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pour yourself out
for the
hungry

(Isaiah 58:10 RSV)

Responding
to hunger
page 8

October 11, 1984
Arkansas Baptist
NEWSMAGAZINE



Arkansas Baptist
NEWSMAGAZINE

The words of the prophet Isaiah, "Pour yourself out for the hungry," provide the theme for the 1984 World Hunger Day, which many Southern Baptist churches will observe Oct. 14.

'Pour yourself out for the hungry'

by W. David Lockard

"Pour yourself out for the hungry" (Is. 58:10 RSV). These words provide a clear and strong challenge to the people of God. This graphic command helps to describe authentic religion and the will of God.

To pour oneself out speaks of great commitment. It was deep and determined compassion which prompted our Lord to pour himself out on our behalf. The truth is that proper and compassionate care for the hungry must be combined with faithful acts of worship. The passage promises that God's people will become a strong and caring brotherhood through their caring and sharing.

In our day, hunger is not a scourge but a scandal. It is not a plight but a pity. While many diet and even die from over-eating, multiplied millions are hungering and starving for lack of minimum nourishment.

We cannot blame God or his earth for the growing problem of hunger. Right now, the world produces enough food to ensure a nutritionally-adequate diet for every man, woman and child. We have the physical resources and the technological methods to adequately feed every person on our planet. Perhaps our technology has improved more than our theology.

The mandate to "pour yourself out for the hungry" calls for compassionate and practical action by God's people. The idea of emptying or pouring out suggests that we are to practice self-denial in order to feed those

who are hungry. The results would be staggering and exciting if we were to give and work out of this sense of priority and urgency.

Senator Mark O. Hatfield has described world hunger as the most de-stabilizing problem in the world today. "We cannot hope to build a stable world community without fulfilling the most basic human right, the right to eat," he emphasizes.

For most of us, our knowledge concerning hunger is greater than our action. A former pastor I know is an excellent photographer. He has the capacity to "see" a good picture. One day, he saw a young boy in ragged clothes standing on the sidewalk peering into a bakery shop window.

The preacher grabbed his camera and snapped a picture of the hungry boy gazing at the array of tasty treats he could not buy. With much enthusiasm, my friend told his wife of the "prize-winning" picture. She replied, "But Vernon, what did you do?" "I told you, I took his picture." "Liation turned to tears as the preacher realized what he had not done when he saw the hungry child.

On World Hunger Day and throughout the year, each of us must hear and obey God's command to "pour yourself out for the hungry."

W. David Lockard is director of organization for the Southern Baptist Christian Life Commission.

In this issue

8-9 two paths crossed

Mississippi truck driver Glen Corley met 80 tons of Arkansas rice in the famine-ravaged West African nation of Ghana. Together, they ministered to thousands of hungry people.

11 incentives to give

A Senate panel is being urged to finalize the temporary law which allows taxpayers who do not itemize deductions to deduct charitable contributions. Religious and voluntary organizations told the panel the provision has increased their receipts 11.1 percent.

Attention, Razorback fans!

(and others)

Come to Little Rock early for the Oct. 13 Razorback/Texas Tech game and join in a public demonstration against legalized casino gambling!

Meet on the steps of the State Capitol at 1:30 p.m. for this statewide rally against Amendment 66!

CUAG Statewide 'No Casinos' Rally

Oct. 13 1:30 p.m. State Capitol steps



Letters to the editor expressing opinions are invited. Letters should be typed double-space 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."

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Arkansas Baptist

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Innocent blood

"Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search but upon all of these." (Jer. 2:34)

Editor's Note: The following guest editorial by Mary Maynard Sneed, originally published on this page Feb. 22, 1973, is repeated because of the current discussion of abortion.

A certain classic religious painting in an old family Bible depicts the cruel and senseless slaying of infants born to the Israelites in the time of Moses. To the Egyptian Pharaoh, concerned for the supremacy of his government and the future of his people, this shameful decree seemed the most practical means of controlling the population explosion among the Hebrews in that land.

As primitive and pagan as the idea seems today, infanticide together with abortion became an oft repeated practice among ancient societies and the curse of many a nation.

It follows then, since history does repeat itself, that the United States Supreme Court ruling instituting abortion on demand may hardly be applauded as the liberal act of a progressive society. In spite of centuries of cultural progress and our long standing Christian heritage, some of our laws may be no less primitive nor any less barbaric today than those imposed upon our ancestors several thousand years ago.

The major difference seems to be that in those days, when the government decided upon a goal of population growth zero, they saw to it themselves. There was no discrimination. All the male children—weak and strong, wanted and unwanted, loved and unloved, the oldest son, the youngest son, the only son—all the innocent babies were condemned to die, and the sentence was carried out without mercy. Troops of government soldiers were dispersed into the homes to deliver the screaming children from the arms of hysterical mothers.

In still a different sort of circumstances, the unwanted female infant would be abandoned on a hillside to die of exposure, starvation and neglect.

Today, of course, we are much more refined. In twentieth century America it is considered altogether fitting and proper that the matter be left to the one most qualified to consider the merits of the case, the one most directly effected, the mother with the aid of her chief spiritual advisor, her obstetrician.

After the kindly physician has examined the mother, her medical history and her mental health and reviewed her marital status, he is prevailed upon for a word of prophecy concerning the child's future. Will he have the benefit of love, of being wanted? Will he have the prospects of the material and spiritual elements basic to the abundant life? If the answer to either of these questions is no, then the child is to be promptly and discreetly disposed of.

The fact that these little ones are being denied safe entry into this world and lie slain in their own blood just inside the city gates is not regarded as an act of rebellion against God or a crime against humanity, since there still remains this nagging suspicion among us that the human fetus is, after all, not quite a part of the human race. From this point on, it is easy to rationalize away his birthright, his human rights and finally his citizenship rights.

We are referring, of course, to that part of the United States constitution, the Fifth and Fourteenth Amendments, which guarantee that no person shall "be deprived of life, liberty, or property, without due process of law."

With the power of the women's liberation movement being such as it is at this time in history, the rights of the unborn child are alleged to be at conflict with the rights of his mother.

The editor's page

J. Everett Sneed



The contention has been that a woman has the right to do as she pleases with her own body. By this they imply that the unborn child assumes no separate identity prior to birth and may be regarded as having something in common with the parts of his mother's anatomy.

At the heart of the matter is the difficulty in determining the precise moment at which a human life begins. In stressing the sacred worth of the human soul, theologians have held traditionally to the view that life begins at the moment of conception, and the developing fetus in his mother's womb is as precious as the babe on his mother's breast. Our modern understanding of genetics tends to re-enforce this view, claims Princeton University theologian, Paul Ramsey, with the concept that "we were from the beginning what we essentially still are in every cell."

It is appalling then that in our day the age old problem of population control and the increased demands for rights of women should induce the court to speculate upon the relative values of human life.

Strangely enough, the issue that finally resolved the affair in favor of women was what the court has called "the right of personal privacy." As justice Harry A. Blackmun has stated in the 7 to 2 majority opinion, "The court has recognized that the right of personal privacy... does exist under the constitution. The right of privacy... is broad enough to encompass a woman's decision whether or not to terminate her pregnancy."

This landmark decision deals with three phases of pregnancy. During the first three months, the court declared, the abortion decision and its effectuation must be left to the woman and her attending physician.

It is our feeling that the court should have upheld abortion in instances of rape or incest or where the life of the mother is endangered or the fetus deformed. What they have done, instead, is to declare open season on a nation of little ones whose only offense has been that of invading mother's personal privacy. It seems highly ironic that the same court that so recently opposed capital punishment for capital crimes is now on record as having failed to secure the rights of the innocent.

The Supreme Court has dealt with many difficult moral, medical, religious and legal conflicts in this case. Though the majority of them will remain with us for a long time to come, they are content to have resolved the legal disputes. They eliminated all legal interference during the first three months of pregnancy and struck down any laws prohibiting abortion during the next three months, except those "reasonably related to maternal health." But they did allow the states to prohibit abortion during the final 10 weeks.

This reservation was made on the basis that, at that stage of development, the fetus could live outside the womb. For this reason, he was adjudged to be a person and entitled to his human rights. We suspect, however, that modern medical science will find, as did our ancient forebears, that at that stage of development and for several years thereafter, the young human is not likely to survive if abandoned on a hillside. If that be so, we might yet have to revise all our moral values regarding the sanctity of human life.

Mrs. Sneed of North Little Rock is the wife of the editor, a homemaker and mother of two daughters. She teaches an adult Sunday School class of the Park Hill Church.

Gambling: selfishness worshipping the goddess of luck

by Erwin L. McDonald

Somebody's winning millions on a lottery ticket brings no rejoicing to my heart. I can not forget the millions of others who lost.

Gambling is defined as "taking an artificial risk in the hope of excessive gains beyond the investment of time, money or skill, in which one person's gain will be at another person's loss." It is motivated by a desire to enrich oneself by impoverishing others.



McDonald

It is a form of selfishness and idolatry that worships at the throne of the goddess of luck, not at the throne of the heavenly Father.

Contrary to the arguments of those who would have gambling accepted as just another "industry," another laudible way of making a living, it is not to be compared with participation in the stock market, to investment in insurance or other legitimate business. In these investments, there is an element of risk but not an artificial risk that promises enrichment without the production of goods and services for the betterment of society.

Gambling, by contrast, has the strictly selfish goal of gaining wealth without producing goods and services that meet human needs. Whatever is gained at gambling is always at the expense of others, who receive nothing in return. Gambling always produces losers in numbers far in excess of the

winners.

Gambling, because it contaminates everything it touches, never fulfills its promises of such things as tax relief, better schools and aid to the poor. The tax dollar gained by gambling always turns out to be "the most expensive dollars a government can collect."

Atlantic City, N.J., is a tragic case in point. Soon after casino gambling was legalized in this resort city, Mayor Joseph Lazarow reported the gambling operation "had run up real estate costs until the poor and aged had had their rents doubled, tripled and even quadrupled" (*Parade* magazine, June 1979). Said the mayor, in undiluted candor, "It was no benefit to the aged and poor. It has been a tragedy."

Herbert Jenkins, former president of the International Association of Police Chiefs, has said, "For every tax dollar received in gambling taxes, government spends 10 dollars fighting problems directly related to legalized gambling: prostitution, embezzlement, bad checks and police corruption. Racketeers and mobsters swarm to gambling communities and bring with them other sordid businesses."

What does the Bible say about gambling? It says, "Thou shalt not steal" (Ex. 20:15). It says, "Thou shalt not covet..." (Ex. 20:17).

It says, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work..." (Ex. 20:9-10).

Jesus said, "Take heed, and beware of covetousness; for a man's life consisteth not

in the abundance of things which he possesseth" (Lk. 12:15).

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind... (and) thy neighbor as thyself" (Mt. 22:37, 39).

The Bible says we are to honor the Lord with our substance (Pr. 3:9).

These are just a few of the many references in the Bible calling for good stewardship in the acquisition and use of wealth. The Bible is not a rule book primarily, but a book of principles. The whole message of the Bible calls on us to have a proper relationship with God and with our fellow men. The whole Bible is against gambling, period.

All of us who call ourselves God's people, who are trying to use the influence of our lives for him and for his redemptive plan for the whole human race, are obligated to live lifestyles in accord with our professed allegiance to him. In light of this, surely we will do what we can to save our state from being ensnared by the pro-casino gamblers in the election Nov. 6.

To write Amendment 66, the "legalized wagering" amendment, into our state constitution would not "control the gambling operation." Instead, it would put gambling in the saddle of control over local and state government. We owe it to our high calling as citizens and followers of the heavenly Father to go to the precincts and vote this down by a big majority.

Erwin L. McDonald is editor emeritus of the Arkansas Baptist Newsmagazine.

Letters to the editor

Power through praise

A church and its pastor, who have seen power and joy in the Lord seemingly fade away, need to read 2 Chronicles 5:1-14 over and over and over again.

The ark is Jesus, and they moved him into the Temple by praise and by spilling of blood. Solomon learned this from his father, David. David tried to move the ark (Jesus) on a new cart and by praise alone. In his failure, he learned how to move the ark. The ark (Jesus) moved when holy men lifted him up and carried him in praise and the spilling of blood.

Moving the power of God (Holy Spirit) into the Temple or tabernacle is almost the same process. Because of wrong teaching, a pastor or Christian who has seen his power fade away may think he has lost his calling or he has never been saved. Neither is true.

The truth is his Holy Spirit power has been used up ministering to people. His Holy Spirit battery is run down and simply needs to be recharged. To be recharged, simply move yourself and your church into God's presence through praise.

We learn by reading how the old patriarchs did it. In 2 Chronicles 5, the ark (Jesus) has been moved in by praise and blood sacrifices, but there's no power. The 120 (remember the upper room) singing, harp-playing and trumpet-playing Levites move to the east end of the altar and begin singing praises to God. The cloud (Holy Spirit) in all his power comes down into the Temple. God's power is so strong, no one, not even the priests, can stand, for the glory of the Lord has come down.

Great evangelists have learned to have an uplifting praise service before they preach, choosing songs that lift up Jesus and God the Father. Brother pastor, your preaching will not be anointed until you and your congregation learn to move into God's presence. But the greatest fact is that, through praise, you can move God's presence (Holy Spirit) into your church building and into your hearts. — James O. Young, Warren

Symbols are important

Skeletons, demons, witches and pentagrams. These ancient symbols of death,

darkness and fear crowd every department store, our schools, homes and, sadly, even many of our church fellowship rooms.

But these are only symbols... innocent fun... just symbols.

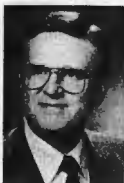
But symbols are important. They express complex truths in compressed images. Salt, light, fire, water, bread and wine and the cross. These are only symbols, yet they teach and remind us. What do we teach when we display the symbols of darkness instead of the symbols of light? What do we teach when we encourage our children to dress as witches (demon-possessed women) or as a "cute little devil" (Satan, the enemy of our souls)?

By the way, your kids can still have fun on Oct. 31. Oh, you might have to use a little imagination and put up with criticism for not being "traditional," but who said you can't plan a costume party with a biblical theme? Why not include a devotional on "Christ's victory over evil spirits"?

Celebrate light instead of darkness this fall. Happy Hallelujah-eeen! — Jerry Bradley, North Little Rock

You'll be glad to know...

... What a joy to report that the work in retirement areas is flourishing! I've just finished a Bible Conference at Bella Vista with pastor George O'Neal. A few weeks ago, I was with Nick Hartness at Horseshoe Bend. Tim Reddin and our church at Hot Springs Village, Barcelona Road, had me over to speak for a building dedication. Last fall, I was in the Cherokee Village church with pastor David Coleman. This leaves only Fairfield Bay unvisited. I am well aware of the fine, growing work of that church under pastor Hilton Lane. I have a flood of feelings as I report Arkansas Baptists can reach senior adults.



Moore

I doubt that any of these workers would expect today had it not been for the assistance given by the Arkansas Baptist State Convention. Aren't you glad you have given this fall to the Dixie Jackson offering? It is that offering, along with Cooperative Program support, that allows us to help with purchasing mission sites, making small church loans or grants and assisting with pastoral aid in the early beginning of a new work. This makes me proud to be an Arkansas Baptist.

Minnesota, the Dakotas, Kansas, Nebraska, Iowa — these are a few of the states represented in their membership. Swedish Baptists, General Association of Regular Baptists, Presbyterian, Lutheran, Christian Missionary Alliance, Disciples — these are the backgrounds of many of these. They have come into the fellowship of our churches because of our commitment to the scriptures, the warm love and acceptance they find and because of our commitment to missions and evangelism. It is thrilling to see the blending of backgrounds into one living organism of ministry in these churches. These pastors have been given special wisdom and grace from our Lord to provide the leadership for this. What a thrill!

Having seen that we can start new churches that can reach the people coming here from other areas of the nation provides fantastic encouragement to all of us. With new churches starts falling far behind the population growth of Arkansas, particularly in the senior adult age group, these examples stir us up to find the next place a fine church may be begun.

Best wishes for a good annual associational meeting! May God richly bless!

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

October 11, 1984



Extending churches: second in a series Where there is a vision

by Floyd Tidsworth

The Bible says "where there is no vision the people perish."

A goal is vision translated into numbers of people, human work time and resources needed to do the job. As we "lift up our eyes and look on the fields white unto harvest" (Acts 4:35), what does God want us to do?

Dr. Moore asked the Arkansas Department to project a goal for new churches that would be both challenging and reachable. Along with prayer here are some considerations for goals to the end of the 1990's.

By 1986 we will probably have about 1270 churches. Although the 20 percent of the unchurched that Southern Baptists can reach would give an immediate new church potential of 589, we do not believe we can go from starting 10 new congregations per year to starting 60. Projected population growth would add 323 potential new churches.

We think the following would be challenging but realistic. The number of churches at the beginning of 1986 will be 1270. We suggest a goal of 440 new congregations during the 15-year period. We think the loss rate will not increase much in numbers. So we should not lose more than 25 percent as many as we start which means losing 110. To accomplish these gains it will be necessary to start an average of 30 missions each year. With that pace of starting new work Southern Baptists of Arkansas will end the century with a total of 1600 churches.

No goals will be imposed on associations.

Each association will determine its own potential and set its goals.

It seems that people think that to start new work takes something away from existing churches. However, just the reverse is true. Study any associational annual report. In associations where new work is started there is increase in membership, baptisms and other growth statistics.

A 1953 study of Southern Baptist work in six states indicated that church growth occurred where the most new congregations were started. You can add all new church figures on top of existing churches.

In Arkansas if Southern Baptists started about 440 new congregations by the end of the 1990's it would mean...

- ...5,000 more baptisms each year,
- ...\$781,125 more given to associations,
- ...90,000 more people enrolled in Sunday School,
- ...30,000 more people enrolled in Church Training,
- ...18,000 more in the music ministry,
- ...154,360 more resident members,
- ...10,000 more in WMU,
- ...\$38,419,731 more given to churches,
- ...4,000 more in Brotherhood,
- ...\$3,457,673 more given through the Cooperative Program.

Floyd Tidsworth is director of church extension for the Missions Department of the Arkansas Baptist State Convention.



The Southern accent

Mrs. Sheri Midkiff

Boethius, Chaucer and the 20th century

While attending the University of Mississippi last summer I was enrolled in a course in Chaucer. One of the required readings for the course was Boethius' *Consolation of Philosophy*. Boethius was a Roman senator who was unjustly accused of treason, imprisoned and eventually executed. While in prison, Boethius struggled with the question of why man must suffer. His answer can be found in his *Consolation*, which asserts that, no matter what happens to a man, he must continue to believe in God's providence, to have faith that God is in control of the world.

Geoffrey Chaucer's *Canterbury Tales* are permeated with this concept of God. In a century plagued by war, disease and church corruption, Chaucer still found reason to believe God was in control and that man's only hope was to have faith in his power. This faith was a means whereby a man could attain inner peace in the midst of turmoil.

Of course, one of the greatest sources of truth concerning man's suffering and God's providence is the biblical book of Job. Job's faith sustained him as he endured overwhelming tragedy and disappointment. Like Job, Boethius and Chaucer, twentieth century man is confronted with a need for achieving inner peace in the midst of suffering, both global and individual. He can give over to despair, or he can follow the example of a man of the Bible who continues to be a source of inspiration, a philosopher who influenced Christian thought for many centuries and a literary figure who is considered to have few equals. The man of the twentieth century can turn from the turmoil surrounding him and look to God, knowing that through faith in him, he can find "the peace... which passeth all understanding."

Sheri Midkiff is professor of English at Southern Baptist College.

Arkansas all over

by Millie Gill / ABN staff writer

briefly

Temple Church at Searcy ordained Shelby Covington and Carroll Elmore as deacons Sept. 23.

Otter Creek Church in Little Rock held a dedication service and open house for its educational day care Sept. 30. Couples recognized for their contribution to this new outreach ministry were Frank and Judy Dunn and Nolan and Dolly Purtell.

Emmanuel Church at Piggott was in a recent revival led by Johnny Green of Wynne. Pastor Jerry Weaver also reported the church was entering a Together We Build program for the purpose of erecting a 250-seat auditorium.

Elliott Church at Camden honored O. C. Bradford, Clyde Brian, J. T. Yarbro Sr. and Clifford Goza Sept. 30 with the title of deacon emeritus. These four men represent 124 years of combined ministry as deacons.

Pine Bluff Second Church will observe homecoming Oct. 21. The morning worship service begins at 10:55 a. m., followed by a luncheon. An afternoon fellowship is planned.

Military Road Church at Jacksonville was in a recent revival that resulted in six professions of faith, two additions by letter and one commitment to Christian vocation. The Sunday following the revival, a family of six came on professions of faith. Pastor Holland T. Ball baptized the 12 candidates at the Highway Church in North Little Rock.

Conway Second Church will dedicate a new organ Oct. 21 at 7 p.m. when Don Bingham will be featured organist. Rodney Wallace, church pianist, and the sanctuary choir will also participate.

Green Meadows Church at Pine Bluff will observe homecoming Oct. 28 with J. W. Whitley, a former pastor, as speaker for the morning worship hour. A potluck meal will be served at noon, followed by an afternoon musical program.

Brown's Chapel near Manila will celebrate its 53rd anniversary Oct. 7, according to pastor Jimmy Vinson. Marcus Wilkerson, a former pastor, will be speaker.

Grand Avenue Church in Fort Smith is completing a \$2.5 million dollar educa-

tional/office and library complex. The office area is scheduled to be completed by Nov. 1 with the adult educational space and library to be ready for occupancy Jan. 1, 1985. The church is preparing plans to remodel the preschool and children's areas in the near future, according to pastor James W. Bryant.

Mountain Home First Church broke ground Oct. 7 on 31 acres of ground for a new church plant.

Searcy First Church ordained Mickey Holt and Terry Vest as deacons Sept. 23.

Baring Cross Church in North Little Rock hosted the musical group Gabriel in concert Oct. 11.

Cherokee Village First Church dedicated an educational and administrative building Sept. 23. Jesse Taylor, director of missions for Rocky Bayou Association, was speaker. David Coleman is pastor.

Highland Heights Church in Benton dedicated its renovated auditorium Oct. 7. Dan Grant, president of Ouachita Baptist University, was speaker.

ABN photos / Millie Gill



50th Anniversary—Rye Hill Church at Fort Smith celebrated its 50th year of service Sept. 23 with an anniversary worship service and luncheon attended by an overflow crowd. The morning service included the welcoming of friends and former members (above left), a testimony time and special music. A former member, Margrete Horne of Port Arthur, Texas (above right), praised the congregation for their financial support that enabled her to attend and graduate from Ouachita Baptist University. Charles Van Pelt of Hot Springs, a former pastor, praised members for their



cooperativeness. Aynn Walker, anniversary committee chairman, gave the church history which included the calling of the first pastor, Alvin Furrow, at a salary of \$8 per month. It also revealed that, at the close of the first year, membership had grown from 14 to 48 and all indebtedness had been paid, with a bank balance of \$2.77 remaining. Pastor Leroy French has led the congregation in seven years to complete building and growth programs and to add a Woman's Missionary Union. The addition of two persons climaxed anniversary activities.

people

Raymond Strickland was honored Sept. 16 by Bryant First Southern Church in recognition of his 50 years of serving churches throughout Arkansas. Pastor Bill H. Lewis and Strickland's daughter, Pat Dennis, participated in the service.

Dr. and Mrs. David Fried of Mena left Sept. 30 for six weeks of volunteer mission work in Bangalore, India. Dr. Fried will serve as the surgeon for the Bangalore Baptist Hospital. Mrs. Fried will work with the hospital's nutrition center.

George Patton was recognized Sept. 16 for his 50 years of service in the ministry. The recognition service was held at the J. A. Taylor Church of Bluffton where he previously had served as pastor. He was presented a plaque by pastor B. L. Dorman. Patton also has served as pastor of other Arkansas and California churches. He is married to the former Berline Wood. They have one son.

Roger Haney is serving as pastor of the Leachville Second Church, going there from the Emmanuel Church at Half Moon.

Harold Dunham is serving as pastor of the Joiner Church.

Tommy Wright has been called to serve as pastor of the Osceola Friendship Church.

Neal Stevens is serving as pastor of the Portia Church in Black River Association.

Edith O. Sparkman died Oct. 3 in Little Rock at the age of 77. She is survived by her husband, Lloyd A. Sparkman, a retired Southern Baptist minister and a past president of the Arkansas Baptist State Convention. Mrs. Sparkman, born in Little Rock, was a member of the Parkway Place Church. Other survivors include a son, L. Alfred Sparkman, pastor of Crossett First Church; two daughters, Maurine Sorenson of Raleigh, N. C., and Joyce Turner of Carthage, Miss.; a brother, Harold W. Spillman of Temple, Tex.; a sister, Mrs. Charles Tate of Little Rock; six grandchildren and two great-grandchildren.

Haskell Gene McNeeley died Sept. 30 at Veterans Hospital in Poplar Bluff, Mo. He had served as pastor of the Success Church. Survivors include his wife, Martha, of Success.



Food and fellowship

Virginia Kirk and Jane Purtle

October

Fall in the Arkansas Ozarks is a favorite time of the year. Autumn rushes by so fast, and we need to slow down and look around us. We can look for the black gum tree that has turned brilliant red in the woods that are still green. At the same time, the old blue jay is hollering his plaintive, shrill "thief." Even the smells of October are special: the wood smoke from chimneys on cool evenings, the pungent perfume of chrysanthemums beginning to bloom. It makes us feel very close to God as we stop and view his handiwork.

The October skies are elegant; how often we forget to look at God's heavens. The hunter's moon that was on full display October 9 is perhaps the loveliest moon of the year. It is the one most often described as a pumpkin. On moonless nights as winter approaches, the sky is very dark and the stars unusually bright. We can feel very close to that long-ago shepherd and traveler in Old Testament days who spoke of Arcturus, Orion and Pleiades. These stars are there for us to see in 1984.

The foods of autumn are special. We think of spicy, aromatic pumpkin and apple pies, hot chocolate and apple cider. This is a good time to invite friends after church for food and fellowship.

During the month, take time to savor the fall-time things we have mentioned: the wood fire, a bouquet of chrysanthemums, God's magnificent heavens and autumn foods.

Our recipe this month is for a pumpkin cake. It makes a large dessert that feeds many people. It tastes like the fall of the year.

Pumpkin cake

Blend until well mixed: 1 box yellow cake mix, 1 egg, ½ cup softened margarine. Reserve 1 cup of the mixture for part of the topping. Spread the remainder in a greased 9x13 pan.

Mix: ½ cup brown sugar, 1 30 oz. can pumpkin, 3 eggs and 1 tablespoon cinnamon. Spread mixture over first layer in pan.

Mix: reserved cup of cake mixture, ½ cup brown sugar and ½ cup melted margarine. Spread topping over mixtures in pan.

Bake at 350 degrees for 50-55 minutes. When cool, serve with whipped topping. Store in refrigerator.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle has moved back to her home in Texas and is teaching in Tyler. They have enjoyed cooking together for several years.

OBU new student enrollment up, total down

New student enrollment at Ouachita Baptist University is up from last year by 9.3 percent, according to Mike Kolb, OBU registrar. Freshman enrollment increased by 4.5 percent, and the number of students transferring from other colleges and universities increased sharply by 51 percent.

The total fall semester enrollment of 1,401 is down slightly from the same period last year, primarily because last May's graduating class was one of Ouachita's largest, Kolb said.

Daniel R. Grant, president of Ouachita, said he is encouraged by the increase, but said "the long-term trends, in Arkansas and the nation, are for declining enrollments."

"One of our greatest needs is to provide greater incentives for our high school students to go on to college," Dr. Grant said. "Arkansas ranks very low in percentage of high school graduates going on to college, and we need to make the improvement of this situation a much higher priority."

Ouachita library receives computer grant

Riley Library at Ouachita Baptist University has been awarded a \$9,000 grant by the Arkansas State Library to purchase a computer as part of a state-wide network connecting all libraries in the state, according to Ray Granade, acting OBU librarian.

The computer network will allow public and academic libraries within the state to locate books for inter-library loans. The computer could also be used for various in-house projects including inventory, bookkeeping and circulation, Granade said.

Arkansas rice, Mississippi trucker meet in Ghana

by Mark Kelly

Glen Corley is a truck driver. Nothing special. Just a hard-working, 46-year-old husband and father of four. A member of Olive Church in Lumberton, Miss.

Corley had been moved by news reports of famine and starvation in West Africa. When he read that Ralph Davis, Southern Baptist missionary to Ghana, had returned to Mississippi to recuperate from a broken leg, he decided to call and check out the reports.

"When I asked what we could do to help, I was thinking we might send some money or food," he recalled. "I was surprised when he (Davis) told me that what they really needed was a truck driver."

The Southern Baptist mission in Ghana was trying to coordinate Baptist relief efforts in that nation, only one of several in West Africa staggering under the effects of a prolonged drought and subsequent famine and disease.

Across the African continent, up to 150 million people are reported facing starvation. Some accounts place the number of refugees as high as 5 million. Last year, nearly a million Ghanaians were forced out of their refuge in Nigeria and marched across two countries back to Ghana. In addition to the returned refugees, drought, famine and disease, several years of political instability had left the economy severely depressed and the Ghanaian government incapable of effectively addressing the catastrophe.

Southern Baptists had sent in 400,000 pounds of fertilizer and 150,000 doses of yellow fever vaccine in 1983. Arkansas Baptists, confronted with Ghana's need, pledged at their 1983 annual meeting in Pine Bluff



Glen Corley, a Mississippi truck driver who delivered much of the Arkansas rice sent earlier this year to relieve the famine in Ghana, waits while workers unload part of the rice at Tamale, where Southern Baptist missionaries Ralph and Joyce Davis serve.

to send 240,000 pounds of rice and 5,000 blankets for the relief effort. The response to that challenge was so great that 320,000 pounds—an extra two shipments—were actually shipped.

Southern Baptist missionaries in Ghana needed someone to help transport that rice. They had a 14-wheel British Leyland truck. They needed a truck driver.

Glen Corley was a truck driver.

But his initial answer was negative. With a wife and four kids at home, how could he afford to take time off from work to go to

Ghana? How would he cover the cost of the trip? How would he provide for his family during that time?

His answer came in the form of donations, a total of \$7,000 from local churches and individuals. Corley's employer, Dick Miller, who owns a Jackson transport company, gave him the time off—and a \$1,000 contribution as well. Even Corley's Teamster's Union local got into the act.

In March 1984, Corley found himself on his way to Ghana. He spent 11 weeks there and delivered half of the rice Arkansas Bap-

The money in our pockets, a tragic failure

by H.E. Williams



Williams

\$515,575 more than was received. This amount practically wiped out the balance in the fund, and leaves little to respond to unexpected emergencies such as hurricanes and earthquakes.

What about those appeals which were unmet in 1983? They totaled \$8.2 million! That means we did not meet even 50 percent of the registered needs brought to the attention of the Foreign and Home Mission Boards. One is made to wonder how many

people actually starved to death in 1983 because we did not have the money to respond to the calls. What if some of that money was in your pocket? What part of that \$8.2 million was not subscribed by your church simply because it was not challenged to give? What can you do to prevent a similar failure in 1984?

Arkansas Baptists gave more through the Home and Foreign Mission Boards in 1983 than in 1982, giving approximately \$149,000. This is a substantial increase, but only about 25 percent of our churches participated in giving. If every church had sent a proportional offering, the gifts would pass \$660,000 for world hunger and relief. Such an amount would more properly approach what we ought to be doing in this vital ministry.

Two of our churches set patterns by their world hunger gift ministries in 1983, which ought to challenge all of us to emulate their example. The Park Hill Church in North Little Rock gave over \$7,600 through regular

channels. First Church Geyer Springs gave a one-time gift of \$10,000 to the Foreign Mission Board for general relief ministries. Several other churches gave noteworthy amounts in 1983.

Over the world, the hunger problem intensifies yearly. As the population increases 90 million (net gain) annually, the food shortage increases geometrically. We are always in a race against human suffering. It is incumbent that Christians lead in this fight for liberation from human need. We are reminded that peace can come only after all of the family of God has food.

Remember, every penny given to world hunger and relief reaches the point of need. Not one penny is taken for administration or exchange. Likely no other agency ministering to hunger equals that record.

H.E. Williams, president emeritus of Southern Baptist College, is chairman of the World Hunger Committee of the Arkansas Baptist State Convention.

"You have done so well to share with those in need."

tists sent to relieve the famine.

The task was not easy. Fuel shortages had created week-long waits for gasoline. Armed guards had to be posted at fuel depots to maintain order. It eventually took the American Embassy to secure adequate fuel for the project.

When he drove to the Nalerigu port to load each shipment, he faced armed guards who usually tried to extort a bribe from him before allowing him to leave. Often, valuable grain is taken in this manner and sold on the black market.

But Corley came prepared. Loading his pockets with bubblegum, ink pens and pamphlets, he managed to leave the port each time with his load intact. "They didn't get one pound of rice from me," he bragged.

With a tank of gas and a load of rice, Corley then faced the rugged trip north. Piloting the massive truck over horribly pot-holed roads required all his expertise. Often he drove for three or four hours making only

five to 15 miles per hour.

What he saw confirmed the news reports back home. An elderly woman trying to care for 17 malnourished children. Patients in a mental hospital so weak from hunger they couldn't even get to their feet. Family traditions which allow men to eat their fill before women and children. Little children suffering the most because they couldn't fight older brothers and sisters to get at the little food left.

Everywhere he left a bag of rice, Corley told the people it was "an expression of love from Baptist Christians in Arkansas."

It was an expression of love that made a difference, according to a letter from missionary Davis to the Arkansas Baptist State Convention. Writing on behalf of the Tamale and Liberty Associations in northern Ghana, Davis shared his gratitude for the "privilege of taking 200 bags (of rice) out to the 40 churches" he and his wife serve. Davis also reported having delivered blankets to a large

government hospital and a prison, where most of the inmates slept uncovered on the ground or on their cell floors. Consequently, many had contracted yellow fever.

"You have done so well to share with those in need," wrote Davis.

Another letter came from Dr. and Mrs. Walter Moore of Mena, who served nine years as missionaries at a Nalerigu hospital. The Moores wrote to tell Arkansas Baptists the hospital had received 300 100-pound bags of rice, sent by the Centennial Association in east-central Arkansas.

"If you happen to know any of these farmers, please extend our thanks to them," wrote their contact at the hospital. "And tell them their gift has gone a long way to help..."

A third letter, from Douglas A. Bryant, president of the Ghana Baptist Mission in Kumasi, detailed the distribution of the Arkansas rice and blankets. According to Bryant, who had received six shipments of rice when he wrote in mid-August, the government had requested one-third of the rice be shared with non-Baptists. Toward this end, 12 hospitals, eight prisons, two children's homes, a nurses' training college and a secondary school—all in eight towns—received a portion of the rice.

The remainder of the grain was distributed among 120 Baptist churches, Bryant explained. He noted a special effort was made to inform church members that the rice was sent by fellow Baptists in Arkansas.

As for the blankets, 3,000 were given to eight hospitals and 2,000 went to seven prisons, where blankets are "practically non-existent," Bryant wrote.

"We will probably never know the full extent of how this rice met the needs of many people," Bryant shared. "We do know that most families were surviving on one meal a day... due to the shortage of food... and the high cost of what was available. For a while, this rice relieved the worry of where the next meal would come from."

Bryant also reported the onset of a "good" rainy season and the fact that "farmers are producing more food than they have been able to in several years!" Consequently, he expressed a hope that the food shortage might not be as severe during the next dry season.

As for Glen Corley, he had "the greatest mission trip ever." Before going to Ghana, "I didn't think God would be able to use me in missions because I'm a trucker, not a doctor or teacher or singer," he said. "But now I know that God uses common people with ordinary occupations and talents to perform his mightiest works. I know he wants to use each of us, both abroad and in our local communities."

Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine.



Reaching out—Confronted with the starvation of millions abroad, Arkansas Baptists have stretched out a helping hand, sending both money and grain. Arkansas rice, 320,000 pounds of it from farms like this one owned by Robert Murray of Carlisle, has helped alleviate suffering this year in Ghana, where part of Africa's estimated 150 million starving people are suffering. The problem of world hunger especially draws Baptists, because it is one problem that can be solved.

Drought sears Africa; Southern Baptists help

by Mary Jane Welch

RICHMOND, Va. (BP)—What promised to be a rewarding experience turned into a heart-wrenching eye-opener for Ron and Jan Langston. They came to distribute food to hungry African villagers. There wasn't enough.

"We felt helpless, sick and angry as we saw the faces of the hungry villagers and realized we did not have enough food for them all," said the Langstons, Southern Baptist missionaries in Zimbabwe. They watched tears well up in an African mother's eyes when she realized she would go home empty-handed.

The Langstons' experience symbolizes what is happening across Africa. What many call the worst drought of the century is reducing thousands to starvation. Earlier this year the United Nations Food and Agriculture Organization (FAO) announced that without help one-third of all Africans—150 million people—face the prospect of starvation.

Help has come from governments and private relief organizations, but it's sometimes too little, too late. More than 100,000 people have died in Mozambique—more than died in the drought which attracted world attention in the early 1970s to the West African countries bordering the Sahara Desert.

The drought isn't alone in causing the plight of starving Africans. Wars and political instability, poor economic planning, mushrooming populations, rural flight to the cities and creaking transportation systems have all done their part to strip Africans of their ability to cope with drought.

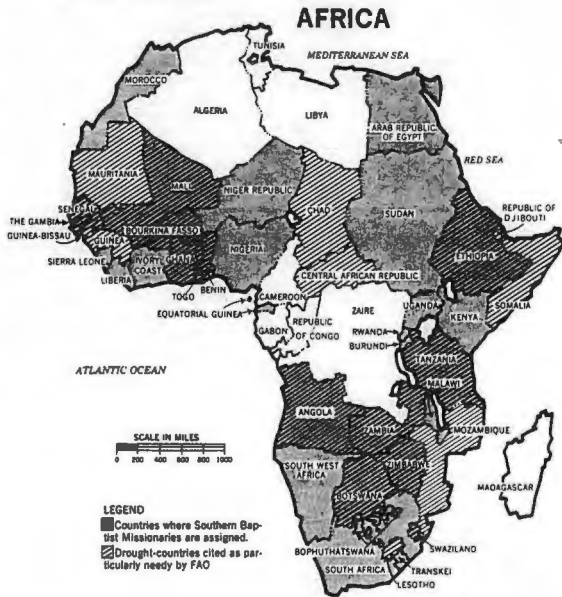
Countries in the Sahel, the region south of the Sahara Desert in West Africa, have never recovered fully from the early 1970s drought. Rainfall increased but never returned to normal. Today such conditions touch other nations where drought used to be a rarity. Only a handful of African countries remain untouched.

The FAO has named 24 countries that need help feeding their people because of the drought. Few are surprised to find countries like arid Bourkina Fasso (formerly Upper Volta) or Mali on the list. But Zimbabwe, long considered the breadbasket of southern Africa, also makes the list. And South Africa, another major African grain supplier, escapes only because it can afford to buy the grain it can't grow.

Southern Baptists, with missionaries in 14 of the 24 nations on the FAO list, have responded to African needs with grain, well-drilling and development projects to equip Africans to prevent future food shortages.

Since the beginning of 1982, the Foreign Mission Board has allocated more than \$7.5 million for hunger and relief in Africa. Much of the money helps directly or indirectly with drought relief.

One of Southern Baptists' most ambitious grain distribution projects has operated in



Mali, where the U.N. Children's Fund says 100,000 children may die this year. Missionaries Norman and Beverly Coad have worked with fellow evangelicals to distribute 5,000 tons of grain in some of the neediest parts of the country.

Many relief experts say finding transportation for food aid has often been harder than getting the food itself. In Mali, the few rains which recently broke the drought turned dusty roads to mud. The four-wheel-drive vehicles required to get through the mud double the cost of transportation.

In 1984 Southern Baptists have sent 50 tons of rice to nearby Gambia, funded transportation for limited grain distribution around Koudougou in Bourkina Fasso, provided grain and beans to families in several parts of Kenya suffering from drought and provided for emergency food distribution in Mozambique.

The Foreign Mission Board prefers to aid countries where it has missionaries to supervise the aid. But grain has reached Mozambique, one of the hardest-hit nations, through missionary Roy Davidson in nearby Swaziland. Baptist churches in Mozambique handle distribution.

In Ghana, another of the countries espe-

cially hard hit, Arkansas Baptists provided 160 tons of rice for missionaries and volunteers to distribute.

Although the Foreign Mission Board provides emergency grain allocations during famines, it puts more emphasis on long-term development projects. Relief experts say the drought threatens to become permanent in parts of Africa bordering the Sahara. Without developmental help, people there may rely on relief for years to come.

In fact, per capita food production across Africa has fallen during the past 20 years and food shortages are likely in many countries, with or without drought, the experts add.

Southern Baptists have sponsored a number of projects to provide clean water sources that are nearer to families and more dependable than traditional sources in times of drought. This year the Foreign Mission Board has allocated money for water projects in seven African nations: Bourkina Fasso, Ghana, Uganda, Kenya, Zimbabwe, Ethiopia and Swaziland.

In Ethiopia, where the drought is especially grave, a civil war has frustrated the efforts of numerous relief agencies to help. Southern Baptists have only a few missionaries there, but they've provided text-

Morgan requests reversal on clergy housing ruling

WASHINGTON (BP)—Southern Baptist Annuity Board president Darold H. Morgan told a Senate subcommittee Congress should overturn a 1983 Internal Revenue Service decision to reverse its longstanding clergy housing policy.

During a Subcommittee on Taxation and Debt Management hearing, Morgan called the 1983 ruling by IRS (Rev. Rul. 83-3) "an erroneous interpretation of the tax law and an usurpation of legislative power by the IRS." That ruling reversed nearly 30 years of official IRS policy by denying ministers tax deductions for mortgage interest and real estate taxes to the extent these expenses were covered by a tax-exempt housing allowance.

The ruling took effect at the end of June 1983, except for clergy who owned or had a contract to purchase their houses by Jan. 3, 1983. For those clergy, Congress has put off the effective date until Jan. 1, 1986.

Morgan and other pension board representatives told the panel chaired by Sen. Bob Packwood, R-Ore., the 1983 ruling contradicted congressional intent in establishing the clergy housing allowance provisions in 1954.

Between 1955-1983, IRS interpreted the law to permit clergy to take mortgage interest

and tax deductions in addition to the housing allowance exclusion. By its 1983 reversal of this policy, Morgan insisted, "the IRS has attempted to diminish the value of the housing allowance benefit available to clergy."

The pension board executives contended the 1983 ruling unfairly singled out clergy because it rejected the opinion of an IRS general counsel memorandum that no distinction should be made between clergy and military housing benefits.

Morgan and the other religious community witnesses found a sympathetic listener in Packwood, who told them he hoped Congress would remedy the situation before its expected adjournment in early October.

Pending before Packwood's panel were proposals by Sen. Jesse Helms, R-N.C. (S. 2017) and Sen. John Warner, R-Va. (S. 2519) which would prevent IRS from applying the 1983 ruling or any similar future ruling to clergy and military housing.

A Warner proposal to do just that had been attached to the Senate version of a Department of Defense authorization bill making its way through Congress, but a day before the Packwood committee hearing, House and Senate conferees dropped that rider from the bill.

Congress urged to maintain contribution law

WASHINGTON (BP)—Citing increased charitable giving by lower-income Americans, representatives of religious and other voluntary organizations urged a Senate panel to make permanent a 1981 tax change allowing taxpayers who do not itemize deductions to deduct charitable contributions.

Despite a significant drop in charitable contributions by upper-income taxpayers since 1981, witnesses told the Subcommittee on Taxation and Debt Management individual giving climbed 11.1 percent in 1983, a growth they attributed largely to the 1981 change giving "non-itemizers" charitable contribution deductions.

Because the 1981 tax law provided for the new deduction to be phased in over five years, witnesses said precise data on its impact is not available. Nonetheless, the evidence they cited indicated it worked as an incentive to lower-income givers.

The 1981 law becomes fully effective in 1986, but expires at the end of 1986 unless extended or made permanent by Congress. It contained deduction caps of \$25 during 1982 and 1983 and \$75 for 1984. It permits deductions of 50 percent of charitable contributions in 1985 and 100 percent in 1986, subject to the same limits as itemized deductions.

Subcommittee chairman Bob Packwood, R-Ore., held the hearing to examine his proposal (S. 337) to make the 1981 change permanent. Packwood, a primary proponent of the 1981 charitable contributions measure,

called that change the most successful part of the 1981 tax package.

Charles T. Clotfelter, vice provost and professor of public policy studies and economics at Duke University, cited IRS statistics showing itemized charitable contributions of high-income taxpayers declined sharply following the 1981 tax cut. Taxpayers with incomes between \$200,000 and \$500,000 gave 16 percent less in 1982 than they did in 1981 while those with incomes between \$500,000 and \$1 million gave 33 percent less. In contrast, taxpayers with incomes under \$30,000—those who most used the new deduction—climbed enough to provide charitable institutions continued growth during those years.

"Based on the research I have done, I believe a permanent deduction for non-itemizers would have a sizable impact on charitable giving, increasing total giving by 8 percent or more," Clotfelter said. "Because of the preponderance of religious giving at lower and middle incomes, estimates based on past giving patterns suggest that roughly three-fourths of this increase in giving would go to religious organizations."

Brian O'Connell, president of Independent Sector, a coalition of 582 voluntary organizations, foundations and business corporations promoting giving and voluntary efforts, told the panel the estimated annual loss to the treasury by 1986 would be small compared to the services rendered by voluntary organizations.

books for a veterinary school, repaired a well in Addis Ababa and provided water storage tanks for a lepers' village.

Water development is only part of long-term development projects in Bourkina Faso and Zimbabwe, which seek to improve the total lifestyles of Africans involved.

Tennessee Baptists are in the final months of a project in Bourkina Faso which includes a dam and reservoir, wells and holding ponds as well as agriculture, literacy and public health training and evangelism. In Zimbabwe, Louisiana Baptists work in a similar project in the area around Sanyati Baptist Hospital.

Good news has come from some of the drought-stricken areas. Rains came on time in the coastal West African nations this year, a sign of hope. Missionaries John and Pat Gordy in Ghana report that corn, the staple of the Ghanaian diet, is growing everywhere—along the roadsides, beside houses and businesses and in large fields outside the cities.

But on the other side of the continent, countries that escaped the worst effects of the drought earlier are beginning to experience problems. "At this very hour, we are facing a critical situation in about three-fourths of Rwanda with a drought which has severely cut the nation's bean crop and source of protein," said Crawford Keese, missionary to Rwanda. In Kenya the story is similar.

The U.S. House of Representatives Select Committee on Hunger warns the drought promises to continue into next year, becoming even more severe in some countries.

John Mills, FMB director for West Africa, supports Southern Baptist efforts to provide food and other aid in Africa, but points out even massive relief programs can't do as much good as normal rains. "Pray for rain," he urges fellow Baptists.

Mary Jane Welch is a staff writer for the Foreign Mission Board.

Plans set for Ingathering '84

The seventh annual World Hunger Ingathering, a project of the Arkansas Interfaith Hunger Task Force, has been scheduled for Saturday, Nov. 17, beginning at 9 a.m. in the Robinson Auditorium exhibition hall.

The day's program will include workshops on hunger-related issues, exhibits from various hunger relief agencies, a keynote speaker, worship and a luncheon focused on nutrition and simplicity, according to Bill Beck, Ingathering Committee chairman.

An Ingathering '84 lapel button, available from the task force, will be required for admission.

The Arkansas Interfaith Hunger Task Force is a coalition of 12 denominations, including the Arkansas Baptist State Convention.

Effective biblical preaching unites past and present

ORLANDO, Fla. (BP)—Southern Baptist preachers cannot be experts on the geography of Galilee and at the same time, unaware of the sins of businessmen in the congregation, according to Joel Gregory, professor of preaching at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

"Effective biblical preaching brings together then and now," explained Gregory to pastors attending a conference on preaching at First Church in Orlando, Fla. "You don't have the option of being contemporary or biblical. You must be both and you can be both."

"Applied biblical preaching is effective for the congregation but demanding for the preacher," he continued. "It is not enough for the preacher to be sophisticated and urbane in terms of drama, art and culture. You have to have a word from God."

"The one major lack in biblical preaching today is specific application," Gregory said. "There is not enough specifically directing the application to life, giving specific instructions, for instance, on when and how to pray unceasingly."

"Many preachers leave the application of the sermon to the inspiration of the moment at 11 a.m. Sunday," he added. "It likely won't happen. Trying to capture an idea that way is like chasing butterflies with a net. You swing a lot... but usually don't catch it."

"The preacher needs to wrestle with specific application during his sermon preparation just as rigorously as he studies the Bible," Gregory explained. "Fresh, crisp, contemporary illustrations are everywhere—bumper stickers, newspapers and news programs. We need to burn some old sermon illustration books to get a new wave of con-

temporary illustrations."

Gregory said Southern Baptist pastors also lack the time required to do a thorough, in-depth biblical exegesis for their sermons.

"Few men can capture the time and solitude for a word-by-word study," he said. "That time and solitude must be recovered as a radical priority if we are to have great preaching."

According to Gregory, congregations reflect a pastor's attitude toward the Bible after a few years under his pastoral ministry.

"If church members see a preacher who handles the Bible casually, they will do the same," he said. "On the other hand, if they see a man who grapples with every word of the text, they will become that kind of biblical students. If there is a revival of biblical preaching, there will be a revival of

Fired pastor reinstated, awarded \$53,000 by jury

KINGWOOD, W.Va. (BP)—A West Virginia jury has told a church it must reinstate the pastor it fired in 1981 and pay him \$53,000.

James Gillespie was fired as pastor of Elkins Southern Church in Elkins, W.Va. in March 1981. He filed suit against the church and three individual members charging the action to dismiss him was illegal.

The first trial, in the summer of 1982, lasted two weeks and ended in a mistrial when the jury was unable to reach a verdict.

Gillespie and his attorney then expanded the suit to include the Monongahela Association, area missionary Donald E. Walls and John Anders, interim pastor of the church.

Robert C. Habritter, county circuit judge,

dismissed all the suits except the one against the church after two days of testimony. He ruled that since, according to Baptist polity, there is no ascending authority and each Baptist group is autonomous, the concept of ascending liability did not apply, so the association, Walls and Anders were not liable.

Habritter allowed the case against the church to go to the jury because that case was a matter of judgement and not an interpretation of law.

In ordering reinstatement and the \$53,000 in back salary and damages, the jury apparently accepted Gillespie's testimony instead of the testimony of two of the church's deacons. There were only three deacons in

the church at the time the meeting was called to dismiss Gillespie. The two deacons testified they were in agreement in calling the meeting—which constituted a majority.

Gillespie testified the two men had not been in agreement. The jury ruled in his favor.

Habritter said the case was without precedent in West Virginia. He could find no similar case involving a Baptist church or any church which operates as a congregational democracy.

He ruled the church constitution and bylaws did not constitute a binding contract between the church and pastor when it relates to employment; the two deacons who

Missionary questioned on customs violations

LAGOS, Nigeria (BP)—David Cornelius, first-term Southern Baptist missionary to Nigeria, has been summoned by Nigerian authorities to answer charges about alleged customs violations.

"What actually happened was that he carried to Nigeria an air rifle for his son and (\$20,000 worth of) equipment and supplies for the Baptist hospital in Eku," said John Mills, the Southern Baptist Foreign Mission Board's director for West Africa.

Cornelius, who has been freed on bail, was to have appeared for questioning in Lagos Sept. 20. First Church of Lagos has made an attorney available to him.

The Nigerian government has stepped up an effort in recent months to eliminate corruption and instill a new sense of discipline in the country. That has resulted in charges against foreigners and Nigerians suspected of violations.

Cornelius and his wife, Elwanda, arrived on the field in early July. The Corneliuses, the first black couple appointed Southern Baptist foreign missionaries, live in Jos, where they are involved in language study.

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... on the Bible

Dr. Frank Stagg, Southern Seminary

... on the role of the local church in Southern Baptist life

Dr. Bill Sherman, Woodmont Church, Nashville

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There will be no charge for this conference.

biblical knowledge.

"Sometimes the text read before the sermon has no more to do with the sermon than the national anthem has to do with a ball game," Gregory said. "If the preacher reads the text and departs from it the people will get a certain impression of the importance of the Bible.

"Preachers need to recover a word-by-word study of the Bible so they can understand the meaning and then make specific applications to the needs of the congregation, because that is the only way to unleash the relevance that is already in the Bible," he urged.

"It is not the role of the preacher to make the Bible relevant," Gregory cautioned. "The Bible is relevant. Just don't stand in the way of the Bible—turn it loose."

called the March 22 meeting were a majority of the functioning deacon body; and that the moderator had conducted a fair and legal business meeting on March 22. In the 1982 trial the judge had ruled the opposite on all of the issues.

The church is expected to appeal the verdict.

A regular business meeting March 15, 1981 was disrupted which led to the March 22 meeting being called.

Walls said the ramifications of the case could have great effect on how Southern Baptist churches deal with the calling and termination of pastors.

A.C. Miller dies in Texas

DALLAS (BP)—Acker C. Miller, 92, second executive secretary of the Christian Life Commission of the Southern Baptist Convention, died Sept. 22 in Dallas.

Miller was known to thousands of Southern Baptists for his pioneering work in the area of race relations during the early years of the American civil rights movement. He became director of the SBC's five-year old Social Service Commission in 1952, following Hugh Brimm. The next year the office was moved from Louisville, Ky., to Nashville, Tenn., and the name of the organization changed to the Christian Life Commission.

Born in Texas, Miller graduated from Hardin-Simmons University in 1917. After military duty as a chaplain in World War I, he completed a Th.M. degree in 1921 at Southern Baptist Theological Seminary, Louisville, Ky.

In 1944, he became the first secretary of the Christian Life Commission of the Baptist General Convention of Texas, a position he held until moving to the SBC agency.

State Church Training Convention

Tuesday, October 23
Immanuel Church, Little Rock

For all pastors/church staff, Church Training leaders, associational leaders, media/library staff, church secretaries.

Sessions: 10 a.m.-12:15, 1:45-4:15 p.m., 7-9:10 p.m.

Morning speaker



Dr. Clyde Glazener
Calvary Church
Little Rock

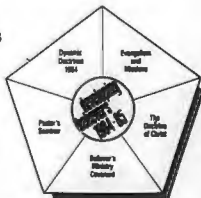
Evening speaker



Dr. Michael Anders
First Church
Sherwood

Program features

- Age-group leadership conference at each session
- Messages on Developing Believers
- General officers conferences for... churches under 700 members churches over 700 members
- Special conferences for pastors, morning and evening
- Pastor's seminars: overview of the Equipping Center modules to be taught in Pastor's Seminars next year
- Conferences for... Media library staff Church secretaries
- Lunch to be served by the host church by reservation



Conference leaders

General officers: Henry Campbell, Church Training Dept., Nashville, Tenn., and Steve Williams, Church Training Dept., Nashville, Tenn.

Adult: Bill Latham, Church Training Dept., Nashville, Tenn.

Youth: Wesley Black, Southwestern Seminary, Fort Worth, Texas

Children: Dan Fowler, Louisiana Baptist Convention, Alexandria, La.

Preschool: Janet Williams, Calvary Church, Little Rock
Church secretaries: Jimmie Sheffield, Park Hill Church, North Little Rock.

Media library staff: James Rose, Church Media Library Dept., Nashville, Tenn.

Your state convention at work

Missions

Arkansas, Indiana, Brazil

Can Arkansas Baptists start new churches at home, assist Indiana in Bold Mission Thrust and extend a permanent witness in a major section of Brazil? At first glance, new work in these places may appear competitive. That need not be.



Tidsworth

Arkansas has 145 Baptist churches with 500 or more members. On the average, only about 20 percent of the members of a church that size do much more than attend and give. Many members have been taught and trained for years, but have not exercised their "spiritual muscles." They need something to do!

These churches are capable of becoming involved in all three mission ventures. Some members will be interested in going out of the country, some out of state and some will want to help in a local mission. Members involved in missions will grow spiritually.

Other smaller churches can choose which project they prefer. There are enough Baptist churches in Arkansas to take care of all these places.

Three smaller Arkansas churches might join forces to sponsor one mission. That kind of arrangement could be sponsored through the association.

What a great opportunity we have as Arkansas Baptists to make an eternal contribution to kingdom expansion in three major areas of the world. — **Floyd Tidsworth Jr.**, church extension director

Christian Life Council

The Bible on gambling

There is no direct commandment in the Bible prohibiting gambling, but there are some teachings which, collectively, make a powerful case against gambling. Some of these teachings are as follows:

1. Acceptance of the sovereign power of God directs our loyalties and rejects the tendency toward materialism. Gambling elevates materialistic gain to a dominant place in a person's life (1 Tim. 6:10; Luke 12:15; 1 Tim. 3:3,8; 2 Peter 2:3,4; Matt. 6:24-34).

2. The central moral imperative of the Bible is love — love of God and love of neighbor. Love imposes strong demands upon us in every moment of our life (Matt. 22:37-40; Phil. 2:3-4; Rom. 12:10; 13:10; James 2:8; Gal. 6:2; Rom. 14:15).

3. Gambling violates the biblical principle of stewardship with regard to property and its uses. Wealth in itself is not evil but may be the occasion of sin if the owner

acquires it in covetousness and uses it without reference to God's intention (Psalms 24:1; 50:10-12; 1 Cor. 10:26; 2 Cor. 8:5; Luke 12:42; Matt. 25:14; Matt. 6:19-21).

4. The biblical view of work and property affords no room for the practice of gambling. The divine command rings clear that one should labor and do one's work (Ex. 20:9; Eph. 4:28; 2 Thes. 3:10-12).

5. Biblical teachings urge that individuals both guard and wisely use both their freedom and their influence. Our influence must be exerted in a positive and aggressive fashion (Rom. 12:9; 14:13-21; 1 Cor. 1:25-31; 8:1-13). — **Bob Parker**, director

Evangelism

Successful witnessing

The design of the Lay Evangelism School is to equip each participant with the tools for witnessing. They become aware of the surrounding lost world. They are given opportunity to use these tools in on-the-job training. Our highest motive in the LES is to see successful witnesses emerge from training.



Shell

The individual that learns what successful witnessing is will be a continuing force in personal evangelism. Many have thrown up their hands in despair because they felt they were a failure in witnessing. Numbers of people have had the idea that unless a person responds to Christ, they have failed in their witnessing effort.

You must face the question, "What is successful witnessing?" It is only when someone is told how to give his life to Christ and he prays to invite Jesus to come into his life? Would you consider the witness successful if the person rejects Christ from his life?

Successful witnessing is sharing Jesus Christ in the power of the Holy Spirit and leaving the results to God. Did you get the impact of that statement? What does this concept do? It takes the pressure off you and me. We are successful in our witnessing when we share Christ and leave the results to God. — **Clarence Shell**, director

Relief houseparents needed

Looking for mature Christian couple with no children living at home to be relief houseparents for Emergency Receiving Home for Children in Camden. Work four days and off ten. For details about our ministry call 777-1896, or write to Arkansas Baptist Family and Child Care Services, P.O. Box 912, Hope, Ark. 71801

Family and Child Care

From the Children's Home

"Rebecca" is a new girl, only eight years old. When she came to us, she only had a very small supply of clothing. School had started, and there was only one pair of wearable jeans. It was a pleasure to take her to town to buy new clothing, to see her pleasure in receiving the things she needed to make her feel better about herself. It was very obvious there had not been a lot of material things in her life.

But the real surprise came after her first vespers service. At the end of the program, her hand shot up and she said, "Mrs. Armstrong, when we close can I sing I Have Decided to Follow Jesus? She had already found the place in the song book. Her sweet voice was off-key when she first began, but before she was through the first line or two she had found her tone, and instead of singing just the first verse — as I thought she would — she sang all the way through the song. When she concluded the last verse with "Will you decide now to follow Jesus?", about 50 teen-agers and several staff members were listening intently, and from the looks on their faces I knew her message had come through. Thank the Lord for children.

"...and a little child shall lead them" (Isaiah 11:6). — **Eula Armstrong**, director of special activities, Arkansas Baptist Home for Children

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Living by Christ's example

by Dennis Smith, First Church, Camden
Basic passage: Philippians 2:1-13

Focal passages: Philippians 2:2-4, 6-11
Central truth: As Christians, we must live humbly, as Christ did.

Paul calls us to be like-minded. This is a call for unity in Christ. He (Christ) creates unity by encouraging, loving and giving fellowship. Paul implies that Christians are to have the same ministry. Churches could learn a lesson from this internally and externally. We fight among ourselves and with our sister churches. You would almost think we were in competition. Paul breaks through this by calling us out of selfish conceit and ambition and urging us to do everything out of humility.

Our humbleness must come from Christ-likeness. We get a clear explanation of who Christ is in verses 6-11. Christ was God but was so humble he did not attempt to grasp the glory he was entitled to. He became a man who was so humble he died on a cross for all of us. As Jesus taught, the exalted shall be humbled and the humble shall be exalted. Jesus is now exalted because he humbled himself.

Likewise, we must humble ourselves to be children of God. The interests of others are to be ours and the model of Jesus is to be the one we look to. Many problems in our churches today would not exist if God's people would be humble enough to bend to God's will instead of man's wishes. In order to do this, man must be united with Christ, in his love and in fellowship with the Spirit. In other words, the Christian must be close to God as he seeks Christ-likeness.

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Life and Work

We have God's Spirit

by Billy White, Second Church, Little Rock
Basic passage: Romans 8:1-30

Focal passage: Romans 8:11-18, 26-28
Central truth: God provides us power for Christian living through his Holy Spirit.

A. J. Gordon was visiting the World's Fair some years ago when a peculiar sight caught his eye. What appeared to be a man in oriental garb was fervently pumping water at an old style pitcher pump. The man was working with such fury that Gordon drew nearer to witness the sight up close. As he approached the figure, he was amazed to discover it wasn't a man at all. It was a wooden mannequin. He had a hinge in one elbow, and his hand was tied to the pump handle. He was not pumping water at all. It was an artesian well, and the water was pumping him!

What an illustration of the Holy Spirit's work in the believer's life! Our focal passage assures us of God's power for Christian living through the ample provision of his Holy Spirit.


First, God's Spirit offers us the power to overcome sin and the sinful nature (vv. 11-13). Having the Holy Spirit within affords each believer the opportunity to be liberated from the destructive tyranny of selfish living. Now we may ceaselessly drink from the wellspring of eternal life.

Second, God's Spirit assures each believer of belonging in his family (vv. 14-17). Ultimately, only God's Spirit can free us to know him as "Abba" Father, assuring us of eternal security.

Third, through his Spirit, God enables his people to face suffering and difficulty courageously (vv. 17-18, 28). The believer is not exempt from suffering, but God accompanies him in and through it. Our loving Heavenly Father is at work, even now, seeking to bring good out of our distress (v. 28).

Finally, the Spirit of God serves the believer as prayer partner (vv. 26-27). Effective prayer is not the privilege of only a select few "super-Christians." God has given his Spirit to his church to assist us as we pray. Come, Holy Spirit!

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Bible Book

God's promise of hope

by Robert A. Parker, director, Christian Life Council, ABSC

Basic passage: Micah 4:1 to 7:20
Focal passage: Micah 4:1-4; 5:2-4; 7:18-19
Central truth: God's promise of hope continues to be a great need.

Hope is not the greatest of faith, hope and love (1 Cor. 13:13), but it is a precious possession for the believer. The first portion of Micah's prophecy was marked primarily by his denunciation of evil. The concluding section finds him in a more optimistic mood. This is reflected especially in the last verse of the book, which tells of God's casting forgiven sins into the depths of the sea. It also tells of God's truth and mercy extended to his people.

We can gain a valuable lesson from this. God grants ultimate victory to his people. There is sunshine after the storm. The Christian, more than anyone, has reason for eternal optimism even during the most trying times.

Two of the best-known Old Testament scripture verses are found in the text of this lesson. The first has to do with the glorious future when "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (4:3b NKJV). Our world is filled with fear regarding the possibility of atomic warfare.

Amos goes beyond such fear to speak of the day when war will be no more. In that day there will be no telegrams, phone calls and visits bearing bad news of war casualties. Other tragedies will no longer mar human history as a result of hope's divine fulfillment.

The other well-known and often-quoted verse is "He hath shown you, O Man, what is good; and what does the Lord require of you, but to do justly, to love mercy, and to walk humbly with your God" (6:8 NKJV). Justice, mercy and an humble walk with God in Christ is the blessed fulfillment of divine hope.

Micah's message is as fresh as when it was first delivered centuries ago. We do well in our evil, sin-filled society, to occasionally read this great prophecy of hope based on God's eternal promise.

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Baptisms, growth keep soaring in Tanzania

KYELA, Tanzania (BP)—Baptisms and church growth continue to soar in the ministry of Southern Baptist missionaries Doug and Evelyn Knapp in Tanzania, according to new figures for the 1984 church year ending Aug. 31.

Although full overseas statistics aren't yet available, the advances in Kyela may well rank first in church association growth among Southern Baptist foreign mission fields.

Church membership in the Kyela district—where the Knapps work—jumped 40 percent this year to 19,985. Sunday school enrollment soared almost 35 percent to nearly 7,300 and baptisms rose 15 percent from 5,339 to 6,139 in the Kyela Association.

Last year Knapp, an agricultural evangelist with 21 years' experience in the East African nation, personally baptized more than 4,000 of the 5,339 candidates. He immersed some 3,850 of the 6,139 new believers this year before leaving for furlough in the

United States. African preachers trained by Knapp baptized the others.

Other church growth statistics from Kyela reveal that churches increased from 189 to 215 during the year. Woman's Missionary Union enrollment jumped 15.3 percent and giving soared more than 65 percent.

Kyela churches have multiplied fivefold since 1975, when the Knapps began working there, and have gone up each year in baptisms, recording more than 17,875 since 1978 under Doug Knapp's leadership.

The most explosive growth has come since 1982, when Knapp and a team of preachers from the United States led a three-week crusade which saturated the area and resulted in 7,505 professions of faith in Jesus Christ. Another evangelistic effort earlier this year produced 4,119 professions.

Knapp, who combines agricultural ministries and evangelism, said he now faces the task of providing training for the new converts and leaders of the new churches.

Second laity conference scheduled

NEW ORLEANS, La.—The emphasis will be service and ministry when laypersons from throughout the nation gather in March 1985 for the second annual convocation of the laity at New Orleans Baptist Theological Seminary.

The theme of this laity conference will be "Diakonos: Ministry for the Laos." Diakonos is the Greek word in the New Testament referring to service and ministry. Laos means "all the people of God" and is the root of our words "laity" and "layperson."

Two former presidents of the Southern Baptist Convention, Herschell Hobbs and Owen Cooper, will be among speakers at the conference March 7-9, 1985, at the seminary campus. Hobbs is pastor emeritus of First Church Oklahoma City, and Cooper, from Yazoo City, Miss., is the last layperson to serve as SBC president.

Cooper, who is also serving as chairman of the conference organizing committee, said the convocation is "committing itself to

challenging, equipping and activating the people in the pew . . . men and women, to Christian involvement as taught in the New Testament and as practiced by the early Christians."

"There's a ministry for every person," Cooper said, adding "Christianity needs for people to find their ministry and perform their ministry."

Seminary President Landrum P. Leavell II said, "New Orleans Seminary stands squarely behind all efforts to involve Christian laypersons in the work of the kingdom through the Southern Baptist Convention and its churches. We intend to remain on the cutting edge of this endeavor, and the conference March 7-9, 1985, is another step in that process."

The conference fee is \$25. To register or for more information, contact Kinchen at 504/282-4455 or write to him at New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126-4858.

Garrison invites Patterson to preach

OKLAHOMA CITY, Okla. (BP)—Paige Patterson, one of the primary leaders of the most conservative faction in the Southern Baptist Convention, will preach Oct. 14 at First Church, Oklahoma City, Okla., where Gene Garrison, a leader of the moderates, is pastor.

Garrison, grieved at division among Southern Baptists, invited Patterson to preach when he saw the president of the Criswell Center for Biblical Studies would be in Oklahoma City to address the Capital Association Pastors Conference Oct. 15.

Patterson will end a revival meeting in Bowling Green, Ky., two days early to make the appointment at First Church.

Patterson will "preach the gospel of Jesus Christ" during the evening service begin-

ning at 7 p.m., Garrison said. He emphasized there will be no debate, no panels and no discussion of denominational politics while Patterson is a guest of the church.

Garrison, whose church ordains women as deacons, a sore spot among some Oklahoma Baptists, said too much time is spent discussing differences when faction spokesmen are together so the time with Patterson will be a time to "focus on the things that unite us."

The invitation was "characteristic of Gene" with whom he has been friends "lots of years," Patterson said. "I think really one of the most difficult things for people to understand is that we can differ substantively over issues, rather strongly, and still be perfectly good friends."

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