giving a gift to the Master. The scripture says, "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40b).

There are still many places in the world where the sweet name of Jesus has not been heard. The thought of thousands of villages and of small cities without one mention of the name of Jesus at the Christmas season should move us to a new mission compassion. The thought of great cities wherein dwell millions of people to whom the Christmas season is a festival with no spiritual significance should make us aware of the urgent need to support the Lottie Moon Christmas offering.

One of the best ways that we have of giving to our Master is through the Lottie Moon Christmas offering. Through our gifts the gospel is carried around the world. Material and

physical needs of the hungry and poor are met in many lands. As we give, many hear the gospel who would never have had opportunity apart from our giving.

During the Arkansas Baptist State Convention, Keith Parks said that Southern Baptists are doing more in reaching and helping hurting people than any other group in the world. Parks cited the 1.5 million patients treated in Southern Baptist mission hospitals last year, including one in Korea that won 2,000 converts. He, also, said that Southern Baptists gave \$5 million above budget for hunger relief and broadcast radio messages in native languages on a regular basis to 94 million people.

Parks, president of the Southern Baptist Foreign Mission Board, emphasized that Southern Baptists can and should do much more in supporting world missions. He recalled a recent gift of \$30,000 received by the FMB from Southern Baptist missionaries in Kenya and Tanzania. Parks pointed out that the gift averaged \$150 for each adult. He said that if all Southern Baptists gave like that the Lottie Moon offering would go over \$500 million, instead of this year's \$60 million goal.

The Lottie Moon Christmas offering gives us the privilege of bringing a worthy gift to Jesus. In no way could a gift to him be better expressed. We bring our Lord an offering that goes to meet the needs where they are the greatest.

The real meaning of Christmas is the same today as it was 2,000 years ago. Man is in need of God's divine intervening grace because of man's deliberate rejection of divine love. Christmas declares the reality of the incarnation. The incarnation means that man is a sinner, but God has intervened to provide eternal life. Christmas means that God is love. This love is infinite and eternal. Christmas also means that man is in the image of God. Thus, Christmas is a season of repentance and faith, of humility and confession, and of dedication.

As we capture the real meaning of Christmas, we see that God took the initiative in giving to us and our responsibility is to give the gospel to others. We will be giving to Christ himself when we give to loved ones whose Christmas presents will honor him.

The greatest gift Christ longs for is for each of us to give ourselves personally to him. He wants a full measure of our devotion and as a result of this devotion he wants us to share the good news of the incarnation, life, death and resurrection with men everywhere. This Christmas, let us give gifts that will honor Christ in our family and to the ends of the earth.

Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication,
meeting the information needs of Arkansas Baptists

VOLUME 82 NUMBER 50

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Editors must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

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Opinions expressed in signed articles are those of the writer.

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darkness shall cover the
earth and gross darkness the
people ★ but the Lord shall arise
upon thee, and his glory shall be seen
upon thee ★ And the Gentiles shall come
to thy light and kings to the brightness of
thy rising ★ The people that walked in dark-
ness have seen a great light ★ they that dwell
in the land of the shadow of death, upon them hath
the light shined ★ For unto us a child is born, unto us
a son is given ★ and the government shall be upon his
shoulder ★ and his name shall be called wonderful counselor,
the Mighty God, the Everlasting father ★ the Prince of Peace.

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You'll be glad to know...

by Don Moore

... You can support 3,356 missionaries in 101 countries of the world for one minute for \$224.25. That can't be done by any other one ministry. I'm talking about a single gift at Christmastime through the Lottie Moon Christmas Offering. Some churches could support them for an hour with a \$13,455 gift. A church in Texas gave \$169,000 last year which would be more than one half day's support. We can all grow in this area.



Moore

Twelve denominations give more per member to support foreign missions than we do. Eleven denominations give a higher percent of their receipts to foreign missions than we do as Southern Baptists. Like I say, we can grow. If we can, we must!

Will your gift through the Lottie Moon offering represent any sacrifice? Will you be giving out of what you can afford without any pressure? Will your gift require any faith? Will it say to the world what you want to say about God's concern for everyone? Will it match the commitment of our sons and daughters who have gone to proclaim the gospel?

What a great opportunity we have to preach the gospel to every person as he commanded! I look forward to seeing what we can all do together this year.

... **Indiana pastors and missionaries express profound gratitude!** In a daylong meeting with State Executive Director R. V. Haygood and all of the Indiana Directors of Missions, Conway Sawyers and I heard what Arkansas Baptist churches and associations have meant to Indiana Baptists.

With less than 300 churches, and many of them struggling mission churches, any help we give is significant. They still have entire counties and some fair-sized cities without any Southern Baptist work.

I want to say "thank you" to all of our people who have helped. Both our people and theirs are learning how better to prepare for a more meaningful ministry there. Call (317) 241-9317, if you would like to help, and ask for Dr. Glen Ray.

Don Moore is Executive Director of the Arkansas Baptist State Convention.

Letters to the editor

Baptist cult?

For 2,000 years the New Testament has survived as the gospel of our faith in the living word of God.

Man has from time to time rationalized and changed the wording of the gospel to substantiate his version of God. The word of God tells us not to do this in Rev. 22:18-19.

When groups of men go ahead and create their version of the word of God, we call these groups cults.

Yet we, as Baptists, say that we believe the Bible is the word of God and not to be tampered with. But, in the *Arkansas Baptist News* magazine, we are being exposed to a continuing series of articles rationalizing the ordination of women as pastors. This is contrary to I Tim. 3rd on the qualifications of a pastor. Also, Eph. 5:23 states that the husband is answerable to Christ for the family.

If the feminist movement is permitted to rationalize the Word of God, then why not the homosexuals, next, the adulterers, then the murderers, etc.

Articles by men with secular degrees should not carry too much weight. Many of these men are liberal arts majors, first and Bible interpreters second. They are historians and philosophers posing as teachers of God's word to young minds.

Either the word of God is true or it is false. Many of us find no need to compromise the word. Personally, my faith is sufficient but, as one with a mathematical and scientific degrees, I find no conflict in the word of God. Modern mathematical topology and cosmology are approaching closer each day to agreement with the Word. My Lord put it all in his word.

Rather than accept the mark of the beast, I am prepared to sacrifice my physical life. Don't try to brainwash us, then expect passive reaction on our part. — **William F. Frogge, Eureka Springs**

In God's timing

I am a single woman serving in my second full-time church staff position. A graduate of Southwestern Baptist Theological Seminary, I believe without hesitation that the Lord has called me into full-time Christian ministry.

While I have never felt a "concrete" call to the position "minister of music", the doors continue to open for service in that capacity. I know it is the Lord's will for my life at this time to serve in this area.

OBU academic scholarship

The application deadline for academic scholarships for the 1984-85 academic year at Ouachita Baptist University is March 1.

Current or new students interested in applying or re-applying for a scholarship will need to obtain an application form from the

I have no problem ministering in Arkansas. There are more opportunities available than I have time to fulfill. No one has ever denied any ministry on my part because I am female. When people's needs are being met, I don't think they pay attention to gender.

I have an unspoken policy of not engaging in philosophizing concerning women in the church. I believe that one should minister as the doors are opened and set about accomplishing the task the Lord has set before them. If a person is called of God and makes herself available to be used in any capacity, I believe service will open in God's timing and the way will be much easier in his will. — **Kathy Ferguson, North Little Rock**

Be a good example

A few weeks ago there was a very good article about drunken driving. How does a young person get hooked an alcohol? Probably some of them saw their parents taking a drink just to be sociable. Or they knew some community or church leader who could take a social drink, or a glass of wine at mealtime and never get drunk. Some people who drink in moderation tend to look with contempt at someone who becomes a drunkard and loses his job and maybe his family. Alcohol has never been a temptation to me.

When I lived in another state, I knew Baptist church members who drank alcohol. Church members should be very careful to be a good example to young people. — **Ben Fried, Mena**

Continual peace our heritage

In the Dec. 1, 1983 issue of the *Arkansas Baptist News* magazine, Pam Taylor of Little Rock referred to a lack of genuine peace and fulfillment in her life. Very gently, I would like to remind her — and all of us — that the only time we as Christians, lack peace and fulfillment is when there is something wrong between us and the Lord. The fruit of the Spirit is hindered by neither the attitudes of those around us nor by our circumstances. To continually experience love, peace, joy and contentment in life is our rightful heritage in our Lord Jesus Christ. — **L. C. Roots, Greenland**

deadlines announced

Student Financial Aid office in Mitchell Hall, room 200 or write OBU, Box 3776, Arkadelphia 71923; (501)246-4531, ext. 570.

Current Ouachita students holding the Centennial or ACT Scholaristic Excellence Scholarships will not need to re-apply.

by Millie Gill / ABN staff writer

Hope First Church

emphasized the Foreign Mission Week of Prayer Dec. 4 when Charlotte and Stan Parris, missionaries furloughing from Venezuela; Betty Whitlow Moore, a Foreign Mission executive board member whose daughter, Debbie, is serving in Liberia; and John Anthony, furloughing from his assignment in Israel, were speakers. Parris and Anthony are natives of Hope and former members of First Church.

Central Church

at Bald Knob recently licensed Marvin Delk

Viola First Church

observed the ordinance of baptism Dec. 11, the first to be held in the auditorium in the 99 years of its history. The church's first baptism was added as part of a \$30,000 church improvement program directed by pastor Leonard Williams.

First Southern Church

of Bearden recently completed construction of a parsonage. The 2,560 square foot home has four bedrooms and three baths.

Friendly Hope Church

at Jonesboro recently celebrated payment on its \$13,700 building program indebtedness.

**Hunt will teach
Old Testament in LR**

Harry Hunt of Southwestern Baptist Theological Seminary in Fort Worth will teach Old Testament when the spring semester of Seminary Studies (formerly Seminary Satellite) opens Feb. 27, 1984. His class begins at 9 a. m. each Monday at 1 m m a n u e l



Hunt

Church in Little Rock. This is one of three classes being offered on the masters degree level. Peter Butler of Midwestern Baptist Theological Seminary will teach Church Music Administration in the evenings and the afternoon class, Sunday School Leadership, will be taught by Mark Short of the New Orleans Baptist Theological Seminary.

For further information contact Lehman F. Webb at the Baptist Building, (501) 376-4791.

Jr. and Ronald Lynn Toon to the ministry. Those on program were Glen Reed, pastor Jim Box and Toon.

Liberty Church

at Dutch Mills continued celebration of its centennial year Nov. 27 with the planting of a centennial tree, the releasing of helium balloons and with a luncheon where a birthday cake, lighted by 100 candles, was served.

Markham Street Church

in Little Rock sponsored Woman's Mis-

sionary Union as November mission action projects which provided both food for International students and leaders for backyard Bible clubs. Becky Headley, director, coordinated the projects.

Conway Second Church

recently sponsored a nine hour seminar on the "Role of the Man in the Family." Dave McLaughlin of Neenah, Wis., led the seminar which was attended by 130. Larry Pillow is pastor.

Friendly Hope Church

at Jonesboro held deacon ordination services recently for Howard Allison and Bill Jones.

Amboy Church

in North Little Rock was led in revival Dec. 4-7 by evangelist Larry Taylor of San Antonio, Texas. David Griffith, interim church music director, led the music program. Pastor Garland Brackett reported 35 professions of faith, 18 rededications and five baptisms.

buildings**Barton Church**

held its annual ingathering service Dec. 4. A \$10,000 offering goal, to be used for debt retirement and other local church needs, was exceeded, according to pastor Robert Hartness. J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, was guest speaker.

Combs Church

dedicated a sanctuary Nov. 27. Pastor Doyle Downing led the services in which a gift was presented to representatives of Carpenters for Christ of Allen, Tex. This organization assisted with construction of the Combs sanctuary. Others assisting with the dedication program were J. B. Kyger, The Ridgeviews, and Loyd Hamilton, a former pastor.

Trent Huse

of Bentonville has been called as pastor of the New Hope Church at Yellville.

Sarabel Leech

was recognized Nov. 27 by Benton First Church for her 40 years of service as church organist.

Doug Dickens

completed in November five years of service as pastor of Hot Springs First Church.

focus on youth**Indian Springs Church**

at Bryant has launched a youth puppet outreach ministry. Bud Fleming, minister of youth/education, is director of the group which meets each Wednesday evening.

Gary Wade

recently won Arkansas' state 3A cross country track meet. Wade, a member of Arkadelphia First Church, is the son of Ruth Ann Wade of Arkadelphia and the late Rev. Guy Wade.

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Dan Moore

Holy Land tour

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Registration deadline Feb. 1, 1984

paid advertisement

Church growth spiritual, not mechanical, says Crumpler

by J. Everett Sneed

"Pastors need to equip and inspire people in every area of evangelistic outreach," declared Frank Crumpler, director of the Specialized Evangelism Department of the Home Mission Board, Atlanta, Ga. Crumpler was the keynote speaker at the annual Evangelism Workshop at Paron. In order to grow an evangelistic church, he believes, evangelism must be a pastor's number one priority.

"When evangelism is the priority," Crumpler said in the Dec. 8-9 conference, "pastors can lead people to find ways to reach others in their own communities. This can be done through personal witnessing, Sunday School, house to house witnessing and many other ways."

Crumpler feels that many pastors spend too much time in such pastoral duties as counseling and church administration. "All of these things are good," he said, "but often evangelism becomes a low priority, until it is revival time. Many pastors believe if they can get the right preacher and singer they can have a revival such as we had 40 years ago. I, too, when in the pastorate experienced the same longings. But usually it just doesn't happen."

Crumpler identified four church growth principles. "First," he said, "the pastor must have in sharp focus a theology of evangelism beginning with the lostness of man." Included is a biblical understanding of the doctrine of salvation, the urgency of the Great Commission as God's mandate to his people and the individual responsibility of every Christian to share the gospel through witness and ministry.

"Second," said Crumpler, "a pastor must have a strong desire to lead his church into evangelistic growth. The people will never go any further than the pastor leads them." Crumpler believes that evangelism will only become a church's number one priority "when the pastor says and demonstrates that this is God's will for our church."

The third principle Crumpler noted is that "it is essential a warm loving atmosphere be created in the church. If people focus on Christ, they will not have time to fight."

Crumpler feels the reason there are difficulties in the Southern Baptist Convention is "we have taken our eyes off Jesus." He believes "when we truly commit ourselves to reaching people, our problems will disappear in the convention."

Finally, Crumpler said, "The fellowship circles within the larger fellowship must be open. Sunday School classes must be struggling to reach people. Bible Study groups must be working to involve others."

Crumpler emphasized the importance of trying to reach persons of every socio-economic level. "We must remember that Jesus found the poor, the thieves and the dishonest public officials," he said. "We must never forget that the common people

heard Jesus gladly."

Crumpler believes a church evangelism program must include the training of new members. "We must give them the advantage of training, so that they can get back into the muddy water of the world in order to bring others into the lifeboat."

Crumpler emphasized that developing an evangelistic approach is "not all a matter of numbers." When people mature spiritually," he said, "they will grow in Christ-like behavior."

Crumpler finds that too often "people seem to believe 'if one does A, B, and C, the church will grow.' Real church growth is not mechanical," he said. "It is spiritual. People are not robots. They have minds and hearts, and they can sense when they are loved."

Crumpler is confident that Southern Baptists have a bright future, provided they keep their priorities straight. "We have the most

effective channels for reaching people of any denomination on earth."

Crumpler sees Southern Baptists' future growth as depending on two factors. "First," he said, "we must start new works (churches and church-type missions) for reaching the lost, not for self-satisfaction. Churches must not just reproduce themselves. They may need to go after a different socio-economic group."

"Second," he continued, "our future depends on involving our people in Lifestyle Evangelism. We must carry the gospel into the market place. Basically, this was what our Lord was saying when he commanded his followers to 'go into the highways and hedges and compel them to come in.'"

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.



The future of Southern Baptists depends upon starting of new work across social lines and involving laypersons in lifestyle evangelism, Frank Crumpler told participants in the annual evangelism workshop Dec. 8-9 at Camp Paron. Program leaders for the conference were (front row, l to r) Clarence Hill, Clarence Shell, Jesse Reed, Glendon Grober, Frank Crumpler, Bill Kreis, Bill Howard, (back row) Wes Kent, Ed North, Marvin Reynolds and S.D. Hacker.

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Arkansas Baptist Foundation: serving through stewardship

by J. Everett Sneed

"The Arkansas Baptist Foundation exists to provide money management services for Baptist institutions, agencies and individuals," says Harry D. Trulove, president of the Foundation. "The Foundation, which was approved by the Arkansas Baptist State Convention in 1948 and chartered the following year, is a legal trust agency which invests, manages and distributes money as instructed."

The Foundation has experienced excellent growth in recent years. Trulove said that the Foundation reached its first million dollars in 1975. The agency now has in excess of \$9.2 million.

Trulove attributes this growth to the building of proper relations with institutions and agencies. "In the past," he said, "we had been viewed as competitors rather than as a support agency. We are now making every effort to emphasize the service aspect of our agency. We also want agencies, institutions and individuals to know that we can provide legal help in the area of money management."

The Foundation has an attorney on staff who is highly qualified in the area of charitable giving. "We added an attorney to our staff in 1978 to assist individuals and their legal counsel in this very specialized area," Trulove said.

Trulove emphasized that none of the \$9 million is for the benefit of the Foundation. "The money belongs to the agencies and institutions we serve. We see ourselves as enablers, not as solicitors."

The Foundation has an excellent track record in managing the money entrusted to it. Last year the Foundation had an income return of 8.5 percent and an appreciation value of 25 percent for a total yield of 33.5 percent. "The goal of the Foundation," Trulove emphasized, "is to manage each portfolio so that it will reach or exceed the annual inflation rate."

Trulove gave an illustration of how the Foundation can help a local church. In 1976 a donor funded a Charitable Trust with highly appreciated stock that had a market value of \$30,000. At the time the stock paid a dividend of 1.5 percent or \$450 per year. Since the donor tithed his church received \$45 per year from this portion of his investments. The trust agreement called for a payout of six percent of \$1,800 per year. Thus the donor's tithe was increased from \$45 to \$180 for a 300 percent increase. In addition the donor received a substantial tax deduction and was fully protected from any capital gains tax.

Through careful management the value of the trust has increased from \$30,000 to over \$40,000 for a gain of over 30 percent. "This gift helped the local church, provided the

donor with a larger income, protected him from capital gains tax and has increased the amount that will someday provide support for the Baptist work selected by the donor. Thus everyone profited from this transaction", Trulove said.

The Foundation has set an ambitious goal for the future. "It is our hope that by 1990 we will generate 10 times the amount of Cooperative Program money provided for our operation," Trulove said. "Currently, we are earning 4.5 times our operating budget for those we serve."

Trulove praises the Foundation board members for the assistance and guidance they provide. "Our board consists of top professionals in the fields of banking, accounting and general business management. The Arkansas Baptist State Convention has provided us with excellent board members. Each is an active member of his own local church. It is not unusual for us to conclude

a board meeting with a testimony service."

Trulove believes that the board members are the key to the Foundation's growth and excellent record in money management. "I want to express my appreciation to the Convention for the top quality board members they have given the Foundation."

Before coming to Arkansas in May of 1974, Trulove served as secretary of the Estates Stewardship Development Department of the Baptist General Convention of Texas. He holds a bachelor's degree in economics from Mercer University, Macon, Ga. and the bachelor of divinity from Southwestern Baptist Theological Seminary, Ft. Worth, Texas. Before entering the ministry he had extensive experience in sales and business management. He has served as pastor of four churches in Oklahoma and Texas.

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.



ABN PHOTO / Miller Gill

The Arkansas Baptist Foundation periodically sponsors pastors' conferences to promote ministerial understanding of the Foundation's ministry and increase cooperation between the Foundation and Arkansas Baptist churches.

Stewardship Department

Cooperative Program report: November

Summary for Nov., 1983

		January-Nov. Gifts		% increase Over previous year
	Year	\$ Over (under) months budget	Over budget year	
Received	\$776,743.47	1978	79,991.10	10.52
Budget	833,333.36	1979	53,730.83	10.77
Under	(56,590.89)	1980	296,716.14	12.19
		1981	160,290.44	10.65
		1982	(179,172.44)	8.70
		1983	(118,594.20)	10.62

We are going into the last month of the budget year with an increase over last year's budget of 10.62 percent. This is good, but it is still 1.3 percent under this year's budgeted needs. Remember that the books close for 1983 on Jan. 10, 1984.



Woman's viewpoint

by Eugenia Hale

He inhabits our kindness

Each Christmas season I try to pause and remember the familiar folk tale of the poor shoemaker, who lived and worked in his humble quarters. His only view outside his tiny window was of hurrying feet on the street above.

Though he was poor and his home was humble, he was friendly and cheerful. One night as he lay sleeping beside his glowing stove, he had a vision. Christ appeared to him and said "Tomorrow I'm coming to see you!" The shoemaker jumped from his bed and began cleaning the shop, scrubbing and shining every corner until it glowed despite the crumbling plaster and flaking paint.

All day the shoemaker sat at his workbench in great anticipation. Each time there was a knock at the door he jumped quickly to open it. But there was only a poor traveler who had lost a heel from his all-ready worn shoes. The shoemaker happily repaired it and would not take pay, but instead asked the traveler to join him in a bowl of lentil soup and brown bread. Later a

mother appeared at the door with a sickly child in her arms. The cold wind had made the child's cheeks blue. The kind shoemaker gave her his cloak to cover the child and sent her on her way.

A few people came into the shop to pick up their boots, which had been painstakingly repaired by the careful hands of the shoemaker. He looked into each face hoping to recognize the face of the Master. His kindness and concern was felt by each visitor to his modest shop. As darkness fell, he felt dejected as the expected visitor had not come. Finally he fell asleep by the fireside. Suddenly Christ appeared. "Oh, I have been looking for you all day!" exclaimed the shoemaker. "I have been with you," was the soft answer. "When you were kind to the traveler, I was here. When you befriended the mother, I was here. As you went about your tasks of mending shoes carefully and well with much kindness for good measure, I was here. For as you did unto the least of these, my son, you did un-

to me."

In Psalms we read "God inhabits the praises of his people." Would He not also inhabit the kindness of his children?

Eugenia Crawford Hale is chairman of the Division of Community Services at Mississippi County Community College. She teaches an adult Sunday School class at First Church, Blytheville



On the moral scene

by John Finn

The hazards of gambling

Senate Resolution 3, by State Senator Jerry Jewell, would amend Article 19, Section 14, of the state constitution to allow lotteries, and require that all monies generated by a state-operated lottery be used exclusively for funding public education in Arkansas. The resolution has been referred to the Joint Interim Committee on State Agencies and Government Affairs. We hope it dies a well-deserved death in the committee.

We favor a strong educational program and are sympathetic with the financial needs of our schools. However, our sympathy for the victims of gambling would not permit us to be supportive of a state-operated lottery.

Compulsive gambling is becoming a problem in our society. It is estimated there are more than 10 million compulsive gamblers in our nation. Add to that number 13 million alcoholics, a related problem, and the cost to society represents a staggering total.

With an estimated 10 million in the ranks of pathological gamblers, and the number growing 10 percent a year, with roughly 16 million Americans reported to gambling il-

legal gambling put at nearly \$39 billion a year, it would be sheer folly to underestimate the economic as well as personal ramifications and implications.

Our position is that a state-operated lottery would add to the number of compulsive gamblers. Addiction would become an even more clear and present threat.

Addition to gambling starts innocently. There is the 50 cents or \$1 dropped on a lottery ticket. The excitement builds, involvement and investment become deeper and deeper, and the stakes, both human and financial, get higher and higher.

Christophers, of New York, spearheads a vigorous educational program on the hazards of gambling. Among them are:

Dependence. The compulsive gambler develops a need to gamble. The alcoholic needs a drink, the heroin addict has a need to "shoot up" and the compulsive gambler will seek the "high that gambling brings.

Loss of control is another hazard. The compulsive gambler will bet when he didn't intend to, will lose more than he planned

to lose, and eventually, his life will become unmanageable.

There, also, is progression. First, the lottery ticket, the number's game, or any game of choice. Eventually, the bets get bigger, the odds get heavier, and the losses become larger.

The end result is indebtedness. Legitimate sources of funds dry up. The compulsive gambler borrows from friends, family, finance companies, and, eventually, loan sharks. Ready access to money and credit is important. The compulsive gambler has been known to beg, borrow and steal to feed his habit.

Governor Clinton is quoted as saying, "A state lottery would not produce enough money." We agree, for a state-operated lottery would increase the number of compulsive gamblers, thereby adding the additional expense of providing treatment. A government that helps produce them has the responsibility to treat them.

John Finn is Executive Director of the Christian Civic Foundation of Arkansas.

Your state convention at work

Family and Child Care Services Your caring makes Christmas merry

Many children need someone to care. Entitled to Love, their person is rare. Real life for many, however, is sad. Repeated experiences have somehow been bad.
You see and hear their needs and respond.....

Cliff is his name, his age is ten. Hurricane life, it's been hard to defend. Remember long ago one cold winter night, Influenced by alcohol, Mother decided to flight.
Silent, then loud, to cover his grief, There were many explanations — only temporary relief.
Merry Christmas this year is his wish for you,
As he has found a Home and caring people, too.
Silent Night, Holy Night, all is calm, all is bright.....

To Baptists in Arkansas goes this special wish,
Only to belong, to feel wanted — that's his special dish.

Your caring all through the year for children with needs,
Our thanks to you all for your devotion and deeds.
U have yourself a Merry Christmas!
(Thanks to you, Cliff will too). — Johnny G. Biggs, Executive Director

Christian Life Council Five to Nine

Five to Nine is neither the name of a television program nor a movie. That many hours, more or less, are all that's needed to waste hard earned money on gambling.



Parker

One answer to the question is that if such happens very often the family goes on public assistance rolls

Lottery interests like telling how that kind of gambling involves only a little bit of money. It's tragic but true that some religious leaders encourage a "little" gambling, graciously adding that a small amount thus spent is not sinful. These leaders should encourage their people to practice the biblical principle of tithing. It is a fact also that a small amount of money to some people may be a large amount to others. Both alcoholics and compulsive gamblers usually start on their road to trouble with just a little bit.

One of the greatest tragedies of the lottery question is that it would place our state squarely in the gambling business. That is bad despite the fact other states are involved. "Better is little with righteousness than great revenues without right." Prov. 16:8. — Bob Parker, director

Evangelism Women involved in Dayspring

Many of you ladies have recently read in our column what Dayspring is. The meeting of the nation will be April 12-14, 1984, at Travis Avenue Church in Fort Worth, Texas.



Shell

This meeting is designed to help you become involved in lifestyle evangelism. Each lady will be privileged to share in a spiritual awakening that will help her to be a better witness for Christ.

There will be special interest conferences on spiritual growth, how to witness, spiritual awakening and witnessing through ministry. These will be led by men and women who are very much involved in the witnessing process.

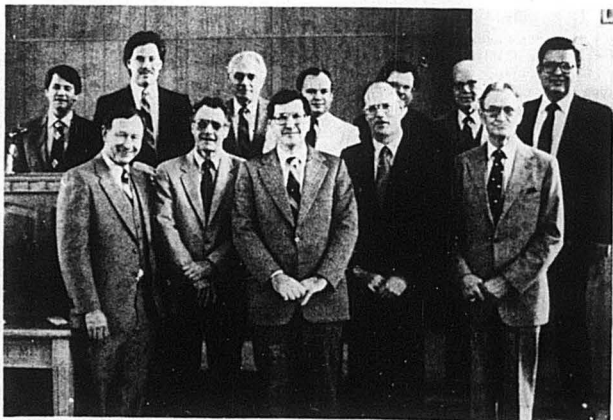
All participants must be pre-registered. No drop-ins will be allowed. Write to Laura Fry, Allen, Evangelism Section, Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30367.

Our Arkansas representative on the National Council helping plan Dayspring is Mrs. Ina Miller, P. O. Box 184, Mountain Home, AR 72653. She will be happy to help you with further information.

You can get a taste of Dayspring at the State Evangelism Conference, Jan. 30-31 at Immanuel Church, Little Rock. Laura Allen will be leading a conference on women in witnessing. — Clarence Shell, director

SBC Bible Conference

Leading Southern College's 30th annual Bible Conference Dec. 5-7 in Walnut Ridge were (front row, l to r) Lendol Jackson, New Hope, Hardy; W.L. Probasco, First Church, Conway; Jimmy Millikin, Mid-America Seminary, Memphis; J.D. Passmore, Independence Association; W.B. Oakley, retired Michigan missions director; (back row) Trent Hall, music evangelist, Memphis; David Jackson, Central Church, Jonesboro; Billy Walker, evangelist and conference director; David Shackleford, Friendship Church, Marianna; Bob Barnett, First Church, Conway; Earl Humble, retired SBC professor; and Bill Oakley, Leclair Church, Memphis. Not pictured are Jack Kwok, Unity Church, Little Rock; David Miller, Little Red River Association; Frank Lady, Jonesboro attorney; and J. Everett Sneed, Arkansas Baptist Newsmagazine.



Canadian Baptist leaders talk to SBC study group

DALLAS (BP)—Recognition "would definitely benefit us," a Canadian Southern Baptist pastor told a select SBC study committee, but added, "we don't want something selfish for ourselves."

Eugene A. Laird, pastor of Royal Heights Church in Delta, British Columbia, was one of five Baptist leaders who addressed the second meeting of the 21-member committee studying the implication of seating messengers from the 62 SBC-affiliated churches in Canada.

The committee, chaired by Fred Roach, a Dallas homebuilder, was appointed following the 1983 meeting of the SBC in Pittsburgh, after C.B. Hogue, pastor of Eastwood Church of Tulsa, Okla., made a motion to change the constitution of the SBC to allow seating of messengers from the Canadian churches. Currently, membership in the SBC is restricted to churches in the United States and its territories.

The motion was amended to refer the matter to the 21-member study committee composed of four persons each from the Foreign Mission Board, Home Mission Board, Executive Committee and Northwest Baptist Convention and five at-large members.

"There is no question but that seating would benefit us," Laird said. "But we have read seating might damage mission work in other parts of the world. My first desire is to see us seated, but we are not so myopic that we would want only what would benefit us."

Laird, who moved to Winnipeg, Manitoba, 10 years ago "with no invitation, no salary, no support, no recognition," to begin work where no SBC congregation existed, said Canadian Southern Baptists often "claim sonship when the convention won't confess fatherhood."

Prior to coming to the meeting, Laird said he talked with several other Southern Baptist pastors in Canada, and said their feeling is that "we don't know if it is wise to be seated as messengers." He added the motion to seat Canadian messengers was a "beautiful, beautiful, thoughtful gesture"; but "some of us might not have initiated it at this time. Maybe later, but probably not now."

When asked if action to decline to seat Canadian Southern Baptists would hurt the work there, Laird responded: "One of the things that concerns me the most is that we

would go to the convention floor and messengers would vote 'no.' As long as there is no 'yes' vote, that is okay, but if there is a 'no' vote, then that would hurt us the most."

In addition to hearing Laird, the committee also heard from three representatives of the Baptist Federation of Canada, a representative of the Baptist World Alliance and SBC President James T. Draper Jr., pastor of First Church of Euless, Texas.

R. Michael Steeves, executive minister of the BFC, told the committee the federation is composed of two conventions and two unions, three of which are English-speaking and the other French speaking.

"We are an evangelical denomination, deeply committed to winning Canada to Christ and disciplining them in the local church he said," but admitted the 1981 census showed the largest growth in religious statistics was among those who indicated no religious preference.

"Clearly, there is a large field of unreached souls in this country and it is equally clear Canadian Baptists do not have the resources to complete the task by themselves. We need all the help we can get," he said.

Steeves noted, however, that the proposed action of seating Canadian messengers in the SBC "does raise the possibility of the SBC becoming an international denomination in direct competition with the ministry of the Baptist World Alliance."

William H. Jones, editor and manager of the BFC publication, *The Canadian Baptist*, was more specific when he referred to the development of SBC churches in Canada as the "Southern Baptist invasion," and said "one of the possibilities" of seating messengers is that "Canadian Baptists would withdraw both from the North American Baptist Fellowship and the BWA."

Douglas N. Moffat, executive minister of the Baptist Union of Western Canada, told the committee he wanted "to say one thing. I want it recorded and noted that in 1983 a man from a small denomination issued a challenge to a big denomination. That challenge is to help us forge a partnership and do the job together."

He added that "whatever conclusions... decisions" the committee makes, they should take no action which would "scut-

tle, compromise or jeopardize a partnership with your brothers and sisters in Canada."

Moffat also said Canadian Baptists "recognize we have not met the challenge" of evangelizing the nation, but pointed out Canadian Baptists "never considered going to Louisiana or North Carolina or South Carolina to augment your work."

Archibald R. Goldie, associate secretary of the BWA, told committee members the BWA is "concerned about the fellowship" within the world-wide organization of 127 Baptist groups in 140 nations.

However, he said the BWA "makes no pretense to be in competition with a convention. We are a fellowship for the mutual support of one another."

Goldie, a former member of the Baptist Federation of Canada, said the "issue is not an easy one for you," and added: "Canadian Baptists do not have an exclusive prerogative to preach the gospel in Canada. That task goes to whomever God has raised up. I don't think anyone can say God has given them an exclusive prerogative to preach an exclusive gospel in an exclusive piece of real estate."

He said he would be "bitterly disappointed" if the BFC were to withdraw from NABF and BWA if SBC messengers opt to give full membership to Canadian Southern Baptists.

In his presentation to the committee, Draper traced the process by which they were selected, and said: "The convention did not want a committee which would come out with a predetermined conclusion. If messengers had wanted that, they would have voted in Pittsburgh."

Draper told them that a "simple 'yes' or 'no' answer will not be sufficient... and it could tend to polarize the convention. You must make a substantive recommendation... one which can be acted upon by the convention."

He encouraged them to "be extremely careful" in coming up with their recommendation, which he said must be "interpreted in the light of the great commission" and consider "what is best for the Southern Baptist Convention."

The First Baptist Church
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to a reception honoring him
on the occasion of his retirement
from thirty-five years
in the Ministry of Music

January 8, 1984 2 - 4 p.m.

First Baptist Church
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Sherwood, Arkansas

New lesson writer begins

Joe A. Thompson, pastor of Calvary Church, Blytheville, begins this week writing the Life and Work series Sunday School lessons in "Lessons for Living".

A native Mississippian, Thompson is a graduate of Mississippi College and New Orleans Baptist Theological Seminary.

Thompson has served churches in Mississippi and Arkansas and currently moderates the Mississippi County Association.

He and his wife, the former Elizabeth Adams, have two children, both married.



Thompson

Launch of ACTS may be largest ever for cable TV

FORT WORTH, Texas (BP)—When the American Christian Television System (ACTS) goes on the air next May, it may be the largest launch of any network in the history of cable television.

Ten of the top 25 cable TV corporations in the country have agreed to carry ACTS, giving the new network the potential of reaching eight million homes through cable. Agreements are in process with these first 10 companies, while other pending agreements could bring the total number of potential homes to 16 million, according to projections by ACTS planners.

ACTS will use cable television, low-power TV and full-power TV stations to deliver 16 hours of family Christian entertainment each day. The Southern Baptist Radio and Television Commission (RTVC) is assembling the network.

"On any given Sunday, Southern Baptists are fortunate to have four million people in Sunday school," RTVC President Jimmy R. Allen said. "But when ACTS becomes available to these cable homes Southern Baptists will have access to 40 million people every day of the week."

While attention has been focused on the low-power and full-power stations in the ACTS strategy, the initial impact of the network will be felt through cable television, according to Ron Dixon, vice president of

media services for the RTVC.

ACTS has been presenting its case to the national cable tv corporations that hold cable franchises in numerous cities, called multiple system operators (MSO), to get them to carry the network on their local systems. Bill Nichols and Lloyd Hart of the RTVC broadcast services department have been spearheading this work.

Those multiple system operators that have agreed to carry ACTS include American Television and Communications, Cox Cable, Group W and Storer, each of which have more than a million subscribers. Others are Daniels and Associates, MetroVision, Heritage Communications, TCA Cable, TeleCable and Vision Cable. These 10 MSOs report a total 8,045,332 subscribers in 669 franchises across the country.

The Nashville Network, which premiered with seven million cable subscribers in March, is considered the largest network start-up to date. The Disney Channel, which attracted a lot of attention when it kicked off earlier this year, started with only about 300,000 homes.

Once ACTS agreements are signed with the MSOs, each of their local systems will be authorized to include ACTS in their service to subscribers. The relationships between MSOs and their local systems vary

within the cable industry. Some local franchises must carry what the MSO dictates. Others can pick and choose.

ACTS is training consultants in each state to contact the local systems owned by the first 10 MSO affiliates to ensure ACTS is carried on each local franchise. The consultants also are helping churches form local ACTS boards, which will promote the network, provide local programming and supply the cable franchises with the necessary equipment to receive ACTS via satellite.

"In order to reach our record-breaking potential, it is imperative that we secure these local agreements and get local ACTS boards moving to purchase these satellite dishes," Nichols said. "We may very well have the largest network launch in cable history next May, but it also may take several months to get all the pieces in place.

"Our consultants are emphasizing Baptist strengths in each area to convince local cable operators of the benefits of carrying ACTS," Nichols said. "The network offers them local programming, free network programming and more subscribers."

A survey of seven cities indicated 14 percent of residents not receiving cable would subscribe if ACTS were offered. That same survey showed 85 percent of residents would like to see ACTS offered on their local cable system.

Sisk calls for Southern Baptist support of federal alcohol tax increases

NASHVILLE, Tenn. (BP)—An alcohol education specialist is calling on Southern Baptists to support an increase in federal excise taxes on alcoholic beverages.

Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, said a "nationwide movement is growing to reinstate sanity and responsibility into American alcohol policy by requiring those who use alcoholic beverages to pay a portion of what alcohol use costs our society."

Sisk said groups calling for the increase in alcohol taxes include the Social Security Advisory Council which has made recent recommendations to the Secretary of Health and Human Services, the Center for Science in the Public Interest, the National Research Council and the National Council on Alcoholism.

"With one family in every three affected by the drinking of a family member, alcohol abuse is a serious social and moral problem," he said. "While the basic goal of Southern Baptists should be to educate individuals and families to abstain from alcohol, we should also support reasonable control measures such as raising the federal excise tax," he asserted.

Sisk said there are four basic reasons why alcohol taxes should be increased.

First, there has been no increase in federal alcohol taxes on wine and hard liquor since

1951. Taxes on beer have not been increased since 1964.

"The Consumer Price Index has risen by 238 percent since 1951 and as a result, taxes on liquor and wine are approximately two-thirds less than they were 30 years ago," Sisk said. "Current federal levies are only about three cents per bottle on wine or beer and about \$1.70 per fifth of liquor," he said.

Second, alcohol use costs American society approximately \$120 billion each year in alcoholism and related problems. "It is entirely just and logical to place the burden for a portion of these costs on those who use and abuse alcohol and a user's tax is the most efficient way of doing this," Sisk said.

Third, the Medicare system which is responsible for caring for many people who suffer from the effects of alcohol use needs \$300 billion in additional revenue from now until 1995. Groups which support the increase in alcohol tax argue that adjusting the tax for inflation since 1951 and raising the tax on beer and wine to equal that on liquor could produce between \$25 and \$30 billion in additional revenues annually, Sisk said.

"Designating that revenue for Medicare would go a long way toward underwriting the fund," he said. "Every problem drinker costs society an estimated \$5,000 per year in alcohol-related medical expenses. Why not let the excise tax cover part of that

burden?"

Fourth, some of the groups contend alcohol taxes would raise the price of alcoholic beverages enough to discourage some drinking. Sisk said a researcher with the Duke University Institute of Public Policy Studies says for every one percent increase in retail price, alcohol-related auto deaths would drop by .7 percent and deaths from cirrhosis of the liver would drop by .9 percent.

"While no legislation has yet been introduced to support an increase in federal excise taxes on alcohol," Sisk explained, "interested Southern Baptists should contact their legislators with the message that the time has come to increase alcohol excise taxes."



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Evangelism directors plan for simultaneous revivals

BOSTON (BP)—Calling for a year of prayer and preparation in 1985, Southern Baptist evangelism directors launched plans for simultaneous revivals in 28,000 Southern Baptist churches in 1986.

Theme for the simultaneous meetings, scheduled March 16-April 27, 1986, will be "Good News America: God Loves You."

Plans for the campaign, in which local Southern Baptist churches in a given area hold revival meetings beginning and ending the same day, were outlined in detail during the national conference of Southern Baptist evangelism directors at the Sheraton Boston Hotel.

During the opening address, SBC Home Mission Board Evangelism Vice President Robert Hamblin called for the evangelism directors to make 1985 a year of prayer preceding the simultaneous effort.

"If we want to baptize 560,000 people in 1986, then 1985 must become a year of prayer for Southern Baptists," Hamblin said. "If we really pray for revival in 1985, our plans for evangelism will succeed. But it will never happen if we don't pray."

Southern Baptist Convention President James T. Draper Jr., pastor of First Church, Euless, Texas, announced he had already scheduled a simultaneous revival in his church, April 6-13, and had enlisted Paul Jackson, a vocational evangelist from Little Rock, Ark., as his evangelist. Hamblin said

Draper is one of the first pastors in the SBC to schedule and enlist an evangelist for the 1986 revivals.

Richard Harris, director of the Home Mission Board's mass evangelism department, presented each state evangelism director a planning book for the 1986 campaign, describing the effort as "the most far-reaching, lifechanging simultaneous evangelistic effort Baptists have ever attempted."

Harris cited statistics indicating that the years when Southern Baptists held simultaneous revivals were the years when the number of SBC baptisms were the highest. Simultaneous revivals were held in 1950, 1951, 1955, 1959, 1964, and 1969, said Harris, and the record number of baptisms, 429,063, was in 1959.

Harris said each state convention would set its own dates for the simultaneous revivals, but most would take place March 16-April 6, or April 6-27, 1986.

Plans call for a mass media campaign before the revivals to make unchurched Americans aware of "Good News America: God Loves You."

Bill Nichols and Eddie Gilstrap of the SBC Radio and Television Commission told the evangelism directors how the ACTS television network would be used during the campaign in an effort to reach 40 million viewers. Estimated cost of the media campaign is \$11 million.

The Sunday School Board, cooperating with the HMB, has developed an evangelism training "module" which can be used over and over by SBC churches to train leaders in evangelism during 1986-1990.

Sunday School Board President-elect Lloyd Elder, in another address, said the winning of America to Christ is waiting on the renewal of the denomination to Christ.

"Unless there is a renewal of spirit which permeates the whole denomination, we are not going to win this nation for Christ," Elder said.

Retired HMB evangelism director Leonard Sanderson, of Louisiana, warned against only seeking to evangelize middle class Americans, saying Baptists had left to the Pentecostals the task of winning the poor and oppressed.

The conference closed with a plea from Sam Simpson, pastor of Bronx Church in New York, to mobilize a whole army of Baptist lay people to permeate the world with the gospel. "It can't be done by the professionals," Simpson warned. "It must be done by lay people who rub shoulders every day with the business world."

Neither can Baptists do it alone, said Simpson, president of the New York City Council of Churches. "If you try, you'll make more enemies than you make friends." He asked the evangelism directors to kneel and pray revival and renewal would begin with themselves.

Nuclear holocaust threatens world evangelism, Tanner tells directors

BOSTON (BP)—Speaking out against the use of nuclear weapons, Southern Baptist Home Mission Board President William G. Tanner told a national conference of Baptist evangelism directors if such weapons are ever used, "there won't be any evangelism."

Addressing Baptist state and national evangelism directors the week after showing of "The Day After" on network television, Tanner said he opposes use of nuclear weapons because it would prevent Christians from fulfilling their calling to evangelize the world.

A nuclear attack would utterly destroy the infrastructure of the nation, including the organized church, Tanner said.

"I'm not saying it would destroy the church or destroy our faith," he added. "Indeed, the faith of those who survive would probably be strengthened in such a time of tragedy. But our organized ability to witness effectively to those who do not know Christ would be evaporated with the cities," he declared.

"If we have a nuclear holocaust and if murder is committed on a mass scale, it would make World War II and the Nazi holocaust look like a Sunday school picnic," Tanner said. The Nazi holocaust killed an estimated one-half of the world Jewish population at the time.

The Baptist mission leader recalled he was

10 years old in 1940 when the Nazi holocaust occurred, but he could not remember any Baptist pastor then speaking out against it. "That was a tragedy," Tanner said he is not a political activist, "but too often those of us concerned about evangelism leave the (nuclear) issue to political activists by our silence."

"The greatest issue of the 21st century," Tanner said, may be the survival of life on the planet earth as we know it."

Although he said he favors a strong national defense, Tanner added he agrees with evangelist Billy Graham who has called for a "Salt Ten" treaty because Salt One and Two did not go far enough.

Describing reaction to showing of the ABC-TV special, Tanner said regardless of the viewers' political views, Americans are scared and worried about nuclear war now more than ever. "But it would be 100 times worse than what we saw on television," he added.

"It's time for us (Christians) to get deadly serious about winning America to Christ," Tanner declared. "We don't have nearly as much time left to win the world as we think we do."

Pointing out that the largest Southern Baptist church in Boston where the meeting was held is a French Haitian congregation, Tanner said Southern Baptists must strengthen

their work with ethnic and language groups if they are serious about winning America to Christ.

There are 3,800 language churches with 300,000 members worshipping in 78 languages in the SBC, but this is not enough, Tanner said. "We must do more."

Tanner also emphasized the need to reach the cities and to use more volunteers in home missions. Although 470,000 Baptists served as home mission volunteers in the last 15 years, Tanner said four million were needed to really get the job done.

To win America to Christ, Southern Baptists must have a caring heart, he declared. Too many Baptists "just don't care enough." He challenged the evangelism directors to renewed commitment to winning America to Christ before it is too late.

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International

A reign of righteousness

by Wm. M. Burnett, interim director of missions, Calvary Association

Basic passage: Isaiah 9:1-7; 10:33—11:10

Focal passage: Isaiah 9:2-7; 11:1-3a

Central truth: The message of Christmas is the message of peace and righteousness.

In the lesson passage the coming of the Messiah and his righteous reign of peace contrasts the wicked reign of Ahas and the impending ruin of Judah.

The times in which we live are times of godless materialism, times of moral failure and of violent conflict at all levels of society and between nations. Nothing could be said of Judah's sin that is not magnified in America and in other nations many times.

It is the old story of sin and evil and God's promise to judge it in the 7th century B. C. is no less sure in the late 20th Century A. D. When I think of the godless exploitation of Christmas and the manner in which it is celebrated, my heart is sad and I am sickened by what I see and hear.

But in the face of this discouraging picture there is a bright and beautiful hope, a spiritual reality which is fulfilled in the babe of Bethlehem, the man of Galilee and the Christ of Calvary. The empty tomb and his living presence in the hearts of those who believe in him attest the promise of his kingdom. Wars shall cease; oppression shall be no more. All things shall be harmonized in Christ (Eph. 1:10).

He shall rule in righteousness. We who have come to know him, long for the day when the spirit of wisdom and understanding, the spirit of counsel and might, in him shall command the nations. While we wait for that perfect victory let us live and wage our battle in the consciousness of the blessed hope. Let us thank God and take courage day by day that we are permitted to have a part in the working out of the plan that culminates in such a kingdom.

Let us also improve the spiritual reality within us. Jesus said, "the kingdom of God is within you." He who orders the government of God's kingdom even now is our king.

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Life and Work

Birth of a Son

by Bob Metcalf, Calvary Church, Little Rock

Basic passage: Isaiah 11; Matthew 1:1-17; Luke 1:67-80; Romans 1:1-4

Focal passage: Isaiah 11:1-4a; Matthew 1:1; Luke 1:68-75

Central truth: The one who was promised has come to save us.

This is a wonderful time to look at the big picture surrounding the birth of the Christ Child. Our texts for this lesson offer to us the opportunity to see the big picture.

First, let's look at the promises concerning the Messiah. Not only is the Isaiah 11 text about a coming Savior, but it is also about a new kind of king.

The kings of Israel varied in their commitment to the Lord. Some were good. Some were bad. The promised descendant of Jesse would be very different in that he would be righteous. His justice and wisdom would be of a unique kind.

The Matthew 1 text does not just list the generations before Jesus, but it confirms the fulfillment of the great promises made to Abraham and David. The Jews took great stock in the importance of genealogies. The ones truly searching for their Messiah had strong evidence in these words of Matthew.

The really exciting news in the Matthew text is that the righteousness of God is no longer restricted to the heavens or to the imperfect reproductions found in men. The fullness of the Godhead, including the righteousness, was found in Jesus. Finally, we could experience God in the way we could best understand. Clothed in human flesh, we could see him. We could witness God-life.

Luke turns our attention to his purpose in recording the Spirit-filled praises of Zacharias. Key words used in this text that help us to see the purpose and work of God in Christ are: visited, redeemed, salvation, mercy, oath, delivered, and holiness. Jesus came among us to show us how to be saved from death, to live life, and to reproduce the characteristics of God in our lives.

The human writers of these texts were surely moved to obedient living because they knew that God was at work. Matthew and Luke are known for their obedience to Christ. We often make the confessions each of these writers made. Let us be known also for our actions that prove our belief in the Christ of Christmas.

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Bible Book

Jesus—the Word made flesh

by Johnny Jackson, pastor Forest Highlands Church, Little Rock

Basic passage: John 1:1-18

Focal passage: John 1:1-18

Central truth: People become Christians by personally receiving Jesus as Savior and Lord.

Our passage for study (John 1:1-18), called the prologue to John's gospel, is one of the most profound passages in all of scripture. It is biblical Christology at its highest. It is fitting that we have this lesson to study on Christmas Day.

Our Christian faith is built upon the fact of the Incarnation (v.14). We believe that Christ (the Eternal Word) was present with God, the Father, from the beginning and possessed every attribute of deity (v.1). We believe that the pre-existent Word became man (v. 14), something that he was not originally.

As the incarnate Word he entered into a time and space human existence on planet Earth. This is the miracle and message of Christmas! The Babe of Bethlehem is the eternal Word of God from Heaven.

To be theologically and doctrinally correct one must accept both the true humanity and the full deity of Christ. Anything less than this compromises the true biblical picture of Jesus Christ. His deity is revealed in his pre-existence (v.1), his creative work (v.2), and his being the source of life (v.4). His humanity was fully authenticated as he dwelled in the presence of men (v.14).

We know that Christ came to reveal God (v.18) and his love to all men. He brought grace and truth (v.17) into clear focus. All men are included in his redemptive plan and work (John 3:16). The great tragedy of mankind is that today many persons still reject him (v.11).

Almost 2000 years ago the angels told the shepherds the "good news" that a Savior was born in Bethlehem. He is Savior only to those who trust him (v.12). Each individual must personally receive Jesus into their heart and life by faith to become a true child of God.

As John the Baptist came from God to point men to Jesus (v.5), let all of us who know the Lord do this also. Let us faithfully proclaim the wonderful Christmas story throughout the year.

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International

God's case against his people

by Wm. M. Burnett, Interim Director of Missions, Calvary Association

Basic passage: Isaiah 1; 2:6-3:15

Focal passage: Isaiah 1:2-6, 16-20

Central truth: God will forgive if the rebellious people will repent.

Sin is rebellion against God. The sinner considers it a possession he can do with as he pleases. He therefore assumes the place of God. In the eleventh chapter of Romans Paul marvels at the depth of the riches both of the wisdom and knowledge of God. He then concludes the chapter with the statement "For of him and through him and to him are all things to whom be glory forever." The sinner failing to accept this truth misses the mark.

This is Judah's problem. God calls heaven and earth to witness. "I have nourished and brought up children, and they have rebelled against me. The result of their mis-aiming their lives is that they (1) act more stupidly than an ass or ox, (2) they do not respond to chastisement, (3) they are about to be destroyed like Sodom and Gomorrah yet they pay no heed to warnings.

The condition described is not peculiar in Isaiah's time. It is a fair description of sinners in any period of history. This is precisely the problem of our day. Men assume ownership of life and property—thus they put themselves in the place of God—pride and arrogance opens a Pandora's box of evil corrupting results—the end is death, destruction, eternal separation from God.

God offers men a way out. Though scarlet double dyed sin flows out of the depraved nature (Rom. 5:12), and is expressed by choice and by practice (Ps. 51), God will forgive the penitent. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool" (Isa. 1:18).

Life is a forced option. Men have a choice. It is illustrated in Isaiah 1:19, 20: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." There is mercy for the repentant but justice for the obstinate.

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Life and Work

Preaching the good news

by Joe A. Thompson, pastor, Calvary Church, Blytheville

Basic passage: Mark 1:1, 14-18, 21-22, 27-28, 38-39

Focal passage: Mark 1:14-18, 22-27

Central truth: Jesus, God's preacher of good news with power.

The preaching of Jesus Christ was filled with authority and power. Long before Jesus came preaching the good news, the psalmist said of him: "For he spake, and it was done; he commanded, and it stood fast" (Psalm 33:9, K.J.V.).

Jesus demonstrated his power in many ways. He performed miracles, and he also called disciples to whom he committed his teachings. Unlike other leaders who waited for disciples, Jesus called his disciples and they followed him. He called them from the ordinary workers of his day. He did not just choose Jews, but publicans also.

He was walking along the shore of the Lake of Galilee when he saw two fishermen, Simon and Andrew, casting their nets. He said: "Come follow me," and immediately they left their nets and followed him. Mark presents Jesus as a man of action. He had no sooner called his disciples than he began to preach the good news with power. Mark says that on the following Sabbath he came to Capernaum, entered into the Jewish Synagogue, and began to teach. His brand of teaching literally amazed the worshippers.

Jesus taught them as one who had authority—not like the scribes, who had to quote some rabbi for everything he said. The Jewish rabbis never offered opinions, they just parroted what some famous teacher had said long ago. Not so with Jesus; he taught from his being. He had no need to quote others; neither was he afraid to offer personal opinions for his was from his Father in heaven.

The people who heard him teach, be it in the synagogue or on the hillside, were amazed at his teaching, not just his understanding of the law, but at his willingness to give his own opinion without hiding behind some other teacher. Even the demons recognized the authority of Jesus' teaching.

Jesus still preaching a "good news gospel", and he has the authority to make each of us a part of his eternal kingdom. Mark said it years ago: "The right time has come . . . the kingdom of God is near! Turn away from your sins and believe the good news" (Mark 1:15).

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Bible Book

Elisha begins his ministry

by H. E. Williams, president emeritus, Southern Baptist College, Walnut Ridge

Focal passage: II Kings 2:11-14; 3:11-12a; 16-20.

Central truth: Elisha, the farmer prophet, came on the scene as the ministry of Elijah went out, literally, in a blaze of glory.

In II Kings 1, Elijah called down fire from heaven to destroy the military messengers of King Ahaziah whom the king had sent to consult Baalzebub, the pagan god of the Philistine city of Ekron, concerning the possibility of recovery from an injury from a fall.

II Kings 2:11-12 records the dramatic appearance of a chariot of fire which swept between Elijah and Elisha; and immediately a whirlwind took Elijah up into heaven. The fire of heaven commissioned Elisha as a major prophet during this time of the waning of the fortunes of Israel and decline of Judah prior to the Babylonia captivity.

Prior to Elijah's dramatic assumption into heaven, Elisha had been taken from behind the plow to become the successor to Elijah. Elijah found him plowing with oxen, the last of 12 yokes in his fathers fields. Being the son of the land owner, he would be the driver of the last team, indicating he was the master of the others who were servants of his father. Such a large number of yokes or teams, 12, would indicate that Elisha came from a family of substantial means. This was the property he had to leave to become the prophet.

Elisha had a phenomenal introduction to his role as a prophet. It had been 10 years since Elijah had found him in the field and called him to be his successor. He knew the dramatic way God had used Elijah. Now, all at once, he enters the vortex of the power of God on earth. Instead of hearing of the miracles, he now became a participant.

Elisha attached himself to Elijah, refusing to let him out of his presence on any pretense. He saw him part the waters of the Jordan, call down fire from heaven on the soldiers of Ahaziah, visit the schools of the prophets and hear them prophesy that the Lord would take Elijah to heaven that day. He recalled all the exploits of Elijah and then asked him to give him a double portion of his power. That day he saw the flaming chariot take his spiritual father to heaven.

What greater introduction to his ministry could Elisha have had?

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Draper says churches are drifting without purpose

BOSTON (BP)—Drifting like plankton in the sea, too many churches in America have lost their sense of purpose and mission, Southern Baptist Convention President James T. Draper Jr., said.

Speaking to a national conference of Southern Baptist evangelism directors, Draper said the church today is facing the greatest conflict in history. "The church is increasingly irrelevant to the average person," he explained.

"The church must suffer the pangs of brokenness and renewal, or it will face the inevitable consequence of being unable to survive," Draper, pastor of First Baptist Church of Euleus, Texas, observed.

The church has become a defender of cultural values rather than challenging culture and realizing it was intended to be God's change agent in society, he said. "We have turned away from reconciling the world, thinking it is enough for us to be reconciled ourselves," Draper added. "We have thought, 'if we just get saved, that's the most important thing.'"

Most church members have no idea they are supposed to be God's change agents of reconciliation, he lamented.

"We're afraid of mission, and we ought to be, because the mission of the church is to lose itself in a world of suffering, evil and injustice," Draper said. "Without a sense of mission, the church has become like plankton drifting aimlessly in the sea, without power to change direction."

Draper also compared American society to plankton, the microscopic vegetable life of the sea, saying America has lost its sense

of mission nationally in the areas of education, industry, morality, emotional stability and industry.

"We have become hollow men and women whose inner life has withered away, he declared.

Internationally, the world is in the greatest crisis it has ever faced, Draper added. He said one national newsmagazine recently reported there are currently 70 wars in the world, many of them involving brother against brother.

"It is into this kind of world the church has been thrust," Draper said. "Are we (in the church) dealing with issues that don't really count? Are we answering questions no one is asking?"

Draper told the evangelism directors the real crisis facing the church, and all Southern Baptists, is a crisis of evangelism.

"My heart is broken when I realize 14 million Southern Baptists have not baptized as many last year as in 1955 when there were only 8.5 million Southern Baptists," said Draper.

He pointed out there were 6,000 churches in the SBC which did not baptize anyone last year, and 95 percent of them did not report any baptisms the previous year. Out of 36,000 churches in the SBC, 28,000 reported fewer than 15 baptisms.

Draper told the evangelism directors he did not want to appear to be overly critical, but added, "it's a sad day when we are afraid to criticize ourselves. I love the Southern Baptist Convention, but I am concerned about it because it is not what it ought to be."

Membership projected to top 14 million; church programs expected to show gains

NASHVILLE, Tenn. (BP)—The number of Southern Baptists will top 14 million in 1983, and all five church programs will show enrollment increases, according to 1983 statistical projections released for the denomination.

The only area predicted to decrease from last year is baptisms. A projected decrease of 3.7 percent, or 15,227 would make the total 396,327. This would be the first time baptisms have dropped below 400,000 since 1979.

The amount of money reported for mission expenditures in 1983 exceeded \$500 million for the first time, with an increase of almost \$43 million, or 8.6 percent, bringing the projected 1983 total to nearly \$529 million. Total denominational receipts had a matching 8.6 percent increase projected, for a new total more than \$3.38 billion.

Sunday school, the denomination's largest church program, is projected to have a 2.1 percent or 161,251 increase for 1983, for a total ongoing enrollment 7,839,855.

The projected church training increase of 2.4 percent, or 46,784, makes the total enrollment for the program 1.99 million.

Church mission enrollment is projected to increase by 1.7 percent, or 27,791, to a total of 1.66 million.

Ongoing enrollment for Woman's Missionary Union is projected to increase in 1983 by 2.3 percent, or 26,433, to a new total of 1,175,699.

Brotherhood enrollment is expected to increase by 7.5 percent in 1983, to a new total of 569,365, an increase of almost 40,000. The form for reporting Brotherhood enrollment was changed this year to allow concurrent enrollment of persons in two or more of the four Baptist men's categories.

The church membership total for 1983 is predicted to reach 14,208,226, an increase of 1.5 percent, or more than 209,000. The only decrease in church membership in the Southern Baptist Convention in the last century was in 1926.

Statistical projections for the denomination are based on information from 26,039 Uniform Church Letters. Normal statistical error could cause the projections to differ slightly in either direction. The final 1983 denominational statistics will be released in February 1984.