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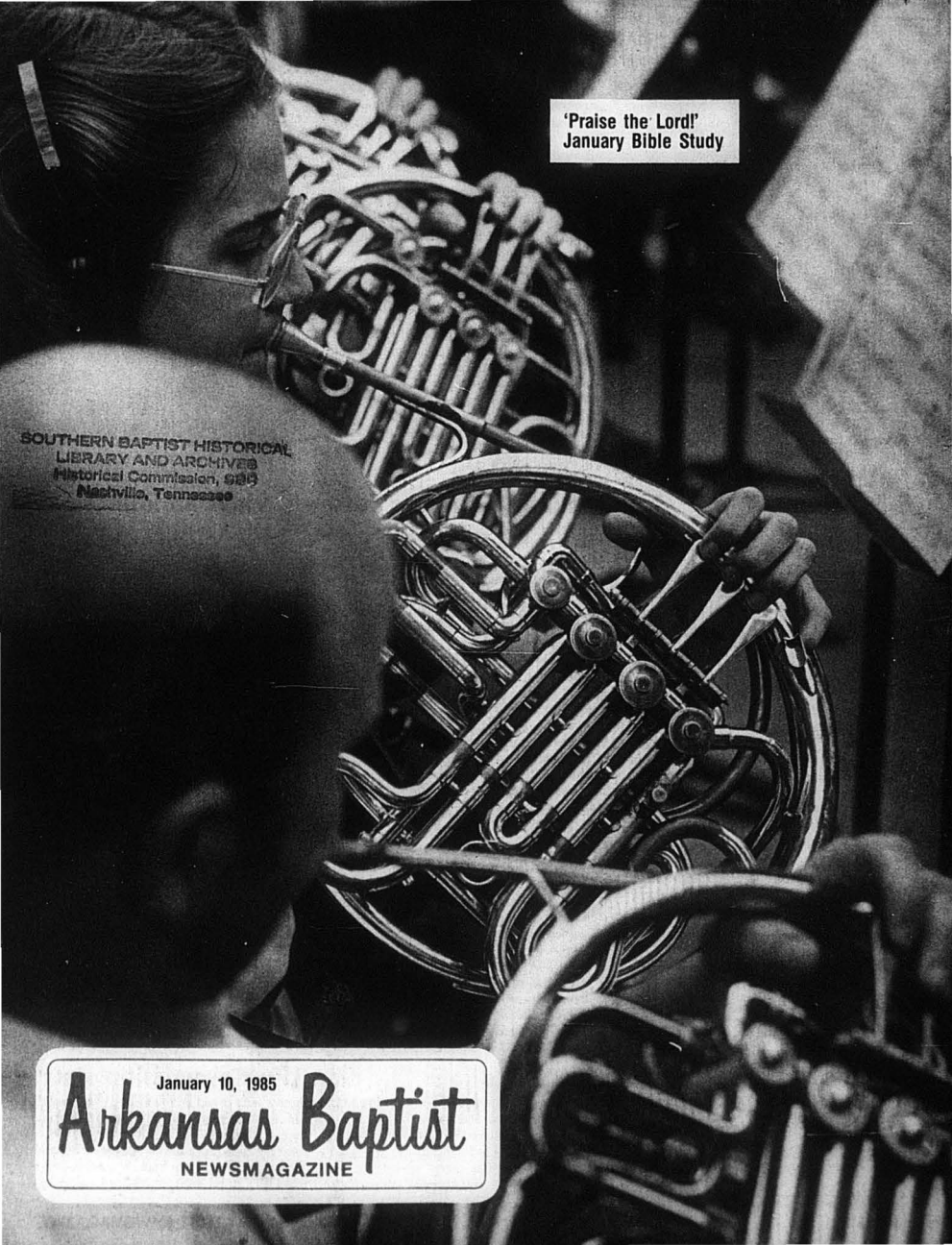
January 10, 1985

Arkansas Baptist State Convention

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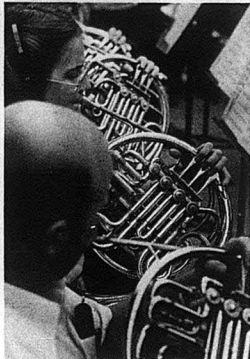


'Praise the Lord'
January Bible Study

SOUTHERN BAPTIST HISTORICAL
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Nashville, Tennessee

January 10, 1985
Arkansas Baptist
NEWSMAGAZINE

On the cover



BSSB photo / David Hayward

"Praise him with the sound of the trumpet; praise him with the psaltery and harp" (Ps. 150:3). Adults will study the book of Psalms during January Bible Study 1985. January Bible Study resources for all age groups are available through the Baptist Book Store.

In this issue

6 coming home

Bill Wallace, the Southern Baptist missionary martyred after China's communist revolution, is on his way home, 34 years after his death. His ashes, on their way to burial in Knoxville, Tenn., will stop in Little Rock Jan. 10.

8 land of opportunity

ABSC President Jon Stubblefield made a "fact-finding tour" to Brazil recently and came back overwhelmed by the opportunities Arkansans have in their missions partnership with two Brazilian conventions.

Correction

In the January 3, 1985, issue of the Arkansas Baptist Newsmagazine, it was mistakenly reported that Larry Sherman, recently employed by the ABSC Executive Board as an associate in the Sunday School Department, was to work with another department.

Arkansas couple appointed by foreign board

An Arkansas pastor and his wife were among 43 persons named missionaries by the Southern Baptist Foreign Mission Board Dec. 11 in Richmond, Va.

Binion G. and Pattie Fleming of Jacksonville were named missionary associates and have been assigned to Guam, where he will be an English-language pastor and she will be a church and home worker. He is pastor of Marshall Road Church, Jacksonville.

Fleming, a Louisiana native, is a graduate of Northeast Louisiana University and New Orleans Baptist Theological Seminary. He has served churches in Alabama, Montana and Washington.

Mrs. Fleming, the former Pattie Murphy, is a native of Alabama. She is a graduate of the University of Alabama and Livingston (Ala.) University and has attended New Orleans Baptist Theological Seminary as well. She has taught school in Florida, Montana, Washington, Alabama and Arkansas.

The Flemings will leave in February for orientation before going to Guam.



Binion G. and Pattie Fleming

Seminary Studies course offerings announced

The Seminary Studies program will offer three opportunities for masters-level study when its spring term begins Feb. 25. The courses will meet each Monday through May 13 at Immanuel Church, Little Rock.

From 9 am to 12 noon each Monday, David Garland of Southwestern Baptist Theological Seminary will offer "Old Testament Exile and Post-exile" (122).

From 1 to 4 p.m., "The Education of Youth" will be taught by Phil Briggs, also from Southwestern.

From 5 to 8 p.m., Dan Aleshire of Southern Baptist Theological Seminary will teach "Theories of Human Development."

More than 25 persons already have pre-registered for the term, according to Lehman Webb, program coordinator.

Webb also announced course offerings for the 1985-86 academic year. "Philosophy of Religions" (160), "Exposition of the General Epistles" (233) and "Sects in America" (251) will fill the fall term schedule. "Foundations for Christian Theology" (140), "New Testament Theology" (332A) and "Church Administration" (41000) will constitute the spring schedule.

A \$10 application fee is required for the program. Matriculation fees for Baptist students are \$125 for one course or \$250 for two or three courses. Auditors pay a \$75 matriculation fee. Non-Baptist students pay an additional \$50 in matriculation fees.

For further information about the program, contact Webb at P.O. Box 552, Little Rock, AR 72203.

New 'Lessons for living' author added

William E. Piercy, pastor of First Church, Manila, begins this week writing commentaries for the International series Sunday school lessons in "Lessons for living."

Piercy, a native of Arkansas, was born on a farm near Leachville. He is a graduate of Arkansas State University and Southern Baptist Theological Seminary.

He has served churches in Kentucky and Arkansas and has served the Manila Church for 13 years.

Piercy is married to the former Lillie Mae Baker of Marked Tree. They have one daughter and three boys.



Piercy

Parham to join Christian Life Commission staff

NASHVILLE, Tenn. (BP)—Robert Parham has been elected director of hunger concerns for the Southern Baptist Christian Life Commission effective Jan. 1.

Parham, who was raised in Nigeria by Southern Baptist agricultural missionary

parents, will direct an expanded program of hunger awareness and action for the social concern agency.

Parham is a graduate of Southern Baptist Theological Seminary and recently received a Ph.D. in ethics from Baylor University.

Conquering conceit

The editor's page

J. Everett Sneed



Conceit is one of the most devastating vices that gains control of otherwise good people. The writer of Proverbs says that being conceited is worse than being a fool (Prov. 26:12). The tragedy of conceit is that it can pervert the very best of human qualities. An individual is conceited who has an exaggerated opinion of himself, his ability or his worth. The solution to conceit is for an individual to discover its cause and to apply biblical principles to his life.

Conceit is a parasite. It thrives on virtues and turns them into vices. Conceit doesn't have to have much of a base, in order to exist. Given a large base though, it can become an unthinkable monster.

Conceit can thrive in one's life because of his office or position. Everyone is vulnerable, from the president to the pastor, from administrators to editors and from college presidents to Sunday School teachers. Conceit tells us, "You have the position therefore, you are qualified for it." Unfortunately, unqualified individuals are sometimes chosen for jobs. Believing himself capable, simply because he has the job, he may fail to do what is necessary to achieve excellence in the position.

Conceit often leads to the misuse of power. A person obsessed with power is likely to use it whether it is appropriate or inappropriate. The full force of power in small and unimportant matters may bring harm to many.

Conceit is particularly detrimental to intelligence. Intelligence is the ability to understand quickly, to discern meaning and to determine logic and productive solutions to problems. Conceit can make a person think that because he is intelligent he is always right. Such a one may become so arrogant as to think that only the highly intelligent can discern truth.

Conceit flourishes on prestige. It can cause a person with fame or standing to believe the flattery of others. He can forget who he is and where he came from. When a person thinks he is what he appears to be, he often works harder on the appearance and the reputation than he does on the true self. Once an individual becomes puffed up, he loses his value and effectiveness.

Conceit, which often enters the lives of those who are very religious, can infect both the conservative and the liberal. Some of the most vicious and heinous crimes have been carried out in the name of religion. Some have praised Christ as they put to death others who were also praising Christ. Conceit perverts the finest qualities that Jesus set forth in the Beatitudes.

Conceit can blind a person to his own needs. The greatest

problem with such insensitivity is the failure to realize how much depends on God. Whether with power, with intelligence or with prestige, in all walks of life we need God's help.

Micah long ago said, "Do justly... love mercy... walk humbly with thy God" (Mi. 6:8). In this formula are two relationships. The first is with God, which assists an individual to place himself in the proper perspective. The second is with one's fellowman.

As one compares himself to God, he discovers that power, intelligence and prestige are truly insignificant. The closer one draws to God, the more aware he becomes of his own sins.

When an individual properly evaluates himself, kindness and mercy toward others becomes a normal way of life. It is futile for us to talk about God, when we fail to respect the highest creation of God. We are not likely to love one whom we have not seen, unless we first come to love one we see day by day (1 Jn. 4:20).

Often, conceit is a cover-up for one's own feeling of inferiority. Many things can spawn such deep-seated feelings. It may be something that happened in childhood or the failure to fully obtain the goals one has set for himself. It may be the way a person is treated at work or by his family. To compensate for an inferiority complex, one may misuse position, intellect or prestige.

The most important question is, "How can a person overcome conceit?" First, one must confess the problem.

Secondly, it is important to identify the factors producing it. After the root cause has been identified, an individual must quit making excuses for himself, accept the reality of the problem and go to work to overcome it.

Finally, an individual can not overcome conceit without God's help. Our carnal nature causes us to think that we are better than others. Satan will reinforce this idea frequently, if an individual allows him to do so.

A person can only conquer conceit by daily following biblical and spiritual growth principles. Among these are: (1) to maintain a vital faith in Christ by daily Bible study, which magnifies Christ and places man in his proper perspective; (2) to maintain a daily devotional time which magnifies the greatness and holiness of God; and (3) to make Christian witnessing a daily pattern of life.

If one is to be at his best for his fellowman and for God, he must not be conceited about his faith and his works. But he must be humble before the Lord, admit his mistakes and sins and diligently work to serve the Master.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 84

NUMBER 2

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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Letters 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.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

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Letters to the editor

No telling

We often hear that just a few people have to do the most of the work in the church. This is perhaps a true statement. Why is it this way? There is usually someone who is willing to take the executive-type jobs. It is often quite different if the job is one where they will not get recognized for their work.

Of course, some people want to do a job that they are not qualified to do. Then there are people who would be glad to work in the church. But if the church hierarchy does not like them, they are blacklisted regardless of their qualifications and their desire to serve the Lord. I once knew of an excellent Sunday school teacher who wanted to teach a class and the class wanted him. However, he was not permitted to teach simply because those in charge of selecting teachers did not like him. I will always think that it was envy because he could build a class better than those who selected teachers.

There are many people who are willing to do things that they are qualified to do. It may not be what would usually be called "religious work." There are things to be done around the building and grounds.

It seems to me that people who are in authority are sometimes very jealous of their job and want to protect their turf.

We have heard that there is no telling what could be accomplished if we did not have to worry about who gets the credit. — **Ben Fried, Mena**

God's work and gift

I wish to respond to a statement in the Bible Book Sunday school series in the *News magazine* of Dec. 9. The statement reads as follows: "The Law says, 'Repent and be forgiven.' This is clearly salvation by works, because one must do something before being able to experience God's love. Let us remember that God's love is a gift and that he makes us right."

It is true that the Law demanded repentance, but so did the prophets and Jesus and the apostles. Hebrews 11 shows that people were saved by faith in every generation, and who shall say that this faith was divorced from repentance? Repentance and faith are attitudes of the heart, not works to be performed. Even if one insists that these are works to be performed, the Bible shows that

they are God's works.

Jesus said, "This is the work of God that you believe on him whom he hath sent" (Jn. 6:29). Faith is not only God's work, it is God's gift "according as God has allotted each (of you) a measure of faith" (Rom. 12:3, NASV). Repentance is also God's work and gift. Acts 5:31 speaks of God as having "given" repentance to Israel, and Acts 11:18 speaks of God as having "granted" repentance to the Gentiles.

Repentance in the Old Testament has the primary meaning of turning away from sin. In the New Testament, the primary meaning is a change of mind. In Matthew 12:41, Jesus said the Ninevites repented at the preaching of Jonah. Jonah 3:10 tells us that "they turned from their evil way." Repentance and faith are not considered works in either Testament, though both, in their outworking, produce good works.

Apart from the working of God's Spirit, there can be no true repentance and saving faith. These are his works, but our reception and application of these in our own lives as we receive Christ as Savior. — **Earl R. Humble, Walnut Ridge**

ABSC ministry staff gains Sunday School associate

Larry Sherman, minister of education and outreach for First Church, Greenwood, has joined the ministry staff of the Arkansas Baptist State Convention as an associate in the Sunday School Department.

A graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary, Sherman will serve as coordinator of associational Sunday School development, consultant for youth leadership training and assistant to the director of the Arkansas Baptist Assembly at Siloam Springs.

Sherman has served previously at Park Place Church, Hot Springs; Southside Church, Pine Bluff; and Dallas Avenue Church, Mena. He and his wife, Gwen, have a son, Robby, age 14, and a daughter, Teri, age 11.



Sherman

Missionary notes

Mr. and Mrs. Ronald P. Baker, missionaries to Indonesia, may be addressed at J1. Hegarmanah 77, Bandung 40141, Indonesia. They are natives of Arkansas. He was considered Brinkley his hometown. The former Debbie Rogers, she considers Van Buren her hometown. They were appointed by the Foreign Mission Board in 1982.

Mr. and Mrs. Emmett A. Barnes, Baptist representatives to Lebanon, have a change of address (Box 60, Monsouriyeh, El Metn, Lebanon). He is a native of Missouri. She is the former LaNell Taylor of Monette. They were appointed by the Foreign Mission Board in 1966.

Mr. and Mrs. J. Wayne Fuller, Baptist representatives to Lebanon, have a change of address (Box 60, Monsouriyeh, El Metn, Lebanon). He is a native of Minnesota. She is the former Frances Anderson of Wynne. They were appointed in 1963.

Mr. and Mrs. William D. Thomason Jr., missionaries to Ivory Coast, have arrived in France for language study (address: 15, rue de L'Onyx, 37300 Joue Les Tours, France). He considers Springdale his hometown. The former Vicki Brannon, she also considers Springdale her hometown. They were appointed in 1984.

Mr. and Mrs. David L. Vick, missionaries to Argentina, have arrived in the States for furlough (address: 3209 S. 94 Circle, Fort Smith, AR 72903). He was born in Fort

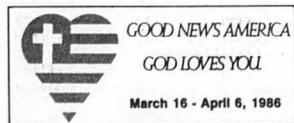
Smith. The former Barbara Caston, she grew up in Hope. They were appointed by the Foreign Mission Board in 1978.

Annie Hoover, missionary to Japan, has a change of furlough address (903 Sunset, Pasadena, TX 77506). A native of North Little Rock, she was appointed by the Foreign Mission Board in 1949.

Mr. and Mrs. Truman Q. Chatman, missionaries to Uruguay, have arrived in Costa Rica for language study (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He is a Missouri native. The former Carol Hill, she was born in Walnut Ridge and considers Imboden her hometown. They were appointed by the Foreign Mission Board in 1984.

Mr. and Mrs. Roberto V. Diaz, Baptist representatives to Mexico, have arrived on the field to begin language study (address: Escuela de La Lengua Espanola, apartado 5-362, Guadalajara, Jalisco, 45000 Mexico). He is a native of Texas. The former Kathy Haygood, she was born in Little Rock and also lived in Pine Bluff. They were appointed by the Foreign Mission Board in 1984.

Mr. and Mrs. Hubert N. Lindwall, missionaries to Guatemala, have completed furlough and returned to the field (address: Apartado 1135, Guatemala City, Guatemala). He is a Missouri native. The former Sue Francis, she was born in Morrilton and grew up in California. They were appointed in 1960.



Don Moore

You'll be glad to know...

... A fresh wind is blowing in the hearts and minds of some large churches. It represents a level of Christian concern not commonly seen. This news came in a recent Growth Institute held at New Orleans Baptist Theological Seminary, where I was privileged to speak.

Former Arkansas, Charles Lowery, reported that First Church, Houston, had committed herself to starting new churches in Houston rather than continue her spiraling growth toward a mega-church status. They will start two new churches each year, providing 100 members and \$60,000 from the mother church to help the new congregations. Sagemont pastor, John Morgan, reported in the same meeting their commitment to start four churches per year. Hyde Park Church in Austin, Texas, pastored by Arkansas Ralph Smith, has committed to starting five new churches per year.

What a tremendously unselfish and Christ-like thing for these pastors and churches to do. It cuts across the grain of the human tendency to build more and bigger ministries around ourselves.

Texas Baptists are pointing toward 2,000 new churches being begun by the year 2000. Louisiana Baptists are moving toward every association beginning one new church per year for 15 years.

Pastor Cho of the famed church in Seoul, Korea, has announced plans to net their membership go beyond 500,000. Rather, new churches will be started with a nucleus of 10,000 members sent by the mother church to the new congregation.

A Methodist layman recently shared that a 12 percent assessment of their churches over the next three years would build a fund of \$2 million to be used by Arkansas Methodists in starting new congregations.

The local church is where it happens, so far as the New Testament is concerned. Look for God to move mightily in the priority and emphasis to local churches.

Congratulations, Harry Kennedy and Calvary Church, Hope, for your love and concern in providing four \$100 scholarships to match convention funds in providing ministerial scholarships! These will assist students whose home churches cannot provide the \$100 required for their students to qualify for the convention scholarship.

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

January 10, 1985



Moore



Food and fellowship

Virginia Kirk and Jane Purtle

Cooking for one or two

Is it possible to cook for one or two with half the time and effort of cooking for a family? Many young singles and seniors face the problem of small quantity cooking. Learning to cook creatively for one or two is a challenge. Menus and pre-planning are the key. A microwave oven also helps.

As often as possible, cook a standard size recipe and use the excess in some way—freeze half a casserole or use leftover roast in pot pie, hash or barbecue sandwiches. Bake 4 or 5 potatoes and use half of them for hashbrowns or potato salad. Make a large pot of soup and share with a sick friend or bake a cake and give half to a neighbor.

The following menus should spur your imagination and creativity. They emphasize easy-to-fix dishes, simple deserts and use of leftovers.

Day 1

Breakfast: Scrambled eggs, sausage or bacon, biscuits and jelly
Lunch: Creamed tuna over toasted biscuit (use leftover eggs and biscuits), hot spiced peach half, green peas

Supper: Sausage pie (use leftover sausage or bacon), green pea salad, pound cake with canned fruit

Day 2

Breakfast: Oatmeal, stewed fruit (prunes, peaches or apricots), toast
Lunch: Chili and crackers, relishes (carrot and celery sticks, apple wedges, pickles), fried pies (use leftover fruit)

Supper: Stuffed baked potatoes (take hints for toppings from fast food restaurants), three bean salad, toasted pound cake topped with ice cream

Day 3

Breakfast: Cereal, apple or blueberry muffins, orange juice
Lunch: Frito pie (use leftover chili), three bean salad, fresh fruit
Supper: Liver and onions or hamburger steak, hashbrowns (use leftover potatoes), broccoli, leftover muffins, apple crisp

Sausage pie

3 or 4 leftover sausage patties, crumbled ½ cup biscuit mix
½ cup chopped onion 2 eggs
½ cup chopped green pepper ¾ cup milk
½ cup shredded Swiss or cheddar cheese ¼ teaspoon salt
½ cup tomatoes with chilis (optional)

Grease 8 inch pie pan. Sauté onions and green pepper in sausage drippings or cooking oil. Sprinkle sausage, onions and pepper over bottom of pan. Top with cheese and tomatoes. Beat remaining ingredients until smooth. Pour into pan. Bake at 375 degrees until golden brown and knife inserted in center comes clean, 20-25 minutes. Let stand a minute or two before cutting.

Virginia Kirk, professor emerita at Arkansas College, is a member of Batesville First Church. Jane Purtle, formerly of Batesville, now lives and teaches in Tyler, Texas. They have enjoyed cooking together for several years.

Medicare assignment book free to church seniors

A book listing 1,200 Arkansas physicians accepting Medicare assignments is now available free of charge to senior adult church groups, according to Dewey Lantrip, state health care coordinator for the American Association of Retired Persons.

The 400-page book, published by Arkansas Blue Cross and Blue Shield, names physicians who have agreed to accept assignments from Medicare patients. Consequently, fees charged by the doctors will not be any higher than those allowed by Medicare.

Senior adults can save money by seeking

treatment from such physicians, Lantrip noted. Since the patient must pay for portion of charges which exceed Medicare limits, in addition to their usual Medicare obligations, "it makes sense to know which physicians will accept the fees set by Medicare," he observed.

One free copy of the book—and additional copies at \$2—may be obtained by writing to Arkansas Blue Cross and Blue Shield, Beneficiary Services, P.O. Box 1418, Little Rock, AR 72203. A state-wide toll free number, 1-800-482-5525, is also available.

by Millie Gill / ABN staff writer

people

Gary Arnold is serving as pastor of the Tilton Church.

Gerry Eddleman was ordained to the ministry Dec. 2 at the Benton Salem Church. He is serving as pastor of the Shorewood Hills Church at Jones Mill.

T. R. Sims of Stamps died Dec. 11 at age 78. He was a member and deacon of Stamps First Church.

Malcolm Sample is serving as pastor of the Concord Church, going there from the Harmony Church at Perryville.

Fred Oaks is serving as pastor of the Quitman Church. He and his wife, Linda, have three sons, Paul, Mark and Matt. The Oaks family moved from Bigelow.

John Sorrell has resigned has minister of music at Springdale First Church to enter the field of evangelism.

Missionary Bill Wallace's remains brought out of China

HONG KONG (BP)—Thirty-four years after Bill Wallace's death in a Chinese Communist prison in Wuzhou, the remains of Southern Baptists' most famous missionary doctor are being brought to the United States.

Three Southern Baptist missionaries returned to Hong Kong Dec. 21 with Wallace's ashes. They probably will arrive in the States in early January for burial in Knoxville, Tenn., Wallace's hometown.

The three Hong Kong missionaries—Robert Davis, Betty Vaught and Cornelia Leavell (retired)—went to Wuzhou in south China Dec. 18 with the full permission and

Brenda Balch has resigned as youth director at Trinity Church in Fort Smith.

Keith Rosenbaum is serving as interim pastor of the Augusta Church. He is professor of psychology at Southern Baptist College.

Larry J. Whitson of Ozark has joined the staff of the Sulphur Springs Church in Harmony Association as minister of music and youth. He is a graduate of California State University and Southwestern Baptist Theological Seminary and has a teaching certificate from Arkansas Tech University.

Dane Anglin has resigned as pastor of the Sulphur City Church.

Mike Curry has resigned as minister to youth at Hot Springs Second Church to join the staff of Putnam City Church in Oklahoma City, Okla.

cooperation of Chinese government and church officials.

"The (government) officials apparently were very anxious to help us any way they could," said Davis, representative for Wallace's family and the Southern Baptist Foreign Mission Board. The pastor and two staff members of the Christian church in Wuzhou also assisted them throughout their visit, Davis said. More help came from three physicians of the formerly Baptist hospital where Wallace worked.

Wallace—the only Southern Baptist missionary martyred in China during the Communist era—first went to Wuzhou in 1935. The tall, quiet, unmarried Tennessee worked as a surgeon and administrator at Stout Memorial Hospital there for the next 15 years, through the upheavals of World War II, the Japanese occupation of south China and the Communist victory over the Nationalist Chinese in 1949.

He kept working for a year after the Communist takeover. But the start of the Korean War in 1950 sparked an intense anti-American propaganda campaign in China. Wallace was arrested in December 1950 and falsely accused of being a spy. He died in prison two months later and was buried in an unmarked grave in an old cemetery near Wuzhou. At personal risk, Chinese friends later marked the grave with a monument reading, "For to me to live is Christ."

The body rested there for more than 30 years. But in 1984 retired missionary Cornelia Leavell, born and reared in Wuzhou by missionary parents, received a letter from a

briefly

Lakeshore Drive Church in Little Rock has been presented property valued at \$17,000 by the heirs of Charles and Edna Mims, former church members.

Batesville West Church will ordain Tom LaFera, Eugene Mast and Roy Sullivan as deacons Jan. 27.

Parkin First Church Brotherhood is sponsoring a church-wide effort to provide one bullet-proof vest for the Parkin Police Department.

Hot Springs Central Church held a deacon ordination service Dec. 2 for Mack Brown, Jim Geurin, Harlan Walker and Frank Koenig.

Newark Southern Church held a service Dec. 16 to ordain Randall James and Ed Shaver as deacons. Hal Gallop Sr. was speaker.

Chinese friend. The letter revealed the old cemetery had been moved and it might be possible to claim Wallace's remains and return them to the United States.

Contacts with Chinese officials through the American consulate in Guangzhou opened the door for Leavell and her colleagues to go to Wuzhou. They arrived by boat from Hong Kong Dec. 18 with letters from the Foreign Mission Board and Wallace's sister, Ruth Lynn Stegall, requesting the remains. Leavell said the Wuzhou church officials "smoothed the road" for the visitors, ushering them to various government offices. "They even called in the doctors from the hospital, two of whom had been very close friends of Bill." The two who had known Wallace recognized Leavell from her early years in Wuzhou; one greeted her with the Chinese name she used during that time.

The Americans were given a tour of the hospital, which is now being expanded, then taken to claim Wallace's remains. They claimed his bones and took them to a nearby crematorium where they were cremated. The cremation was required by Chinese health officials, the missionaries said.

(Wallace's remains are scheduled to arrive in the United States at the Little Rock airport on Thursday, Jan. 10. A brief prayer service is planned when Leavell arrives with the ashes on TWA Flight 141, scheduled to land at 9:57 a.m., according to Nancy Cooper, retired director of Arkansas WMU. A memorial service is planned in Knoxville, where Wallace's remains will be buried in Greenwood Cemetery beside his parents.

Arkansas graduates from New Orleans seminary

One Arkansan was among 125 fall graduates at New Orleans Baptist Theological Seminary.

J. Dennis Murray of El Dorado received the master of divinity degree with an emphasis in biblical studies. He is the son of Mr. and Mrs. Fred Murray of El Dorado and is married to the former Nita Pettus of that city.

Murray's home church is East Main Church, El Dorado. He is a graduate of Ouachita Baptist University.



Murray

Union Rescue Mission 'standing ready' to meet needs

by J. Everett Sneed

ABN photo / J. Everett Sneed

For those who have experienced tragedies, winter increases difficulties. The Union Rescue Mission, 3000 Confederate Boulevard, Little Rock, has been a refuge for more than 30 years to men, women and young people considered unimportant by society in general. These are the skid row derelicts, the battered women, the abused children, runaway teenagers, alcoholics or impoverished families with no money for lodging.

The Union Rescue Mission is a non-profit Christian organization which works with all denominations. The mission receives support from many sources, except from the federal government. Southern Baptist churches and individuals are among the mission's most ardent supporters.

To confront the variety of human needs before us today, the Union Rescue Mission provides clothing, groceries, job hunting assistance, lodging, transportation, disaster relief, furniture and a detoxification program.

Approximately 75 percent of the residents of the mission go through the "detox" program. This included 810 during the first six months of 1984. Everyone who comes to the mission hears a gospel message in which the plan of salvation is presented.

Dorcas House, an emergency shelter for women and children, was established as a part of the Union Rescue Mission in 1979. This facility, located at 2218 Battery Street, Little Rock, assisted more than 400 women and children in the first six months of 1984.

The difficulties of winter add to the bleakness of the holiday season for the impoverished. To offset the despair that rests in the hearts of those whom tragedy has befallen, the Union Rescue Mission distributed over 240 baskets to needy families. Each basket contained staple foods, a toy and a Bible and cost about \$5 to prepare.



Dennis L. Jensen, executive director of the Union Rescue Mission in Little Rock, counsels with one of the many men to whom the mission ministers. Union Rescue Mission is the largest rescue mission in Arkansas and one of the largest in the South.

The mission served dinner to approximately 200 men and families on Christmas day, and Dorcas House provided about 40 noon-day meals. There is no charge for meals or lodging, but everyone who stays at the mission must work.

Construction is now underway on a new Family Emergency Center. The new facility is needed, according to Executive Director Dennis L. Jensen, to meet the ever growing needs of the area. In spite of the donation of architectural plans and labor, the new building and furnishings will cost \$300,000. The mission currently has a little more than \$130,000 in hand.

The Union Rescue Mission is the largest in Arkansas and one of the largest in the South. In March, the mission will host all of the directors of rescue missions in the region.

Executive Director Jensen says, "Churches should not try to meet the electric bills, rental and other needs of hurting people, because they don't know how to handle it. They get burned almost every time. Our mission has a professional staff trained to determine the true needs. We stand ready to help churches of the Little Rock area."

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine

Morgan asks U.S. Treasury to treat ministers fairly

DALLAS (BP)—Annuity Board President Darold H. Morgan told officials from the United States Treasury Department there is no justification for applying a revenue ruling which prevents ministers with tax-free housing allowances from deducting real estate interest and taxes while allowing others with tax-free housing allowances to receive those deductions.

In a meeting with Acting Assistant Secretary of the Treasury for Tax Policy Ronald Pearlman, Morgan said the Internal Revenue Service has deliberately discriminated against ministers by not making Revenue Ruling 83-3 applicable to all groups with housing allowances. He requested the Treasury be "...fair by not denying clergy of income tax deductions for interest and real estate taxes between Jan. 3, 1983 and Jan. 1, 1986, even if they relocate during this period."

Morgan told Pearlman the action has had a "chilling effect" on ministers' mobility. "There are many ministers who feel the Lord calling them to other places of service, but due to tax penalties and financial hardships caused by this ruling can not move."

No similar rulings affecting other groups with such allowances have been issued.

The Annuity Board president said Pearlman agreed the application of Revenue Ruling 83-3 to ministers only is unfair while allowing members of the military and other organizations with tax-free housing allowances to receive the added deductions.

According to a previous source, the treasury had not planned to issue a similar ruling affecting military personnel before 1986. However, Morgan noted a treasury spokesman did say action on the issue was imminent with respect to members of the military and other taxpayers receiving hous-

ing allowances.

"Ministers acted in good faith by relying on previous IRS rulings and have made long-range financial plans in purchasing homes and arranging mortgages," said Morgan.

He said representatives from the Church Alliance, a 27-member organization acting on behalf of church pension programs, appealed to the Treasury when the IRS failed to grant their request of delaying the ruling's effective date until 1988 so clergy could make financial adjustments. The U.S. Senate has passed resolutions and bills this session which would have reversed or delayed Revenue Ruling 83-3 and similar rulings concerning house allowances.

"We believe the Treasury should at least move the effective date of the ruling to 1986 to avoid the appearance of unfairness in its treatment of taxpayers having identical issues," said Morgan.

Stubblefield finds Brazil, like Arkansas, a 'land of opportunity'

by Betty J. Kennedy

Jon Stubblefield, president of the Arkansas Baptist State Convention, has called his October-November trip to Brazil a "fact-finding tour." Among the facts he discovered were:

—Stubblefield must be a hard name for the Portuguese-speaking Baptists to pronounce. After an officer of the Para Baptist Convention struggled with his name during the reading of the program agenda, it got recorded as "Pastor What-Ever-His-Name-Is from Arkansas."

—Missions work can be very demanding physically. Stubblefield found out because the missionaries who had been working day and night on mission projects lay down for just a nap before leaving to meet him at the Manaus airport. But when his plane arrived at 1:30 a.m., Stubblefield found himself ungreeted and one of few English-speaking travelers. Fortunately, Stubblefield had a phone number and awakened the missionaries, who soon picked him up.

While the Magnolia pastor was amused by the two incidents, he did do some serious fact-finding about needs to be met in the Arkansas-Brazil Partnership Project, dubbed AMAR for Amazonas and Arkansas and for the Portuguese word for love.

First, the Brazilians and missionaries defined partnership for him. "We are to go to work with them, not do it for them," Stubblefield stressed. "They would not have it otherwise. This is a partnership."

He was impressed by the needs that are to be met. "What has overwhelmed me about the project is the vastness of the land compared to the few missionaries," Stubblefield noted. Belem, the capitol of the state of Para, has more than one million people and only 10 missionaries, he discovered.

And the gap continues to widen. Missionaries showed him a nearly completed government housing project of 15,000 homes in the suburbs of Manaus. Soon, as many as 100,000 people will move in, and there is no Christian witness there.

"Looking at those white buildings, I recalled a scriptural mandate to go to fields 'white unto harvest,'" Stubblefield said. "They need 13 new mission points or churches immediately, and Arkansas churches can be involved."

Stubblefield saw or was told of a myriad of other needs:

—Boa Vista, a territory to the north, has 100,000 people but no missionary to work with the four churches. Help is needed to build a church building for one of the four.

—At Santarem, Baptists have no witness to 45,000 people, but they do have a piece of property right next to where a huge market place is being built. Missionary Richard

Walker hopes a Christian bookstore can be built by Baptists. He says \$5,000 and a team from Arkansas can reach thousands of people who pass by, to and from the market.

—The pastor of a church in the interior told missionaries he is struggling with burnout, but he has new hope knowing that Baptists from Arkansas will be coming to help with the task of reaching Brazilians.

—In Belem, nearly 3 million people could be reached with tracts. Simultaneous revivals are planned there, with the help of Arkansas Baptists.

These specific needs are only a few of the ways volunteers from Arkansas will be asked to help. Also needed are medical teams to travel the Amazon. Dentists, ophthalmologists and nurses are being sought to help meet medical needs.

Church strengthening will be done by volunteers who can lead conferences on Sunday School growth, personal evangelism, stewardship and music. "In fact, every area in which we need to strengthen our own churches needs to be done in Brazil as well," Stubblefield reported.

English-speaking volunteers may anticipate language barriers, he conceded, but interpreters will be provided for public speaking. Stubblefield found language was not a barrier because of the warmth of the Brazilian people. "They greet you as a brother in Christ," he said. "There is a bond that transcends any language or cultural barrier."

He also saw the Holy Spirit bridging the

gap where there was no interpreter. Missionaries told him about the Spirit's working through the 15-year-old daughter of a Texas pastor and a Brazilian pastor.

The two stood on a street corner, each reading a testimony in her own language, taking turns. A local businessman came out to listen. At the end, the two invited the gathered people to receive Christ, and the influential merchant did. He was baptized into the local church later.

Glendon Grober, a former missionary to Brazil who has joined the Arkansas state convention staff, plans to use this technique of bilingual testimonies to allow Arkansans to communicate where no interpreter is available.

To introduce the partnership mission project, Dr. Stubblefield reported to the Arkansas Baptist State Convention on the needs Arkansans can help meet in Brazil. He also told his congregation that Brazil is a field ripe for harvest. "In a day when people at home do not want to be bothered with the gospel the Lord is opening a door of faith and the gospel is being readily received in many places in the world—Brazil among them," he told Magnolia Central Church.

Arkansas Baptists who want to find out specifics about helping in the Amazon-Arkansas partnership projects should contact Glendon Grober, AMAR Project Coordinator, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, AR 72203. His phone number is (501) 376-4791.



John Burnett, executive secretary of the Para-Amapa Baptist Convention, pauses to discuss mission needs with Jon Stubblefield, president of the Arkansas Baptist State Convention, and Glendon Grober, Arkansas Baptist State Convention evangelism associate. Grober, a former missionary to Brazil and coordinator of Arkansas' partnership mission project with two Brazilian conventions, and Stubblefield, pastor of Magnolia Central Church, were in Brazil to survey partnership needs and address the Para-Amapa State Convention. The men are standing on the construction site of a sanctuary for the Baptist congregation in Tucuri, which hosted the convention.

Betty Kennedy is managing editor of the Arkansas Baptist Newsmagazine

Foreign Board asks Canadians to start mission program

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board adopted a proposal encouraging Canadian Baptists "to establish a foreign missions committee or board at their earliest convenience."

The proposal, directed to the approximately 4,000 Canadian Baptists related to Southern Baptist work in western Canada, also offers help in missionary orientation and finding assignments overseas.

"This proposal is intended to offer assistance to the Canadians in such a way as to stimulate and strengthen their own initiatives rather than absorb those initiatives in the work of the Foreign Mission Board," the document's statement of purpose reads.

The action is the latest in a series the Foreign Mission Board has taken in response to a vote at the 1984 Southern Baptist Convention in Kansas City. The convention approved a report by a study committee which recommended the SBC Constitution not be amended to permit seating of messengers (delegates) from Canada, as a 1983 convention motion had asked. Instead, the report outlined a plan for helping Canadian Baptists evangelize their own country.

If the Canadian Baptists adopt the idea of forming a mission committee or agency, the Foreign Mission Board would help identify missionary assignments overseas. The worldwide network of Southern Baptist missionaries would locate assignments which could be filled by Canadian missionaries. Canadian workers could then join the local organizations of Southern Baptist personnel in various countries. But the Canadian mission agency wouldn't be limited to Southern

Baptist-related mission fields; it could also find and establish its own work overseas.

The Southern Baptist Foreign Mission Board would also help screen missionary candidates, offering the expertise of FMB personnel consultants, and help orient new missionaries. Canadian Baptists could take advantage of orientation programs offered at the new missionary learning center near FMB offices in Richmond, Va.

Also, the Foreign Mission Board is offering to underwrite the cost of missionary screening and orientation for 10 years or "until other arrangements are mutually agreed upon." Canadian Baptists would be encouraged to provide any additional orientation they feel is necessary and eventually develop their own independent selection and orientation process.

The Canadians are also being asked to consider setting aside their Lottie Moon Christmas offerings and a portion of their Cooperative Program gifts as a "starting point" for supporting Canadian Baptist missionaries overseas.

"This really goes to the heart of the Foreign Mission Board's position regarding the Canada question from the very start," said Don Kammerdiener, director for Middle America and the Caribbean and a member of the joint committee directed by the Southern Baptist Convention to develop work with Canadian Baptists.

"If we're in the business of developing indigenous work in each country, part of that indigenization is they be able to have their own mission program and develop a full ministry," Kammerdiener said.

"If we take leaders out of one country and appoint them as our missionaries, then we would be in a position of needing to do it for all countries. . . . So we're trying to devise something that would not set a precedent we couldn't live with with other groups and at the same time help (Canadian Baptists) fulfill their missionary ambitions and desires."

FMB policy requires Southern Baptist missionaries be native or naturalized U.S. citizens. But the board has named a few Canadians (and other non-citizens) as missionaries or journeymen in exceptional cases, including Saskatchewan natives Henry and Ila-Mae Dueck, who were named Southern Baptist missionary associates Dec. 11 for publications work in Zimbabwe.

But the Duecks will probably be the last Canadians directly named missionaries by Southern Baptists if Canadian Baptists form their own mission board.

In other Canada developments, Southern Baptist missionaries James and Georgie Teel have applied for Canadian residence documents and will likely move to Calgary, Alberta, early in 1985. Teel, a veteran missionary to the Dominican Republic, Ecuador and Argentina, was named Foreign Mission Board representative to Canadian Baptists in September.

The Teels "will respond to whatever they're asked to do" to assist Canadian Baptists in their ministry, according to Kammerdiener. But the first two priorities will be helping them develop a theological education program and strengthen an already active Baptist student ministry on Canadian university campuses.

Record 68 evangelists named by FMB

RICHMOND, Va. (BP)—A record 68 general evangelists were appointed in 1984 as the Southern Baptist Foreign Mission Board sharpened its evangelistic thrust.

Twelve of the church-starters, the most sought-after category of overseas workers, were among 43 new missionaries named and two missionaries reappointed in December.

For the year, the board has added 343 to its overseas force, including 238 career and associate missionaries, a 16 percent increase, and a record 38 reappointees, a 46 percent increase. It is the seventh time the board has added more than 300 to its overseas personnel and the fifth largest year in total number. The record was 406 in 1982.

"Increases have come in areas where we are wanting and needing them," said Louis Cobbs, director of personnel selection. "I believe this is very significant."

More than 200,000 Southern Baptists have made commitments to pray daily for missions, said Catherine Walker, special assistant to the president for intercessory prayer. Demand for the prayer pins symbolizing that

commitment has been so great that another 100,000 have been ordered.

Eighty-seven hundred persons or groups are receiving monthly lists of special missions prayer requests, and Walker said missionaries are reporting specific things they've seen happen as the result of such prayers.

Use of the Global Circuit "hot line" during this year's Lottie Moon Week of Prayer emphasis recorded 7,892 calls, about 1,100 more than last year, she reported.

In other actions, the board heard reports on two special gifts for Ethiopian hunger relief totaling \$425,000, planned a time during its February meeting to pledge commitment to Planned Growth In Giving and approved a 10-year plan to help Canadian Baptists launch their own foreign missions effort.

The board was told First Church, Belfry, Ky., with fewer than 300 enrolled in Sunday school, has presented a \$200,000 check to the Kentucky Baptist executive board for Ethiopian famine relief. Another \$225,000 has been pledged in January by an anonymous Georgia donor.



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Missions

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The Pacific Ocean covers one third of the world's surface, yet the Pacific peoples number only about four million, and the total land mass of the thousands of islands of Melanesia, Micronesia and Polynesia equals no more square miles than Alabama. Today, one Polynesian island, Hawaii, is our fiftieth state, and another, American Samoa, is the southernmost United States territory. Micronesian islands are also U. S. territories. Missions in Hawaii and Samoa offer great promise. But today large numbers of Polynesians are immigrating to the U. S. mainland and many, mostly Filipinos, to Arkansas. To welcome them, Southern Baptists should remember that "aloha" means "hello," "goodbye," and "love". — **Randy Cash, language missions director**

Church Training

The doctrine of Christ

Frank Stagg will lead a preview study of the book, *The Doctrine of Christ*, following the Monday afternoon session of the



Stagg

Evangelism Conference on Jan. 28. The book, written by Dr. Stagg, will be the doctrine study book for adults during Baptist Doctrine Study Week suggested for April 22-26. The preview study will begin immediately following the Monday afternoon session of the Evangelism Conference and will conclude with dinner served before the evening session. The preview study is open to all pastors and others who will be teaching *The Doctrine of Christ*.

Stagg is professor emeritus of New Testament at Southern Baptist Theological Seminary. Before joining the Southern faculty, Stagg taught at New Orleans Baptist Theological Seminary. He is author of *The Book of Acts, New Testament Theology,*

The Bible Speaks on Aging, and The Holy Spirit Today.

This preview study will offer insight into this important doctrinal study as well as practical teaching helps. Reservations for the conference will include a copy of the book and the meal. Reservations should be sent to the Church Training Department, P.O. Box 552, Little Rock, AR 72203. — **Robert Holley, director**

Family and Child Care

New Year's resolution

Have you made a New Year's resolution? To keep? Or break? A resolution of action? Of importance?

The American College Dictionary speaks of "resolution" with the following components:

(1) "The act of resolving...to action": The act - there must be a beginning point; there must be action.

(2) "The mental state...firmness of purpose": The mind set - there must be that attitude, that commitment to purpose.

(3) "The process of resolving...": The action, the mind set, the purpose must continue its expression until fulfillment.

(4) "The solution or explanation...": The solution - the resolution seeks to address a problem area, a doubting point, a need, a hope.

What are your resolutions in this New Year? Is there a place for one to be grateful? To be a servant? To be a friend? To be a part of the Living Word? — **Doug McWhirter, Little Rock office director**

Evangelism

Evangelism Conference

The plans have been made, the personnel have been enlisted and the publicity has been displayed. We now await the power of God. I ask each of you to be in serious prayer that God may anoint the State Evangelism Conference with his spiritual power.

This meeting of God's servants will be Jan. 28-29 at Geyer Springs First Church in Little Rock. This has been termed

many times as the pastors' revival. We would also strongly encourage the laymen and ladies of our churches to attend this evangelistic meeting. The program begins at 1:30 Monday afternoon, Jan. 28, and will conclude with the commitment service on Tuesday evening at 9:10.

The theme of the conference in '85 will be "Following the Example of Jesus in Witnessing". This will be developed in the

following session themes, "Called by the Savior", "Committed to Serve", "Cleansed from Sin", "Concerned for Sinners" and "Courage to Share".

We would especially invite all lay people to attend the Monday evening session. Dorothy Sample, president of the national W.M.U., will be speaking on "Women in Witnessing". Glendon Grober will share the Amazon-Arkansas Partnership Mission. The session will conclude with William Tanner speaking on "Committed to Reach America". — **Clarence Shell, director**

Cooperative Program

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Since its inception, the Cooperative Program has proven to be a successful tool for taking the gospel to a lost world. It is imperfect, admittedly; however, history shows that it is the most adequate plan for outreach ever employed by Christians.

It is a voluntary plan. No church is compelled to participate. The Southern Baptist Convention is a convention of independent churches, each of whom voluntarily participates. A church is free at any time to choose not to cooperate with other churches through the Cooperative Program of the Southern Baptist Convention.

It is a proven plan. Southern Baptists' remarkable growth seemed to occur in those years when Southern Baptists were most responsive to the Cooperative Program. A climate of cooperation produces a climate in which growth can occur.

It is a responsible plan. The trustees of the boards, agencies, etc. funded through the Cooperative Program are directly accountable to the SBC when it meets in annual session. Those who contribute have direct input through election of trustees and board members. This is not true of most other methods of Christian work, such as the society method.

It is a flexible plan. In the years of its existence, the Cooperative Program has adjusted to include differing kinds of ministry. A good example of this is the ACTS Network, a ministry of the Radio and TV Commission.

If the Cooperative Program is going to continue to assist us in carrying out the Great Commission, we must maintain our trust in its usefulness and support its ministries with our money and prayers. — **L. L. Collins Jr.**

Music

A New Year's resolution

"As a congregational singer, I resolve to eagerly participate in the learning of at least one new hymn each month of 1985 that the expressions of praise and worship of my Lord might be more pleasing to him."

Through a random selection survey of 338

Southern Baptist churches, it was found that 34 percent of our churches learned five or less new hymns last year. Thirteen percent learned 15 or more new hymns. Where does your church fit in when it comes to learning new expressions of praise through the hymns?

1984-85 is the time of "Reaching People . . . through Congregational Singing." This would be the perfect year to begin expanding our knowledge of hymns and letting them be a greater source of praise, teaching, comfort, strength, joy and fellowship. The two fall Volunteer/Part Time Retreats will focus upon the study of "Me? Sing a Hymn?" by Bob Woolley. This will be a great aid to our understanding of the hymns.

"Let Christ's teachings live in your hearts, making you rich in the true wisdom. Teach and help one another along the right road with your psalms and hymns and Christian songs, singing God's praises with joyful hearts."

Let the congregation sing! — **Glen Ennes, associate**

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How can we really help Africa's starving people?

by Robert O'Brien

ADDIS ABABA, Ethiopia (BP)—When you look into the eyes of starving children, you can't help but wonder what will happen in Ethiopia and other famine-stricken African nations when memory of them fades and the world gets back to business as usual.

Horrified by the sight of children dying on their TV screens, the Western world has unleashed a torrent of concern, dollars and grain toward Ethiopia. A multitude of relief agencies—from government to the private sector—practically stumble over each other to plug into the scene.

It's like turning a fire hose toward the desert. While the torrent lasts, the earth will soak up the moisture. But when the hose runs dry, the arid sand, lacking any independent source of life, remains.

So, too, will starving Africans remain—in their same dilemma—when the torrent of concern ceases. It's happened before, and it'll happen again unless developed world and Third World leaders design a global partnership to deal with root causes before complete deterioration has set in. Short-term relief has great value when it's needed, but it doesn't solve the long-range developmental needs which plague Ethiopia and countries throughout the Third World.

Southern Baptists and others who care about the world's crises can push for solutions to the root causes on at least two levels. They can take a look at what their government can do and what the private sector—especially their own denomination—can do.

Southern Baptists have an effective way to respond through their Foreign Mission Board, but they also have a responsibility to look at how their government approaches hunger crises.

Concerned people should urge their public officials to seek legislation on foreign food aid programs which do at least three things: (1) help people rather than make food a weapon in political, military or economic strategy; (2) deal quickly with crises rather than wait until public opinion forces the issue; (3) combine temporary short-term relief with ongoing long range development in such areas as agriculture, community health, water development, irrigation and animal health and breeding.

That will help people help themselves. The U.S. spends millions to put stop-gap band-aids on desperate situations. Why not use the same funds to get to the root of the problem?

Government-to-government food aid is important in massive crises, but the private sector provides American citizens the most direct avenue to help starving people. Many groups seek support to reach Africa's starving masses, some effective, some not so effective.

If Southern Baptists and other interested

folks are really concerned about starving people, each one will examine what the SBC's unique system can accomplish before rushing to send his or her prayers, support and dollars elsewhere.

Ask some pointed questions of relief organizations which seek support.

—What about the organization's delivery system? Southern Baptists' system is unique because the SBC Foreign Mission Board has a worldwide delivery system of more than 3,400 missionaries who live in 105 countries and know the people, the language and the terrain. They can determine first hand what will and won't work and how to avoid the waste and confusion which often accompany the efforts of others.

For example, Southern Baptist missionaries Norman and Beverly Coad recently organized delivery of 5,000 tons of grain to starving people in Mali. They lost less than one-tenth of one percent of it on its long, difficult journey from the United States to Mali's remote bush. Officials, geared to accept a 30-percent loss as normal, could hardly believe it.

—What about the organization's administrative costs? In the Southern Baptist system, 100 percent of hunger and relief contributions go quickly to hunger and relief needs. Unlike many groups, Southern Baptists don't spend one dime of hunger and relief designations for administration. That's taken care of by missionaries through regular giving by Southern Baptists to the SBC Cooperative Program unified budget and the Lottie Moon Christmas Offering. That support system alone makes Southern Baptists unique in the world of Christian missions. Without it, the denomination could do little.

—What about the organization's concept of relief? The Southern Baptist system combines short-term relief with long-term development in such fields as community health and development, water development, agriculture, veterinary medicine and appropriate technology. Moreover, missionaries in the Southern Baptist system design hunger and relief strategies to reach both the physical and spiritual needs of the people. These strategies begin before the headlines catch up with the reality of hunger

and continue when the headlines fade and most of the rest of the world seems to have forgotten the need.

—What about the focus of the relief? Is it geared to grassroots farmers or is it geared to pour money and food into the hands of governments and other organizations and foolishly trust it will trickle down to the people who need it?

Southern Baptists take assistance directly to the people. Despite stereotypes to the contrary, the grassroots approach works.

In Kenya, for example, Southern Baptist missionary Dan Schellenberg, now on furlough in Houston, has taught peasant farmers to build, operate and maintain self-reliant homesteads which shield them from drought for months. His system of water catchment, grain storage, fuel conservation and production, reforestation, terracing, irrigation and crop management has caused international relief organizations to come in droves to find out how he does it.

Schellenberg teaches Africans to develop such systems with their own ability and meager resources. Imagine what could happen if his principles were applied worldwide in relief and development at all levels.

Southern Baptist world hunger and relief ministries have a combination of distinctives hard to match. That combination set the stage in Ethiopia, where missionaries have lived since 1967, for an effective hunger program. Missionaries have launched immediate short-term aid and long-range development to save the physical and spiritual lives of thousands of starving people in Ethiopia's remote Menz-Gishe area.

The Foreign Mission Board has approved \$200,000 for hunger relief in Ethiopia, just the start of what will be needed there and in other areas of the world where \$5.6 million in unfunded hunger requests await attention.

Southern Baptist response will play a big role in whether Africa's children will die as skeletons in their mothers' scrawny arms or grow up full of the love of life so typical of children on the troubled continent.

Robert J. O'Brien is overseas news coordinator for the Foreign Mission Board.

If you want to help relieve the African famine...

There are two ways you can contribute through the Foreign Mission Board to hunger relief in African countries ravaged by famine and drought:

(1) Give through your church. It is the easiest way, and the FMB recommends it. Contributions must be designated for

hunger relief. Gifts will be channeled to the Foreign Mission Board and on to Southern Baptist missionaries in Africa.

(2) Send gifts directly to the Foreign Mission Board, designating them for hunger relief. Mail contributions to the FMB, Box 6767, Richmond, VA 23230.

Lebanese refugees cripple Christian hospital in Beirut

by Irma Duke

BEIRUT, Lebanon (BP)—Dec. 19 a year ago armed men from one of the fighting factions barged into the Christian Medical Center Hospital in Beirut, Lebanon, and told the refugees following behind them to make themselves at home.

Since that time, the C.M.C. Hospital, the only Protestant hospital in Beirut, has been all but shut down. Previously running a nursing school and maintaining 50 beds on six floors, the hospital is down to one floor and five beds. The rest—the men's ward, the women's ward, the children's wards, the kitchen, the nursing school—has been taken over by 38 refugee families.

Peter Manoogian, almost 70, and his wife, Iola McClellan Manoogian, stood by helplessly as the refugees moved in, tearing out walls, moving furniture and setting up housekeeping in what the Manoogians and their partners had spent a lifetime building up.

Mrs. Manoogian, from Missouri, went to Lebanon in 1948 as a Southern Baptist missionary nurse. She resigned in 1950 to marry Manoogian. He has delivered many of the babies SBC Lebanon missionaries have had.

The Manoogians, members of University Church, are the only full-time staff members today. Their surgical procedures almost have been eliminated because they no longer have facilities to provide extended care. They performed 312 operations, mostly tonsillectomies and appendectomies, last year, about what they did in one month during the hospital's prime.

Manoogian does what he can for patients but in many cases has to send them away, knowing they will pay much more than he would have charged. "It hurts me to have to send them somewhere else," he says.

While his personal revenue continues to fall, he digs into savings to keep the hospital going. For the first eight months of 1984, his electric bill was close to \$900—about seven times the normal amount—because he's expected to pay the bill for the whole building. And he still pays taxes on all of the building even though he's lost control of most of it.

The Manoogians say they have not asked why this has happened after a lifetime of service to others, but they do question the fighting that's lasted for 10 years in Beirut.

"How can man be so sick that he would set a car bomb to go off where kids are getting out of school?" Mrs. Manoogian asks. At least five hospitals have been shelled, she adds. Theirs got eight direct hits in 1978.

Several times, Manoogian has had close calls with bullets going through windows and hitting places where he was standing just seconds earlier. His life has been spared so many times, his wife says, "we know the Lord has more for us to do."

They say they are not bitter toward these refugees. How can they be? Manoogian himself came to Beirut as a refugee from Turkey during World War I. Voluntarily, they had taken in three refugees. But Mrs. Manoogian thinks they should have been warned the refugees were coming.

The Manoogians aren't the only victims. Some other institutions in the city have similar situations because there is no low-income housing and the people have nowhere else to go.

Most of these refugees are homeless but not destitute. Many of them still go back and forth to work every day. When fighting got bad in their villages, they packed up their belongings and sought refuge in the city.

The Manoogians would like their own housing situation to change. They want to retire, to move to the States where their six children are. But so far no one has bought the hospital. Even before the refugees came, interested buyers came three times to look at it, but shelling started while they were inspecting it. They left and never came back.

So the couple stays. Even with the limitations, they still feel they have a ministry. Many of the patients Manoogian has had for years still come to see him, sometimes for treatment, sometimes just to talk.

He feels most helpful to older patients whose families have been killed or moved to safer places and left them behind. "Those people have no one to look after them."



Iola Manoogian doesn't ask God why their hospital ministry in Beirut has been curtailed, but she does question the fighting. "How can man be so sick that he would set a car bomb to go off where kids are getting out of school?" asks the former Southern Baptist missionary to Lebanon. With their hospital staff down to two fulltimers—she and her physician husband—she's taken on sterilizing duties and many others.

(BP) photos / Don Rutledge



It has been a year since 38 refugee families, including this one, were moved into Beirut's Christian Medical Center Hospital by a band of armed men one year ago. Dr. Peter Manoogian (right), a member of University Church, runs the hospital where the refugees are staying. Manoogian feels he cannot turn the refugees out, even though their occupation has almost destroyed the hospital's ministry, since he himself came to Lebanon as a refugee during World I. Manoogian continues to pay taxes and utilities on the six-story building, even though five of the floors have been taken over by the refugees.

Irma Duke is assistant director of news services for the Foreign Mission Board.

Gambling industry expects expansion of lotteries

ATLANTIC CITY, N.J. (BP)—State-operated lotteries will move into six more states before 1988, while expansion of casino gambling probably will have to wait a few more years, participants at the 6th National Conference on Gambling and Risk Taking were told.

Several times during the conference speakers referred to Baptist opposition as one obstacle to widespread expansion of gambling interests in the country.

One gambling industry lobbyist boldly predicted that while proposals for a national lottery will receive little backing from the lottery industry, every state—except “a few very Baptist, conservative states”—will eventually join the ranks of lottery states.

Lottery industry members at the meeting were euphoric about the November elections, when, as one speaker noted, “even a hardcore Baptist state like Missouri” joined three other states in adopting a lottery. Industry spokesmen were equally excited about the performance of state lotteries which are expected to end the year with more than \$7 billion in gross sales.

While the state-sponsored lottery has become the vanguard of the industry, gambling leaders have differed over the impact the rapid growth of lotteries may have on other legal forms of gambling. One casino representative claimed lotteries are “a way to educate people about gambling as a form of entertainment.” People can learn how to gamble at home, “then they will look at Atlantic City as a destination for travel to enjoy this kind of entertainment.”

In contrast to the optimism of lottery representatives, most casino industry spokespersons virtually ruled out casino expansion into new states in the near future, with Louisiana and Michigan considered the only possible exceptions.

In addition, income projections for Atlan-

tic City indicate much less growth for casino gambling than for the state-operated lotteries. Casino industry representatives also complained about “overregulation,” recommending 24-hour gambling and removal of restrictions on “adult entertainment.”

Thomas O'Brien of the New Jersey Division of Gaming Enforcement, told conferees “the large number of unrecorded transactions in casino participant gambling invites or attracts criminal elements.”

Although he contended New Jersey has minimized “skimming” and controlled efforts by organized crime to penetrate casino ownership, he admitted other organized crime activities require more vigilance.

Martin Danziger, former acting chairman of the Casino Control Commission for New Jersey, was less optimistic. Infiltration by organized crime is a major weakness of the gambling industry, he said, emphasizing “it is only a matter of time” before organized crime gains greater influence in businesses which serve the casino industry.

Indeed, the conference at the Bally Hotel and Casino occurred in the midst of events which seemed to demonstrate the legitimacy of Danziger's concern.

Several weeks earlier, the former mayor of Atlantic City had pleaded guilty to extortion charges in a proposed land transaction for casino construction. The former city director of planning and development was on trial for similar charges. The president of the casino hotel employees union resigned under pressure from regulators because of close connections with organized crime figure Nicky Scarfo.

Another problem for the gambling industry's image—compulsive gambling—also received attention at the conference. Arnie Wexler, president of the New Jersey Council on Compulsive Gambling, estimated the

number of compulsive gamblers in New Jersey alone is between 350,000 and 400,000. Another speaker added that a compulsive gambler affects 6 to 12 other persons. Family members and employers suffer most frequently, he said.

Wexler, who identified himself as a recovering former compulsive gambler, said gambling initially seemed to help his low self-esteem. “The first time I went to the track I won,” he explained. “I won on my first football bet. These things made me feel much better about myself. I had found something I could do well!”

Sheila Wexler said her husband's spending on gambling “impressed” her at first. “It helped me feel better about my insecurity,” she explained. “But when his winnings dropped off and the bills that I didn't know about started coming in, it was like a ‘bomb.’”

Robert Custer, Veterans Administration psychiatrist and nationally-renowned authority on the subject of compulsive gambling, pointed out that about 20 percent of compulsive gamblers have attempted suicide.

Robert Klein, executive director of the New Jersey Council on Compulsive Gambling, reported one study identified 30 percent of jail inmates as compulsive gamblers, and said perhaps as many as one-third of the state's alcoholics are dually addicted to gambling as well.

The state of New Jersey has finally begun allocating a fraction of the tax revenue from casinos for education about the dangers of compulsive gambling. A sum of \$110,000 has been designated for an educational program conducted by the Council on Compulsive Gambling and another \$70,000 for an educational program about the services available through the John F. Kennedy Treatment Center, the only major counseling program in the state for compulsive gamblers.

Shared ministry encourages new attitudes, recognition

NASHVILLE, Tenn. (BP)—Ministers and members in Southern Baptist churches need to have the courage to blend their individuality into a shared ministry by bonding together for the common good, according to Gary Cook, director of church and staff support at the Baptist Sunday School Board.

Shared Ministry is a new emphasis planned by the board's church administration department to encourage Southern Baptists to develop a new attitude of ministry so churches can move toward their potential.

“The Christian faith is primarily a shared faith,” Cook said to state convention church administration consultants at their annual meeting. “Shared Ministry is built on the belief the ministry of the church belongs to all of the people of God.”

Cook believes “nearly every problem we face in this world today can be traced to a dividing wall of hostility which separates and alienates man from God, and pits nation

against nation and person against person,” but “tragically, the dividing wall of hostility prevents effective ministry on the part of the people of God.”

“Solid walls of hostility are being built in Southern Baptist churches when pastors think of themselves as presidents of the corporation, or worse, as owners of the company,” Cook explained. “More walls are built when pastors perceive deacons only as parking lot attendants or offering takers and church staff members as lackeys. Other ways of building hostility are to look upon women as solely responsible for the fall or expecting the pastor to be the church's lackey.”

“These dividing walls of hostility will fall only when all of us as the people of God, including pastors, church staff ministers, deacons and church members give more than lip service to the words ‘we have all sinned and come short of the glory of God;’” he continued.

According to Cook, the time for Shared Ministry came 2,000 years ago, and the question now is, “Have the right people come for Shared Ministry?”

To determine if Southern Baptists are prepared to share ministry, Cook said we must set aside egomania, openly admit our own sin and weakness and be willing to accept others in spite of their sin and weakness. Also, he said we must be willing to affirm all persons as ministers.

“Every person who becomes a follower of Christ shares a common commission to ministry,” he continued. “Ministry is what a Christian does because of what he is.”

Beginning in January 1985 a series of Shared Ministry interpretative meetings will be held throughout the Southern Baptist Convention to help church staff persons and church members work toward improved ministry efforts by sharing the responsibility and the challenge.

International

The Bread of Life

by William Piercy, First Church, Manila
Basic passage: John 6:35-58

Focal passage: John 6:35, 41-54

Central truth: Christ supplies life's need.

In order to convey his message, Jesus taught with simple words and understandable concepts. In this week's lesson, he makes use of bread to relate his message that he is the Bread of Life.

The Jews had just finished their objection to his claim by relating to him their history and the marvelous provision for them while making the wilderness trek. Jesus knew all about that historical event and therefore made his statement that he was the Bread of Life. In the same chapter, Christ had fed the multitude with a few loaves of bread from a boy's lunch. What truths did he wish for them to understand?

First of all, he would have them see that in him would be found the real Bread of Life. Bread is one of life's staples. It is a universal food. Go anywhere over the globe, and you will find bread. It is one of life's enjoyments. People who have to omit it from their diet find something important lacking. Bread contains many of the vitamins and minerals essential to life. The grains from which it is made are important to health and well-being. In his statement was the purpose of driving home to them that he was what they needed.

Secondly, he wished to point out that the bread which he gave was lasting and eternal. When we compare Jesus the Living Bread with the manna of the wilderness, it is evident how one is temporary while the other is enduring. The manna was given daily and perished as the sun began to rise. It was given for many years, but it had to be gathered daily. Christ's promise was that the bread he offered would be lasting and enduring. What a hope to have bread by which one would never want anymore. Of course, he was speaking of spiritual satisfaction.

Last of all, he would have them see that the bread he offered satisfied and met every need. Really, the wilderness bread was sufficient and met the need for a day. It was ideal, in that it provided for their hunger and supplied all the nutrients for health and well-being. They grumbled and called for the leeks and onions of Egypt, but in no way did they need anything else. In our lesson, Christ is sufficient for life's need. What he gives is plentiful, enduring and satisfying to all who will accept him as Lord and Master.

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Life and Work

Finding life through Jesus

by Sandy Hinkson, Markham Street Church, Little Rock

Basic passage: John 3:1-21

Focal passage: John 3:3-8; 12-16

Central truth: Life is found only in Jesus.

In the dialogue of Jesus and Nicodemus, we find the first teaching of Jesus recorded in John's Gospel. It is important to note that the first subject of Christ was telling man how to find life. Only after we find a new life in Christ do the other teachings of Jesus make sense. "Except a man be born again, he cannot see the Kingdom of God" (3:3).

"See" in the Greek is "eiden" which means "to know or become acquainted with." Romans 14:17 states, "For the Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit." We could paraphrase verse 3 to read, "Except a man be born again he cannot know the things of God (righteousness, peace and joy)."

For years, I kept trying to find real meaning for my life. As a teenager, I thought after graduation, I would find meaning to life. When it didn't come then, I thought after I got married it would happen. Next, after I got my degree. Then, after we had children. Finally, I realized life was passing me by as I looked for fulfillment.

People today are trying many varied approaches to finding life. Some try reformation, but reformation won't work. Man's problem is an inner problem. Reformation only affects the outer life. If my car won't run, and I go out and wash and wax it until it looks like it belongs in the showroom, will that make my car start? No, the problem is inside. Reformation doesn't bring life.

Being religious doesn't bring life. Nicodemus was not only religious, he was a preacher of the day. He was well acquainted with the Old Testament scriptures. He socialized in religious circles. He frequented the Temple. Our ability to quote scriptures, our church membership, our Christian friends and families will not bring life to us. Life for Nicodemus is found only through Jesus.

The life that Jesus offers is made possible because "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus offered life to Nicodemus nearly 2,000 years ago. Today, he offers that same life to us. "Behold, what manner of love the Father hath bestowed upon us!" (1 Jn. 3:1).

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Bible Book

The ministry of John

by George W. Domesse, DOM, Clear Creek Association

Basic passage: Luke 3:1-20

Focal passage: Luke 3:1-3; 7-20

Central truth: The ministry of John in preparing the way brought repentance and resulted in changed lives.

Luke introduces the ministry of John in a world setting. This would be in keeping with Luke's theme of a gospel to all nations. The fifteenth year of Tiberius would have been about A. D. 28-27. Pilate is procurator of Judea and Samaria. Herod Antipas will have John beheaded for reproving him for taking his half-brother Philip's wife.

Annas and Caiaphas are both identified as high priests. The office of high priest was to have been for life. Luke's record is correct. Annas held the office in A. D. 6-15 and Caiaphas held the office in A. D. 18-36. Since the time of Antiochus Epiphanes, the Syrian king, the high priesthood had been degraded and corrupted as greedy men sought it.

The Word of God came to John in the wilderness and sent him into the region of Jordan preaching the baptism of repentance for sins. Baptism was an outer sign of a radical change. He immersed only those who gave evidence of repentance. He didn't just baptize whoever he could talk into it. Repentance is more than a "change of mind."

John's preaching of the good news of salvation was bound up with judgment upon sins. He spelled out what he meant by "fruits worthy of repentance." The tree that brought no good fruit was cut down and burned. John said that "fruit" would cause a man with two coats to give one to the man who had none. It meant integrity in one's dealing with other people: exacting no more than is due from a debtor, refusing to intimidate another because of our position.

As people began to wonder if John was the Christ, he announced that "one mightier than I cometh." He that was to come would gather the wheat into the granary, but the chaff would be burned with a fire unquenchable. John's ministry was powerful and reached every work of life.

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'Herein is love' . . .
(1 John 4:10)

Pray for Arkansas' Brazil partnership

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Tornado destroys building, spares preschoolers

DALLAS (BP)—A Mesquite, Texas, pastor witnessed "the sovereignty of God" as he saw nearly a third of his church's family center destroyed but more than 30 preschoolers spared when a severe thunderstorm and accompanying tornado ripped across north Texas.

Ronnie Yarber, pastor of Cross Road Church, was in his office when the morning sky outside his study turned dark and he heard a tremendous roaring.

"I saw the double doors of my family center explode outward and the building begin to swell," said Yarber. The front third of the family center which houses a gymnasium, was blown away and steel girders were curled and twisted back over the roof of the structure.

Normally, as many as 30 to 35 preschool children would have been playing in the gym as part of a Mother's Day Out program. However, the workers in charge Thursday morning arbitrarily decided to let the children stay in the nearby education building for activities.

Yarber and a custodian located the

children and the preschool workers unhurt and huddled in the middle of the floor in a dark room, singing "Jesus Loves Me."

"The bottom line was that God did not intend for those children to be hurt," Yarber said. "That building was just iron and steel. It can be replaced. We can redo a building, but we cannot replace a life."

Ironically, the portion of the family life center destroyed by the winds was scheduled to be dismantled that same day. The building, which was built in 1981, was going to be expanded, and the new foundation had already been poured.

At least a half-dozen families in Cross Road Church sustained serious damage to their homes, but there were no casualties among the church members, according to a Mesquite police captain who is a member of the church.

Gross Road Church, which had purchased the building once occupied by the now disbanded Central Church, planned to make the abandoned church building available to one of its devastated sister congregations for Sunday services.

Congregation bristles over pastor's moustache

DALLAS (BP)—Charles C. McLaughlin, pastor of First Church, Wautauga, Texas, reached his 30th birthday in December and celebrated by shaving off his moustache.

At Sunday evening worship service, he found someone had placed a dummy in his chair on the platform. The dummy was wearing a moustache.

When the pastor attempted to move the dummy, a deacon insisted he leave it there and sit on the front pew.

Then the deacon read the passage from the Bible about Methuselah who lived to be 969 years old. "Now that our pastor is 30," said the deacon, "he thinks he's mature enough to shave off his moustache."

The deacon sat down and allowed the pastor to come to the podium.

When McLaughlin turned to face the congregation he found everyone, even the children, were wearing paper handlebar moustaches.

Film rumor false, Paramount says

NASHVILLE, Tenn. (BP)—A movie project which deals in part with "the sex life of Jesus" is not under consideration by Paramount studios, according to a spokesperson for the Los Angeles production company.

In recent months, rumors have circulated in the nation's conservative religious community that Paramount was considering a film project based on the book, *The Last Temptation of Christ*, by Greek novelist Nikos Kazantzakis.

An official in Paramount's publicity department said such a movie "never will be a Paramount project."

Early this year, Citizens for Decency through Law, a nonprofit anti-pornography organization in Phoenix, Ariz., announced in its newsletter Paramount studios might be considering such a project and published Paramount's mailing address. A CDL staff member told Baptist Press he had not read *The Last Temptation*, but "it supposedly ridicules Christianity and Christ and distorts the life of Christ."

Published in English in 1960, Kazantzakis'

work is a fictional interpretation of the life of Christ. Although the novel was greeted with widespread acclaim from much of the literary community, its depiction of Jesus' struggle between his humanity and his divinity was highly controversial in many religious circles.

Adding to the confusion about the alleged film project is the persistence of an eight-year-old rumor about a supposed film titled "The Sex Life of Jesus."

The latter project was never seriously considered either in the United States or in Denmark, where the report originated. Despite widespread publicity in 1976 and 1977 that the rumor was false, petitions continue to be circulated to oppose it.

During the past six years, for example, more than 300,000 letters have poured into the Illinois attorney general's office, with volume particularly heavy around Easter and Christmas. The misdirected and misinformed indignation has been focused on Illinois because of a rumor that a suburban Chicago company was behind the film.

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