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Arkansas Baptist Newsmagazine

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December 14, 1989

Arkansas Baptist State Convention

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Open House

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Arkansas Baptist

December 14, 1989



Don't Expect Credit

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Cover Story



(FMB) photo / Craig Bird

Don't Expect Credit 6

Even though it's tough to get credit in Mozambique, missionaries Jim and Brenda Brock have a harder job—supporting Baptist work without “taking over.”

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IT'S UPLIFTING

Christmas A Little Brighter

DALLAS (BP)—Christmas this year will be a little happier for some families separated by prison walls and iron bars, thanks to the ministry of the Texas Baptist Hospitality House.

For the fourth consecutive year, the staff of Hospitality House in Huntsville is distributing toys to children of prisoners in Texas Department of Corrections facilities.

Directed by Bob and Nelda Norris, Hospitality House provides a temporary home for visiting families of inmates in Huntsville-area prisons. Most than half of the ministry's operating budget is provided through the Mary Hill Davis Offering for State Missions, collected each autumn in most of the 5,100 Southern Baptist congregations in Texas.

"Last year we distributed toys to about 150 kids, and probably 75 percent of those

kids received no other Christmas gifts," Norris said. "There are a number of churches that bring us toys each year—everything from baby rattles to footballs to dolls to electronic games."

The gift-giving season typically begins in mid-December and continues until well after New Year's Day, as Christmas time visits do not always fall on Dec. 25.

"I remember a family visiting last year during the first week in December. We didn't have much yet at that point, just a stocking with some jacks and a jump rope in it," Norris recalled.

"But when I gave it to little 7-year-old Becky, her eyes lit up. Later, her mother told Nelda that a jump rope was all Becky had been wanting for Christmas. Becky's mother had been wanting to buy her one but wasn't sure she'd be able to.

"A dollar-and-nineteen-cent jump rope made her dream come true. That's where the joy comes in."

GOOD NEWS!

The Farmer And His Seed

Mark 4:26-29

This parable has been neglected because of its similarity to the parable of the mustard seed and the parable of the leaven. It is often ignored because of the mistaken notion that it is simply an abbreviated form of the parable of the sower and his seeds which fell on four different kinds of soil. Close study, however, reveals this to be a unique parable which reveals three tendencies in the human heart which are unacceptable in the people of Jesus' kingdom.

Pride—The phrase translated "the earth produces crops by itself" (v. 28, NASB) comes from the Greek word from which we get the English word "automatic." A farmer realizes that while he can produce the environment for growth in his crop he does not cause the growth. He harvests his crop not with pride but with gratitude that once again the forces that are resident within the seed and in the earth did what lies beyond his own power.

So it is with the kingdom of God. We can participate in it and promote it. We can add our lives to the cause. But we must never forget that it is God's kingdom (see 1 Cor. 3:6). When we bring in God's harvest, it should not be with pride but with gratitude that once again the forces resident within the kingdom of God did what lies beyond our own power.

Despair—In verse 27 Jesus dealt with tendency on the other end of the spectrum of human emotion. When the farmer plants the seed, he goes about his business without anxiety because he has confidence in the fact that the seed will produce.

So it is in the kingdom of God. It has within itself an irresistible impulse to grow. We don't always understand how. We do know, however, that when we have done what we can do, God will do what he can do.

Lloyd Douglas summed up his faith in one sentence. "There is a plan; be confident of its integrity." We need not despair; for this plan is slowly, silently, sometimes almost imperceptibly being worked out in the world.

Impatience—In the last part of verse 28, Jesus described the phases of growth as "first the blade, then the head, then the mature grain in the head." (NASB). There is a certain progression through which growth must go, and the farmer must patiently wait for it.

So it is in God's kingdom. This plan of God which is being worked out in the world cannot be rushed. It moves according to God's timing. A. B. Bruce said that this story is repetition in parabolic form of the psalmist's admonition, "Wait, I say, on the Lord" (Ps. 27:14).

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Promoting Peace

J. EVERETT SNEED

The editor and staff of the *Arkansas Baptist Newsmagazine* desire to continue emphasizing missions and evangelism. We believe unity and Christian harmony are essential in accomplishing this task. We pledge to work with all the brethren as we together seek to be God's people in Arkansas.

Recently the Board of Trustees of the *Arkansas Baptist Newsmagazine* voted to "instruct the editor and staff of the ABN to do everything possible to promote unity, harmony, and Christian love among the people called Arkansas Baptists." In keeping with this decision, several decisions have been made. Among these are: (1) to apply more conservatively the guidelines on Letters to the Editor; (2) to do everything possible to promote repentance, revival, and renewal within our convention; and (3) to support and promote the concept of the "Solemn Assembly."

The spirit of letters to the editors must be of the highest order of Christian love. This does not mean that news and political activities will not be reported. It is our goal to provide balanced reporting on everything that will affect the wellbeing of the Baptists of Arkansas.

Balanced reporting requires a writer to collect all the important details and prepare them for publication. If it is a controversial issue, the major players on both sides must be given opportunity to respond to the events which have transpired. Editorial opinion must not be a part of a news story.

The editorial also performs an important function. It provides for an individual who has had opportunity to be a long-time observer or who has had more opportunity to collect material to present these facts to his audience. When an editor claims his prophetic role, it automatically creates some tension. Everyone has the right to his own opinion and convictions. However, he should form his opinion with the facts in hand and under the leadership of the Holy Spirit. Premature judgments have often been the source of problems, division, and wrong conclusions.

Second, it is our desire to promote repentance, revival, and renewal within our state. There is an obvious need for all Arkansas Baptists to join hands in these areas. For more than 10 years, Southern Baptists have experienced disturbing declines in baptisms, which are down 24



percent since 1972. Tragically, the youth have been impacted more than any other group. In 1972, Twenty Baptists nationwide baptized 137,667 young people between the ages of 12 and 17. Sixteen years later, there were only 79,900 youth of this age immersed into the membership of our churches. This represents a total drop of 42 percent. Indications are that Arkansas follows the national pattern. It is time for Arkansas Baptists to get their priorities straight.

Closely related to the decline in baptisms is the need for the "Solemn Assembly." During the Old Testament era, when the people of God sinned, on occasion God's prophets would call the people together for a time of soul searching. During such soul searching, each individual must evaluate his own life. It is inappropriate for

one to judge the conduct of others.

It should be remembered that the sin of one may have widespread impact on the whole. When Joshua was leading God's people in the conquest of the "Promised Land," the sin of a single family resulted in the defeat of Israel's army. Success only occurred when the guilty family was discovered and dealt with (see Js. 7).

During a "Solemn Assembly," an individual may discover sin in his life which will make him reluctant to talk to friends or relatives about their experience with Christ. Worldliness also produces spiritual dullness. Christians who are living unchristian lives will become apathetic regarding the lost.

The upcoming simultaneous revival, entitled "Here's Hope: Jesus Cares For You," will provide a unique opportunity for Arkansas Baptists to experience repentance, revival, and renewal. The goal is for 1,000 simultaneous revivals in Arkansas during March 18-April 8, 1990.

The *Arkansas Baptist Newsmagazine* will also be carrying a series of articles on churches which are experiencing growth in Arkansas. We will spotlight a church from each model size as designated by the SBC Home Mission Board that has experienced growth. The article will describe the growth that has taken place in this particular church as well as emphasize the methods that were used in order to reach and retain individuals.

It is the desire of the editor and staff of the *Arkansas Baptist Newsmagazine* to spotlight missions and evangelism and do all that we can to promote unity, harmony, and Christian love among Arkansas Baptists. Please pray with us as we seek to fulfill this task.

Arkansas Baptist

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DON MOORE

You'll Be Glad To Know



I want to continue to reflect with you on our recent convention. But before I do, I must urge upon you the need for everyone's involvement in the Lottie Moon Christmas offering.

Recent visits with two Baptist foreign missionaries who raise their own support from Independent Baptist churches confirmed again the superiority of the Bible plan of financing mission causes. A study of Acts reveals that the churches Paul started on his first and second missionary journeys joined with Antioch in sending their gifts to Jerusalem for distribution to the pressing needs of the day. They could have called their strategy the Cooperative Program. That is what it was. It was a plan by which we know for sure that ten of the first churches combined their funds to support ministry needs.

We have followed that plan for 64 years, but many of our people and churches have never really gotten a conviction and vision to fulfill the Great Commission in this way. It has been necessary to supplement the Bible strategy with an annual offering to support foreign missions. Today that offering, the Lottie Moon Christmas offering, accounts for at least 50 percent of all foreign mission support. We have to have it. The offering has to increase. Inflation and the need to send more missionaries requires more funding. You and your church are a part of the answer to this need. God blesses those who are daring and sacrificial in mission support. I hope every church in Arkansas will take the offering this year. Though we set a record last year, yet there were 235 churches which did not give their people an opportunity to contribute to the Lottie Moon Christmas offering.

Now, back to the convention. "The Solemn Assembly was a high point in my spiritual life." "I experienced a deep cleansing of sin, and a revival of commitment." "It met a tremendous need in my life for God to confront me in a fresh new way." These written responses tell the story of the Solemn Assembly. Some 300 who attended covenanted together to pray daily for revival until an awakening comes from the gracious hand of God. Would you join us?

Don Moore is executive director of the Arkansas Baptist State Convention.

Letters to the Editor

Birthday Party

I appreciated the letter in the Nov. 16, 1989, issue about Santa. My husband vividly recalls the time that he came to realize that Santa was not real. As a five-year-old, he remembers thinking "That means the Easter bunny isn't real, and the tooth fairy isn't real—I bet Jesus isn't real either." When our first child was an infant, we made the decision to be truthful about Santa. We have no less excitement at our house than those who have Santa. On Christmas Day we have a birthday party for Jesus, complete with cake, candles, party hats and balloons.

I started thinking about how I would feel if someone threw a huge birthday party for me and everyone brought presents, but exchanged them with each other. So we started keeping a tally of all the money we spent on all Christmas presents. When our shopping is all done, we write a check for that same amount to Lottie Moon. This has not only helped us to dwell on the occasion we celebrate, but it forces us to keep our gift giving in perspective, and not go overboard.

It disturbs me to see "the church" embracing the world's view of Christmas. Many churches actually have Santa hand out presents in the church! I have also watched churches cancel Sunday and Wednesday night services that conflict with gift giving times. What must God think as he watches us celebrate the birth of his Son?—Robin Cook, Magnolia

Christmas Giving

Very soon now it will be time to start planning what you are going to give everyone for Christmas. When it comes to giving gifts for Christmas I feel like old Scrooge. Bah! Humbug! You spend yourself into poverty to buy presents for people and they do not want the thing that you give them. They have to drag it out of the back of the closet when you come to visit them so that you will think that they were glad to get it. You really did not want to buy them a present, but they would probably give you a present and then you would be embarrassed that you had not bought them anything.

We feel that we need to be careful not to forget anyone. All of these people get Christmas presents. The one whose birthday we celebrate on Christmas day gets nothing.

May I make a suggestion about how to do your Christmas shopping? Instead of going wild buying Christmas presents, spend a little less and take the money that you did not spend and give it for the Lottie Moon Christmas offering or give it for Baptist World Hunger. Some of your friends may think that you are cheap for not giving them an expensive present. But, in this way Jesus will have a present. And after all it is supposed to be his birthday party.—Ben Fried, Mena

Letters to the editor are invited. Letters should be typed double-space and may not contain more than 350 words. Letters must be signed and marked "for publication."

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CHAPLAINCY

Holding Open House

by Mark Kelly
Managing Editor, Arkansas Baptist

Not everyone is fortunate enough to find a hiding place where he can go to unwind and escape the pressures and tensions of daily life. Even more rare is the one who is inclined to share that secret spot with others once he has found it.

John Lewis did not only find his hiding spot, he's holding an open house.

Lewis is chaplain at the Arkansas Youth Services Center at Alexander, which receives juvenile offenders from Arkansas courts. The center emphasizes education and counseling in its treatment programs. Lewis makes himself available to the youngsters as someone who will always listen and, if needed, offer a friend's best advice.

Several years ago, when he was serving as a pastor in Lowell, Lewis took up painting as a means of relaxation.

"I'd had an interest in art since fourth grade," recalls Lewis, "but I let it drop in high school and, although I took some art classes in college, I didn't pursue it seriously."

The stress of the pastorate, however, convinced Lewis he needed to find a way to relax, to "keep his sanity," as he puts it. And so he picked a brush and began painting in his spare time.

When he left the pastorate for chaplaincy work in 1985, Lewis found himself freer to pursue his hobby. His enthusiasm for nature scenes and wildlife were reflected in his works.

In fact, it was his love of the natural world that drew him to an art seminar in Scottsdale, Ariz., led by widely-known wildlife artist Robert Abbett. That workshop encouraged him to consider his art more seriously.

Recalling his training at Southern Baptist Theological Seminary in Louisville, Ky., Lewis began to think about art as a neutral ground where he could meet with his youthful congregation.

He remembered psychologist William Glasser's writing about a "safe zone" which parents should develop with their children, a place where parent-child roles can be laid aside and heartfelt words shared.

"I needed a way to help the young people here see me as someone they could talk to, rather than as a preacher or authority figure," he explains. "I began to use my drawings as a 'safe zone' where we could meet and talk."

Lewis recalls in particular one teenager who had escaped from the center and would not talk to counselors after being returned. Lewis was asked to intervene.

Benton Courier Photo



John Lewis

But the youngster was closed-mouthed with the chaplain, too, and so Lewis began doodling on his scratch pad, sketching the rough outlines of a horse.

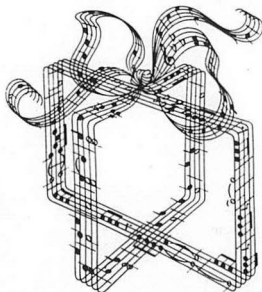
"That got her attention, and we began to talk," he remembers. "Eventually I was able to draw her out and get her to talk about her problem. We were able to reinstate her counselor and get things worked out."

Lewis' art opened another avenue of ministry when he led one young man to Christ and then realized that the boy was unable to read. Lewis wanted him to understand what had happened in the salvation experience, so he sketched a series of five drawings which illustrated a young man bound in chains being freed by Jesus.

"I took the pictures to him, and I said, 'This is what happened to you when you gave your life to Jesus.'" Lewis said. "He looked at it a moment and then he looked at me and said, with tears in his eyes, 'You're right.' He slipped the picture inside his Bible, and now, even though he can't read the Bible, he can still look at that picture and know what has happened in his life."

Another series of sketches followed when Lewis realized the boy also needed to understand the principles of confession and repentance expressed in 1 John 1:9.

Lewis is one of five full-time chaplains employed by Arkansas Baptists. Their salaries are paid through Cooperative Program and state missions offering gifts.



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FOREIGN MISSION EMPHASIS

Don't Expect Credit

by Craig Bird

SBC Foreign Mission Board

MAPUTO, Mozambique—It's tough to get credit in Mozambique. So Jim Brock must be in the right place.

Like any country with an economy slivered by war, undermined by a black market and overwhelmed by displaced people, Mozambique has inflation problems. Payment is preferred in cash — and "hard currency" (U.S. dollars or South African rand) is preferred even more.

As a missionary funded through the Lotie Moon Christmas Offering and the Cooperative Program of the Southern Baptist Convention, Brock doesn't need to operate on monetary credit. But there is another form of credit — the compliments from peers and admirers, the verbal laurels, the ego strokes for a job well done. That's the kind Brock isn't looking for in Mozambique.

"Brenda and I came in strongly committed to supporting what was already here

(the work and philosophy of the Baptist Convention of Mozambique)," Brock explains. "We came as spiritual brothers, not spiritual fathers.

"They were running this convention and winning people to the Lord and starting churches before we got here, and they will keep doing the same thing if we have to leave."

Such a sentiment is easy to express but difficult to live as a "rich" American in a Third World country. American missionaries are often seen as a means of transportation, a route to college scholarships, the key to advanced technology — in short, the guardian of a money pipeline.

And it is tempting for Westerners, who do have cars and access to computers and offset presses and college degrees and sources of hard currency income, to play the rescuer and build a power platform based on budget.

"We could do that," Brock admits. "We could bring in machines that couldn't be

maintained if we left because spare parts have to be imported. We could try to get funding to build classrooms and houses for a seminary. We could do lots of things that would only work as long as we were here and would die when we left."

Instead, the Brocks judge all programs against two criteria: (1) Is it what the Baptist Convention of Mozambique wants? and (2) Is it "assumable"? (or Can the Mozambicans carry it on if all Western missionaries and funds were withdrawn?)

"The best thing we did when we came to Mozambique in January 1987 was to do nothing for six months," Brock said. "We agreed we would not start any work without the approval of the convention, and that bought us six months to sit and talk and watch to see what local Baptists saw as vital.

"It was very frustrating at times, because we were anxious to get to work, and we could see needs they couldn't see — and people started asking, 'What are they doing here? Why aren't they out working?'"

From his initial meeting with convention president Bento Matusse, Brock functioned in his up-front style. "I promised them I would always tell them my feelings on

(FMB) photo / Craig Bird



Pastor Bento Matusse and missionaries Jim and Brenda Brock lead a worship service in Mozambique.

anything we discussed — there would be no surprises," he said. "That was hard at times because they had to give up some dreams that we don't feel are assumable, such as our financial involvement in a seminary."

Mozambique Baptists felt the need for a seminary to train leadership, and they looked to their new missionaries to get money and teachers for one. Brock admitted he might be able to get funding, but said he would not ask for it — that he felt money could be better spent on people instead of concrete and land.

"That was hard for them to hear because it was a cherished dream to have their own seminary — but they didn't know there were other options like TEE (Theological Education by Extension) which could provide the same training without requiring huge capital outlays and forcing the young men to leave their homes and the churches they were working with for three years.

"Now, the convention leaders are our biggest TEE supporters."

With that issue resolved, it was Brock's turn to shift his vision. "We came in revved up to do TEE, but when I brought some Sunday school literature back from South Africa, pastor Bento's eyes lit up, and he said, 'This is more important than TEE.' So TEE went on the back burner, and we concentrated on getting training material for the churches written or translated in culturally appropriate Portuguese (as opposed to Portuguese spoken in Brazil or Portugal) and the ethnic dialects."

Mozambique Baptists had been reusing the same literature since 1976 — the year Portuguese Baptists left the country following independence.

Now, as each new product is made available, it is treated lovingly and respectfully. All literature belongs to the convention. It is checked out to various churches, who return it for other churches to use later.

The literature is visible proof of the Brocks' commitment to assumability — it is mimeographed instead of printed. "We could probably produce literature a little bit more cheaply if we imported an offset press, and it would look better," Brock agrees. "But First Baptist Church, Maputo, already owns an ancient mimeograph; stencils and ink can be bought with Mozambique currency; and paper is available locally. So the convention can continue to produce literature this way even if we — and access to spare parts for a press and the imported paper and inks — left tomorrow."

When it is time to train leaders in the use of new literature, Brock doesn't assume the task of teaching all — or even most — of the potential teachers. He works through the material with one person, discovering

it together instead of his lecturing. That person teaches someone else, who in turn teaches others. "When we get that going, we have an unbreakable circle of training, even if I go home," he says.

The structure of the training also reflects the wishes of the convention. "Often we (missionaries) come in and concentrate on training pastors and depend on the trickle-down theory," Brock said.

"This convention believes in training at the bottom of the pyramid and letting the leaders emerge from the church and the pastors emerge from the leaders," he said. The convention leadership, excited about being treated as brothers instead of children, would like to have Southern Baptist missionaries in each of the country's 10 provinces — but not to start churches on their own, he said.

"One of the most exciting things is that we don't have to come from America and spend our time convincing Mozambique Baptists to be concerned about the lost — they already are," Brock says. "Even though they have been struggling financially, they have been growing at a rate of more than 10 percent a year for the past 10 years. In 1975, there were four churches — two in Maputo and two in Beira — with fewer than 500 members.

"By the first of 1989 there were 15 churches and 58 missions with 5,492 members — and work in all 10 provinces."

In the face of such success, Brock is very careful when he plans so as to not divert them from what is working. He also doesn't want to create dependency problems. Mozambique Baptists' main need from an outsider is a fresh point of view, says Brock. "They don't know all the options," he insists. "True, they need skill-honing — but don't we all? — to make it easier for them to do what they are doing."

They will not request missionaries unless they will work with national pastors, Brock explains. "Their stance is that they want missionaries to transfer knowledge and skills to national pastors so they can become more effective in winning people to Christ and establishing churches."

The Brocks hope Southern Baptists will pray that the spirit of cooperation will continue as more missionaries arrive, that Americans and Mozambicans will thrive in the brother-to-brother relationships.

"If you're an independent type of guy who wants to come in and do 'your work,' then this kind of arrangement will bother you," Brock says. "But if someone wants to come to enable Mozambique Christians to do what God has called them to do — and not get credit for what is accomplished — you'll do fine here."

In other words, don't expect credit — just enjoy the payoff.





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People

Charles Rosson is serving as pastor of Caudle Avenue Church in Springdale. Rosson, a graduate of Baylor University and Southwestern Baptist Theological Seminary, has spent the past 13 years conducting Bible conferences and seminars across the nation and in many foreign countries.

Phil Powers began serving Nov. 26 as minister of music and education at First Church in Carlisle. He moved there from a similar staff position at Martindale Church in Little Rock.

Charles Cockman has resigned as minister of music at Nall's Memorial Church in Little Rock. He will now be available to do interim music work and lead revival music. Cockman may be contacted through Nall's Memorial Church.

Duane Gantz has joined the staff of Nall's Memorial Church in Little Rock as associate pastor, coming there from Miami Lake Church in Florida.

John Maddox has completed his service as interim pastor at Bayou Meto Church in Jacksonville.

C. Vernon Cavender of Eagletown, Okla., died Nov. 29 at age 74. Formerly of DeQueen, he had served as a Southern Baptist minister of more than 50 years. Survivors are his wife, Dixie Willis Cavender; two daughters, Maria London of Eagletown, Okla., and Tonia DeGraves of Houston, Texas; a brother; two sisters; and five grandchildren.

Mike Hughes is serving as pastor of Harmony Grove Church in Southwest Association.

Bob and Donna Forshee were honored Nov. 19 by Southside Church, Lead Hill, in recognition of their services toward completing a church building program and the complete renovation of a building to be used for housing First Church of Diamond City, a mission of Southside Church.

Travis R. Frank, a spring 1989 graduate of Southwestern Baptist Theological Seminary, is serving a chaplain internship with the Cummins Unit of Arkansas Department of Correction at Grady. This is a program funded through the Arkansas Baptist State Convention Missions Department.

Ed Simpson will begin serving Jan. 7 as pastor of First Church in Sheridan, going there from Lonoke Church.

Chester Miller has joined the staff of Sulphur Rock as associate pastor with responsibilities in outreach.

Mike Peterson is serving as interim pastor of Fellowship Church, Batesville.

Greg Rainwater has joined the staff of Witt's Chapel at Maynard as minister of youth.

Tracy Meadows has joined the staff of First Church in Rector as music and youth director.

Jody Jackson is serving as pastor of Bethany Church, Searcy. He was ordained to the preaching ministry Dec. 10 at McRae Church.

October Cooperative Program Report

Received \$1,009,056.27
Budget \$1,083,333.33
Under \$74,277.06

Year-to-date
Under \$291,472.72

Same time last year
Under \$239,539.02

Can we do it? Can we reach our goal of \$13 million this year? Yes! At the end of October, we received .535 percent increase over the same period of time last year. Our 1989 budget is only approximately 1 percent more than receipts for 1988. We can do it! Join me in prayer that God will move in a mighty way these last two months of the year to encourage and motivate generous giving by all Arkansas Baptists. This is the season that reminds us so much of God's goodness. Let's thank him through our giving.—**Jimmie Sheffield**, associate executive director



Little River Association, comprised of 26 churches, recently completed construction of an office/resource center as a result of the cooperative efforts of the Arkansas Baptist Church In A Day Builders and the Little River Association Volunteers. Ken Conway of Ashdown served as building committee chairman. Charles Cunningham of Ashdown was architect and James Cannon, associational director of missions, coordinated the project. Meals were supplied by area Southern Baptist churches and served by Bernice Box of Ashdown, director of Little River Association Woman's Missionary Union, assisted by Wilma Cannon of Lockesburg and Gay Nell Baskin of Oak Grove.

Classifieds

Norman Miller is serving as pastor of Good Hope Church, McCrory. He is a former pastor of Bethany Church at Georgetown.

Jim Black recently celebrated his seventh year of service as pastor of Ruddell Hill Church at Batesville.

Briefly

Park Hill Church in North Little Rock will present "A Christmas Celebration" featuring the combined adult choirs and orchestra Dec. 17 at 7 p.m. and Dec. 18 at 6:30 p.m. Joe A. Fitzpatrick, minister of music, will direct the performances. S. Cary Heard is pastor.

Kingston First Southern Church recently observed Harold and Audrey Gateley Day in recognition of his service as director of missions for Washington-Madison Association. The couple was presented with a love offering. The church also recently ordained James Fishel, Frank Weaver, and Ron Pittman to the deacon ministry.

Pine Grove Church at Pochontas observed homecoming day Dec. 10. Max Gregory, director of missions for Current-Gains Association, was speaker.

Ruddell Hill Church at Batesville ordained Freddy Russell and Gerald Tucker to the deacon ministry Nov. 26. Eddie McCord, director of missions of Independence Association, was moderator for the ordination council.

Ward Calvary Church ordained Allen Marshall, minister of youth, to the deacon ministry Nov. 26. John Sammons and Fred Gay led the ordination service.

Fordyce First Church will once again present the "Singing Christmas Tree" under the direction of David Nunn, minister of music. Performances are scheduled for 7:30 p.m. on the evenings of Dec. 8, 9, and 11, and at 7 p.m. on Sunday, Dec. 10. Tickets are available from the church office for the performances which will feature the combined youth and adult choirs accompanied by the church instrumentalists, the children's choir, and a handbell choir. Charlie Brown is pastor.

Mountain Pine First Church has launched a Girls in Action program.

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ABN photo / J. Everett Sneed



Trinity Fellowship, Pottsville, organized into a church Dec. 3. The church was started as a mission Sept. 17. The church had 44 charter members Dec. 3, but will keep its charter membership open for one month. There were 65 in attendance Dec. 3. The congregation is currently averaging 25 in Sunday School and 50 in worship. The speaker for the organizational service was Jack Ramsey, director of church extension for the ABCS. The pastor of the new congregation is Ron Graham. Pastor Graham said that future plans for the church included the purchase of property and the erection of permanent facilities which can be used for childcare ministry. Pictured are Walter Roberts, Sunday School director and charter member; Pastor Ron Graham, and Jack Ramsey.

Graham Follow-Up

People are requested to continue to send in their telephone survey forms, and ministers to send in their follow-up slips to the Billy Graham Crusade Office, P.O. Box 3235, Little Rock, AR 72203-3235.

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Changing Ministry

by J. Everett Sneed

Editor, Arkansas Baptist

"I felt that it was necessary for me to be home on my 40th anniversary as a missionary to Japan to thank Arkansas Baptists for all they have meant to me," declared Annie Hoover who has been a missionary to Japan since 1949. Since 1952 her work has centered on the northern most island of Japan, Hokkaido, in the city of Sapporo.



Hoover

Miss Hoover indicated that as she was finishing high school that she hadn't even thought about going into college. A layman said to her, "If you want to go to college you can. Just write a Baptist college and tell them that you are willing to work. That you will do anything, wash dishes or scrub floors." She graduated first from Central Baptist College and later from Ouachita Baptist College (now Ouachita Baptist University). She recalls that without the Arkansas Baptist Cooperative Program money that supported these schools it would have been impossible for her to have gone to college.

It also was because of two laymen that Miss Hoover became a church attender and eventually a Christian. Mr. and Mrs. W.T. Parker, members of Immanuel Church, Little Rock, came to her home and took her to church. This was during the pastorate of C.C. Warren, who led Immanuel to start mission points in both Little Rock and North Little Rock. Eventually the Parkers took her to a preaching point which is now the Grace Church, North Little Rock. The Parkers gathered up young people in North Little Rock and took them by carloads to

the church. Miss Hoover said, "If it hadn't of been for lay people I probably would not have become a Christian nor would I have gone to college."

Miss Hoover observes that Japan has changed drastically since she arrived 40 years ago. When she arrived, the Japanese were defeated people and there was still unrepaired damage from the bombings. In some instances there was not enough to eat or wear. Today there are very few Japanese who do not have sufficient material possessions to meet their physical needs.

There also has been a dramatic change in their responsiveness to Christians. Miss Hoover said, "Perhaps it is because of the improved economic conditions that people are much less responsive to the gospel today."

When Miss Hoover arrived in the city of Sapporo in 1952, people would come for almost any kind of meeting. There was no television and very little radio. Today both radio and television are extremely sophisticated. Many programs on television are broadcast with both simultaneous English and Japanese dialogue. By simply flipping a switch, an individual can select the preferred language.

Sapporo had a population of 250,000 when Miss Hoover arrived. Today its population is more than 1.5 million. The work, however, has grown slowly in the area. Today there are 14 congregations, including churches and preaching points. All of these congregations are small, but all have full-time preachers. Miss Hoover

observes that there are almost no vocational pastors in Japan.

Sapporo was the site of the Winter Olympics in 1972. Hokkaido is called the "snow country." The temperatures in Sapporo often reach 10 to 15 degrees Fahrenheit in January and February. On parts of the island, on occasion, the temperatures may plummet to as much as 25 below zero.

Today the best method of reaching lost individuals is through good musical programs at the church or through personal contacts from friends. Miss Hoover said, "The best method has always been one on one evangelism where one friend tells another about the love of Christ and the atoning work that he has done for us."

Miss Hoover observes that there are two great needs for the missionaries in Japan. First, is the need for continual prayer. Since it is difficult to reach people for Christ, above all our missionaries need us to pray for them.

The second need is financial. With the 10 percent reduction in operating budget and with the drop in the value of the dollar in comparison with the yen, operating money has almost become non-existent. Miss Hoover is fearful that a 25-year-old radio program will be eliminated on the island of Hokkaido because of limited funds. She said, "This will, of course, eliminate one of the evangelistic outreach tools that we have depended on across the years."

It is Miss Hoover's prayer that Arkansas Baptists will support the Cooperative Program, give to the Lottie Moon Christmas Offering and pray for the missionaries and their work around the world.

Employment: Sonshine House

Seeking Resident Manager couple for the Sonshine House. This ministry provides emergency short-term care for abused, abandoned, and neglected children, ages birth-12 years. Salary, fringe benefits, supervision. Write David Perry, Arkansas Baptist Children's Homes, P.O. Box 552, Little Rock, AR 72203; 501-376-4791.

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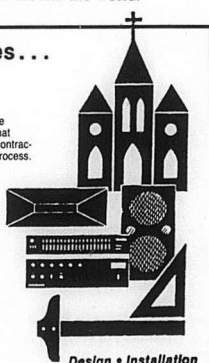
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Tournament Slated

The third annual Arkansas Baptist Children's Home Mixed Volleyball Invitational to benefit the Arkansas Baptist Children's Home in Monticello will be held on Jan. 20, 1990.

The double elimination tournament is sponsored by Monticello First Church. All receipts above trophy costs and gym rentals will be donated to the children's home. The entry form and \$40 per team fee is due Jan. 10, 1990.

For more information, or to request an entry form, contact Tom McCone, P.O. Box 187, Monticello, AR 71655.

Record Attendance Expected

A record attendance is anticipated when Arkansas Baptist youth convene Dec. 28-29 at the Hot Springs Convention Center for Joy Explo, the 1989 Arkansas Baptist Youth Evangelism Conference.

A record 3,500 young people and their leaders registered for the 1988 conference, and preliminary indicators point to an even larger attendance this year, according to Randy Brantley, an associate in the Evangelism Department of the Arkansas Baptist State Convention.

"It looks like we are going to have a really great attendance this year," said Brantley. "We have had many reservations from

churches which have never attended before, and several hotels are booked solid for the event. We anticipate surpassing last year's attendance."

The 1989 program will feature youth communicator Rick Ousley of Phoenix, Ariz., and worship leader Alan Daniels of Marietta, Ga. Two Arkansas youth ministers, Lynn Bullock of Little Rock Geyer Springs Church and Stan Coleman of Springdale First Church, also will be featured on the program.

Brantley noted that in previous years registrants had complained of poor stage visibility from the back of the convention hall and that this year's conference will use risers and large-screen, closed-circuit TV to correct that problem.

Registration will open at 12 noon Dec. 28, Brantley said. Registration for the conference is free.

Just A Phone Call Away

The great stories of the Bible now are just a phone call away from children in the Little Rock area.

Calvary Baptist Church in Little Rock has established a new service which allows children to dial a local telephone number and listen to a story from the Scripture.

According to Janet Williams, Calvary's minister of childhood education, the church hopes the new ministry not only will help increase Bible knowledge, but

that it also will say to the community, "We care about children."

By dialing the number, children will be able to listen to a simple story like they might hear in their Sunday School class, Williams said. The stories, which will be under two minutes in length, will be changed daily.

Williams said the ministry had registered 50 calls a day in its first four days of service. The stories can be heard free of charge in the Little Rock calling area by dialing 663-9673.

Crouch Honored

Arkansas Highway Police Officer Doyle Crouch of Ashdown recently was honored as "Officer of the Year" by the Texarkana Rotary Clubs of Oaklawn and the downtown chapters.

The award was based on his assistance in stopping the Kansas City Southern train after it had run over an Ashdown youth, Travis Garfield in February 1988, which probably prevented further physical damage to the child. Crouch also was the first officer to arrive to help Arkansas State Police Trooper Roger Whitmore, who had stopped a van on Highway 71 in 1988 carrying suspected bank robbers from Tulsa, Okla.

Crouch is an active layman in Oak Grove Church at Ashdown where he is a teacher and youth worker.



Crouch

Tapes Available

ACTS of Texarkana taped the recent 1989 Pastors' Conference and is making the sermons available on videocassette. The conference will be aired on ACTS of Arkansas, but will not be available in all areas.

The sermons are available in a series of three tapes at \$25 each or \$50 for any two or all three tapes. For more information, contact Beech Street Communications Corp., P.O. Box 1469, Texarkana, AR 75502; telephone 501-774-3600.



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Don Hubbard
Don Hubbard, Pastor

Baptisms Projected to Rise

by **John Westbury**
SBC Home Mission Board

ATLANTA (BP)—Southern Baptists will report an increase in annual baptisms for the second consecutive year if projections by the denomination's Home Mission Board are on target.

A poll of state evangelism directors for the first eleven months of 1989 show an anticipated increase of 1.9 percent, or a net gain of 6,680 baptisms over 1988. The year-end forecast was announced during the evangelism directors' annual meeting in Atlanta.

Clay Price, director of program research in the board's research division, said the denomination is expected to report about 353,000 baptisms for the last year of the decade, up from 346,200 in 1988.

Baptisms have been on a roller coaster ride for much of the 1980s, posting five declines and four gains. The steepest drop was between 1983 and 1985, when baptisms posted three consecutive years of decline.

Although 1989 baptisms, as with 1988, are expected to be up—the first back-to-back increase of the decade—the total still will be 76,742 below the decade's high of 429,742 in 1980.

A stronger emphasis will be needed in future years on reaching adults above age 30 if the denomination is to keep up with the population growth, Price said. He reminded the directors that a 1988 Gallup

study found 44 percent of adults age 18 and older were unchurched.

Southern Baptists have thousands of potential members on the rolls of their Sunday school classes, he added: "According to the 1989 Uniform Church Letter, there were 660,000 persons who were enrolled in Sunday school but were not members of any church. The number of potential converts already enrolled within the church's activities is almost twice the number of converts reported" in 1989.

However, a November 1988 Baptist VIEWpoll revealed that almost two thirds of all Southern Baptist churches do not set evangelism goals, he said.

Price noted 6,210 churches reported no baptisms in 1988, and about a thousand of those churches reported no baptisms for the past four years.

Darrell Robinson, the board's vice president for evangelism, viewed the 1989 baptism increase as a sign the denomination is returning to a renewed emphasis on evangelism.

"We went through a period in the '70s and early '80s when the churches were reflecting more of their culture rather than following Christ's mandate to reach people for him," he said.

"I feel we're seeing a turn-around, getting back to the basics of the Bible, the church's mission and assertive evangelism. Until recently even the word 'soul-winning' was all but dropped from our

vocabulary, but there's a revival of its usage today among pastors, laity and denominational leaders."

Robinson also credited the increase with a growing number of state conventions that have elevated their evangelism departments to division status—"a change which gives it greater status, influence and resources."

Board president Larry Lewis said he believes Southern Baptists are facing several years of increases in the totals, although they remain "far, far short of what we are capable of doing."

Benham Cites 'Resegregation'

ATLANTA (BP)—David Benham, an American Indian who has worked with the Southern Baptist Home Mission Board for 22 years, has resigned in protest of a staff reorganization that he charges is evidence of "a regression to an old but resurging racism."

Benham, a missionary among American Indians for seven years and a member of the Home Mission Board staff for 15 years, said he plans to return to Arkansas and work in his family's insurance business.

Home Mission Board President Larry Lewis, in accepting Benham's resignation, issued a brief statement "categorically and emphatically denying his allegations."

"Our position is that the gospel is for everyone, regardless of race or ethnic background, and that churches should welcome and actively seek to enlist those of other races and ethnic heritage," said Lewis.

In his letter of resignation, Benham said the 1988 reorganization of the board that created divisions of black church extension, language church extension and new church extension was retrenching the board into a posture of the 1950s and was evidence of "organized resegregation."

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Convention Uniform

Never Again Thirsty

by Lawson Hatfield, Malvern

Basic passage: John 4:7-15, 27-29, 39-42

Focal passage: John 4:7-15, 27-29, 39-42

Central truth: Jesus overcomes barriers to save the lost.

Jacob's well is the site of one of the most dramatic experiences in the ministry of Jesus. Jesus rested at the well while his disciples went to the city for food.

A Samaritan woman came to draw water. Jesus had a conversation with the woman which when examined teaches us three great truths. First, we learn what Jesus claimed about himself. Second, we see how Jesus developed faith in those who received his word. Third, we discover what Jesus promised those who put their trust in him.

These lessons come through as we see Jesus break across barriers, lay a foundation for a spiritual experience, and build up a new believer in faith.

Social customs build up barriers. This is true for individuals, families, communities, and nations. Jesus broke across barriers to win people to faith in himself.

At Jacob's well, Jesus crossed several barriers. One, Jesus broke the taboo of a man, especially a rabbi, talking in public to a woman. Two, he broke the racial barrier of a Jew talking to a Samaritan. Three, the Lord broke the sin barrier, by talking plainly about individual sin in the Samaritan woman's life. Four, he made strong and unacceptable statements about the nature of religion and the worship of God.

By crossing these man-made barriers Jesus laid a foundation for the woman at the well to make a profession of faith. Her transition from unbelief to faith is remarkable. Note that she grew in understanding from the request of Jesus for a drink. He was able to lay the foundation that true living water is not the temporary water from a well, but from God who is the source of the eternal water of life.

In essence, Jesus said she would be required to return to Jacob's well often. One trip to Jesus' well was sufficient. Her growth is seen in how she viewed Jesus. First, she simply saw Jesus as a weary traveler. Next, she noted that he was a Jew, then she recognized the Jew as a prophet and finally confessed him as the Christ and the Savior of the world. What a great journey of faith: from traveler, to Jew, prophet, Christ, and finally a personal Savior.

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Life and Work

Witnessing to All

by Bert Thomas, Valley Church, Searcy

Basic passage: Acts 17:1-34

Focal passage: Acts 17:16-23, 32-34

Central truth: Believers must consider cultural differences to accomplish our missions task.

Paul took the Great Commission seriously! He had a burning desire to witness to all men. This desire, coupled with the leadership of the Holy Spirit, led him to commit his life to world-wide missionary endeavors. He left Berea and came to Athens to wait for Silas and Timothy. While he waited, he witnessed to all who would listen to the good news of the gospel. Athens was a cosmopolitan city. Luke, the author of Acts, gives an account of how Paul witnessed to people whose culture was different.

Witnessing is not an option for believers. While Paul waited for Silas and Timothy, he witnessed in Athens. Regardless of where we are or why we may be in a particular place, we should be alert to opportunities to witness about Jesus.

Having a burden for the lost is necessary if we witness to people whose culture is different. Everywhere Paul went, he saw evidence of people reaching out to find God.

Reaching beyond the walls of the church is necessary if we win people whose culture is different. Paul went to the synagogue and witnessed to those whose culture was closer to his. Yet, he also went to the marketplace to those whose culture was different.

Taking risks is necessary if we witness to people whose culture is different. Paul was accused of being an unlearned teacher, a plagiarist, and of proclaiming foreign deities (demons). He reached out to these in spite of their accusations.

Beginning at a point of interest is necessary to reach out to people whose culture is different. Paul complemented them for their interest in religion and reminded them they had an altar to the unknown god. He captured their attention with this information and witnessed to them about Jesus.

Measuring success cannot be determined by numbers alone. Many may reject our witness, but God can take a committed life and use it to accomplish his divine purposes. Will you be faithful and reach out to people whose culture is different?

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Bible Book

Privilege, Responsibility

by W.L. Bruce Jr., Forty-Seventh Street Church, North Little Rock

Basic passage: Galatians 5:2-6, 13-15

Focal passage: Galatians 5:13-25

Central truth: The Christian life is a life of privilege accompanied by responsibility.

The theme of Galatians is liberty. The Christian life is a life of freedom. For the Galatians, this meant freedom from struggling to keep the Mosaic law, which they could not keep, in order to be saved. For us today, it means freedom from the pressure of trying to do things to gain God's approval. It is the freedom of being totally accepted by God through faith in Christ—and knowing it.

After reminding the Galatians of their liberty in verse 13, the Apostle Paul warned them not to abuse their freedom. To underscore this, the "ye" of verse 13 is emphatic. Paul was saying, "Don't miss this! This affects each of you personally!" Privilege is accompanied by responsibility.

Christians are to serve one another with love as the motivation (v. 13b). This command is in the present tense and indicates continuous action. In other words, Paul was saying, "Let it be your habit to serve one another." Where love is the motivation, service is joyous.

Christians have both the privilege and the responsibility to walk in the Spirit (v. 16). The command to "Walk in (by) the Spirit" means to lead a life governed by the Spirit. It is in the present tense and speaks of habitual action. It means, "Keep on walking." The word "walk" is used here in a figurative sense, signifying all the activities of the individual's life.

Paul stated that if we live a life controlled by the Spirit, we will not fulfill the lust or desire of the flesh. Verse 16b could be translated literally, "lust of the flesh you most certainly will not fulfill." Verse 17 speaks of the inner conflict between desires wrongly expressed and the Holy Spirit. There are two natures struggling for mastery within the believer.

Verse 18 refers to being led of the Spirit. The word "led" includes the idea that he who is led not merely follows, but does so willingly and intelligently. Verse 19-23 contrast the words of the flesh with the fruit of the Spirit. These two lists are the natural outcomes of either fulfilling the desires of the flesh or walking in the Spirit.

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Refuge in Manila

MANILA, Philippines (BP)—Three Southern Baptist missionary families and two other American families associated with Baptists in the Philippines evacuated their homes Dec. 4 as fighting intensified in Manila's financial district.

The moves were precautions to avoid the danger of crossfire between Philippine armed forces and rebels holed up in the district following an attempted coup, reported missionary Trudy Crittendon, chairman of the Southern Baptist mission organization in the Philippines.

By early Dec. 4, government forces had confined fighting to an 11-block area in the financial district of the Makati area, where numerous embassies are located and where many foreign diplomats and businessmen live. Southern Baptist missionary homes are scattered throughout six subdivisions in the Makati area.

One of the families that fled moved into an evacuation center in their neighborhood. The other four families moved to mission guest quarters in another part of Manila.

Southern Baptist workers Marvin and Judy Raley of Houston decided to move into the nearby Assumption Convent instead of leaving their neighborhood, San Lorenzo. But as fighting continued, they planned to leave San Lorenzo by Dec. 5. Missionaries Phil and Martha Anderson of Killen and Florence, Ala., respectively, and Mark and Geneva Weiler of Sioux Falls, S.D., and Elkins, Ark., respectively, moved Dec. 4 to the mission guest quarters.

Also at the guest quarters were two families who live in Manila and attend International Baptist Church there. They are R.A. and June Hayden, and Sherri Hamil and her two teen-age children, whose hometowns are unknown. Hamil's husband was out of the country at the time. Hayden is the nephew of Herbert Gabhart, chancellor of Belmont College in Nashville, Tenn.

Hamil and her children were in the Twin Towers building in Manila when rebel troops took it over but were able to leave safely, Crittendon said.

Loyalist and rebel troops battled for a time around International Church, located in the Salcedo Village area of Makati, adjacent to the Bel Air neighborhood where two Southern Baptist missionary families live. The families consider themselves safe and do not leave the area, Crittendon said.

Those families and the 15 other Southern Baptist missionary families in Manila were keeping a low profile, Crittendon said. Missionaries outside the city were being advised to stay home also, since government

officials used barricades to block travel on major arteries.

Mutinuous forces fighting to overthrow the government of President Corazon Aquino overcame the air force command headquarters, government broadcast center and parts of the international airport, as well as a number of other military installations in the Philippines, Dec. 1. But they failed in a fierce attack on military headquarters at Camp Aguinaldo in Manila.

Reports estimated more than 10,000 Filipinos fled their homes and were staying in churches, schools and other evacuation centers. People throughout Manila were encouraged by radio to attend churches within walking distance and pray, Crittendon said. Schools were closed indefinitely.

Fighting Forces Couple to Leave

SAN SALVADOR, El Salvador (BP)—Southern Baptist missionaries John and Peggy Alums planned to leave San Salvador Nov. 30 because of renewed rebel attacks in the capital city of El Salvador.

The Alumses and their two children, John Jr., 15, and Kelly, 6, were to drive to Guatemala City, about 100 miles northeast of San Salvador. Alums is from Mobile, Ala. Mrs. Alums is from Birmingham, Ala.

Rebel and government troops fought all night Nov. 29 in the area where the family lives, Alums reported. Many times the fighting or troop movements came within a block of their home.

"It's a tense time, an uncomfortable time for us," he said.

The Alumses live in the western neighborhood of Escalon, where the latest fighting broke out. Fighting in the Escalon and San Benito neighborhoods destroyed a U.S. official's home, trapped two American families and forced more than 100 Americans to seek shelter.

Alums said electricity in their area of San Salvador had been cut off, and traveling to food markets had become more difficult because of the new guerrilla attacks.

The other Southern Baptist missionary couple in San Salvador, Bill and Libby Stennett, planned to remain in San Salvador because the area where they live was relatively calm, although periodic gunfire kept them inside at times.

Stennett, of Richmond, Va., and Mrs. Stennett, of Washington, D.C., planned to continue operating the Baptist bookstore, situated in the center of San Salvador.

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