

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1985-1989

Arkansas Baptist Newsmagazine

---

9-4-1986

**September 4, 1985**

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_85-89](https://scholarlycommons.obu.edu/arbn_85-89)



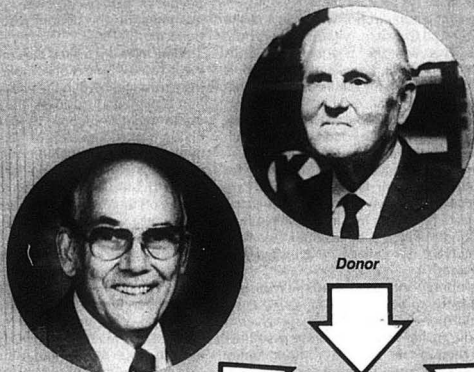
Part of the [Christian Denominations and Sects Commons](#), and the [Mass Communication Commons](#)

---

September 4, 1986

# Arkansas Baptist Newsmagazine

Arkansas Baptist Foundation:  
a people to people ministry  
page 2



*Donor*



*Scholarship student*



*Endowed professor*



Arkansas

Baptist  
Foundation



*Home missionary*



*Foreign missionary*



*BSU outreach coordinator*



*ABN tapes for the blind*



*Children in crisis*

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee



Through estate planning, the Arkansas Baptist Foundation helps Arkansas Baptists minister to the needs of others. This "people to people" ministry is the topic of an article (at right) by Arkansas Baptist Foundation President Harry Trulove.

## Arkansas Baptist Foundation A ministry of people to people

by Harry Trulove

Outside of leading a person to accept Jesus as Savior, one of life's most exciting experiences is helping a Christian find a way to meet family needs and also to provide support to other Christian causes. Such is the day-to-day operation for your Baptist Foundation staff.

It begins with a donor who has a desire to extend a Christian witness beyond the grave. This was the heartbeat of W. D. Kirkland from Plumerville. His action is representative of many others who have with gifts large and small established accounts through your Baptist Foundation. I often say, "you don't give to the Foundation as much as you give through the Foundation."

Some donors have chosen to provide for the ministry of our family and child care Agency; others have provided for association, state or foreign missions; while others have underwritten scholarships or endowed chairs for our colleges, universities and seminaries.

The donor's motivation and the choice of the ministry to be funded is as varied as individual personalities. Many have given a tithe during life and they choose to "tithe" from their estate. Others without family obligations choose to leave larger percentages through the Foundation.

One young widow chose to "tithe" the proceeds from a life insurance policy received from the untimely death of her husband. Her choice of Baptist work was the campus where the two had met during earlier days.

A childless couple may choose the family and child care ministry while another may choose one or all of our mission boards.

Earl Pippen, a wholesale grocer from north central Arkansas, elected to designate a part of his estate to help the association meet the needs of rural churches... "for their members are the people who helped me build my business."

Some have discovered the concept of "giving it twice." This is accomplished by having a trust included in the will. The Foundation is named as trustee of the assets in the estate and the income designated to the children or to a person or persons chosen by the testators (testatrix) until the amount of payout equals the size of the original estate. This usually takes seven to eight years. The assets then begin to produce income for the Baptist cause selected by the testator (testatrix).

As a member of the estate planning team, the Foundation ministers to the donor and then extends the love of the donor to the designated Baptist beneficiary. Thus the ministry is of the people and to the people.

The staff is ready to help you extend your love to your family and other Christian causes. They may be contacted at: Arkansas Baptist Foundation, P. O. Box 552, Little Rock, AR 72203; (501) 376-0732 or (501)376-4791.

**Harry Trulove is president of the Arkansas Baptist Foundation.**

## In this issue

### 4-5 open forum

ABN readers take advantage of the opportunity to express their opinions on issues of the day in our "Letters to the editor" feature.

### 9 ABSC Executive Board

The ABSC Executive Board meets to discuss its proposals for November's annual meeting of the state convention.

## Correction

In the Aug. 21 Sunday School lesson commentaries on p. 16 of the ABN, a word was inadvertently inserted in the text of "When marriage ends." The first sentence of the third paragraph in that lesson should have read: "Since divorce is not the unpardonable sin, and since it is not a communicable disease, we should seek to approach the divorced person with love, encouragement, and reassurance."

## Seminary Studies schedule announced

The fall term of the Seminary Studies Program will begin at Immanuel Church, Little Rock, on Sept. 15. These master level courses meet each Monday for 11 weeks. Class schedules are as follows:

10 am-1 p.m., (141), God and creation—Jim Tull, Southeastern Baptist Theological Seminary.

2-5 p.m., (21000), Education and the

congregation—Michael Johnson, First Church, Pine Bluff.

6-9 p.m., (182), Worship leadership—George Gaston, Willow Meadows Church, Houston, Texas, (teletour) with Charles Barfield as facilitator.

For further information contact Lehman F. Webb, P. O. Box 552, Little Rock, AR 72203 or call (501) 376-4791 ext. 5249.

## Venture activities to be held at Ouachita

ARKADELPHIA—Venture, an activity for junior and senior high school students, will be held on the Ouachita Baptist University campus on Saturday, Oct. 11. The program, now in its second year, provides church youth members with a full day of Bible study, youth-oriented worship services, musical presentations and a collegiate football game.

"Our aim is for Venture to be a spiritual highlight in the lives of Arkansas' young people," said Mark Baber, director of religious activities at OBU and coordinator of the day's events. "We want to challenge them to serious-minded discipleship."

David Benjamin, youth minister at First Church, Keller, Texas, and a speaker for the Southern Baptist Convention's youth-

focused Centrifuge program, will be the principal speaker for the day. Truth, a contemporary Christian music group from Birmingham, AL, also will present two concerts.

In addition, the day will also be filled with small group activities. In the evening, activities will continue with a football game, as the OBU Tigers face the Southern Arkansas University Muleriders.

"Last year we had approximately 1,000 young people on our campus for Venture," said Baber. "This year we expect to exceed that number."

For more information on Venture, persons should contact Mark Baber, OBU, P. O. Box 3783, Arkadelphia, AR 71923, or call (501) 246-4531, ext 539.



One of the most devastating sins which can befall a believer of Christ is to become convinced that one is a super-Christian. One may believe himself to possess special knowledge or feel more pious than others. Some believe themselves to have an unusual filling of the Holy Spirit. The end result is always the same: a spiritual pride which causes a person to become puffed up.

Satan sometimes uses dedicated Christians against themselves and the kingdom's work. This ideology can lead a person to tragic extremes. Spiritual pride always provides a fertile ground for erroneous concepts and actions.

Such folly is not new. This was one of the major problems in the church at Colossae. Some felt they had special knowledge from God. These people, called "gnostics," proclaimed that all matter is evil. Thus, they said, the body is evil. For this reason, Christ, who was sinless, only appeared to have a human body. They further maintained that all matter is eternal. So they denied the essence of the creation account. They were certain about these assertions since they were the only ones provided with this special knowledge. In his pointed answer to this and other false teachings, Paul said, "Let no man beguile you of your reward in a voluntary humility . . . vainly puffed up in his fleshly mind" (Col. 2:18).

False humility is harmful not only to an individual, but also to the cause of Christ. The marvel of Christianity is that the way to God through Christ is open to the simplest and poorest individual. When one demonstrates a false humility, it can be a stumbling block for others.

Spiritual pride is sinful. The truth is, the closer an individual comes to Christ the more he recognizes his own inadequacy. Someone has said that, if an individual's hands are completely covered with grease, another spot will not show. But if one's hands are spotless, a single spot of grease will be obvious. The closer we come to Christ, the more the Holy Spirit will reveal the sin spots in our lives.

There are several contemporary events which have produced an overemphasis on personal revelations and spiritual pride. The first was a sterile approach to Christianity in the late 1950s and the early 1960s, which almost completely denied that God deals with man in our present age. This rationalistic method almost rules out all emotions. In reaction to this approach, some have moved too far in the opposite direction, basing Christianity almost entirely on emotions and feelings.

A second factor in the development of the present day problem is an emphasis made by existential theologians who main-

tain there is no truth apart from personal experience. Often a result of this philosophy is to place personal experience above the Scriptures. While it is so that truth becomes relevant to an individual when he experiences it, the truth exists whether an individual has experienced it or not.

To combat this overemphasis on emotions, one should carefully study the Word of God. When one is truly close to God, one will recognize the presence of sin in one's life. The apostle Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). If Paul felt he was the foremost of sinners, certainly no one today has the right to boast of his or her goodness or spiritual achievements.

Those who feel they have special knowledge or a special filling with the Holy Spirit should remember several facts. Among these are: (1) When an individual is saved, he receives all there is of the Holy Spirit; (2) All gifts come from God and are not based on merit but on the eternal purposes of God; (3) The more gifts God bestows upon the individual, the more God expects from that individual; (4) Jesus clearly taught the first would be last and the last would be first.

Spiritual pride is closely related to conceit. The individual infested with conceit and pride has closed his eyes to the perfection of God. As a Christian compares himself accurately with God, he discovers how inadequate he really is. Often, conceit is a coverup for one's own feelings 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 oneself. It may be the way a person is treated at work or by his family. It is never right for a person to denigrate himself, but it is equally harmful to be filled with conceit and spiritual pride.

The sad truth is, the best among us are continually confronted by the sins of the flesh. The carnal nature of man is always at war with the new spiritual nature he receives through Christ. Paul said, "For that which I do I allow not; for that that I would, I do not; but that I hate, that do I" (Rom. 7:15).

Finally, the greatest care should be exercised to not over-emphasize or exaggerate any Bible doctrine. Any time a single teaching of the Scripture is continually overstated in one's thinking, this should serve as a danger signal. Each of us should recognize the awesome effects of spiritual pride. As we see Christ in his holiness and sinlessness, we can observe ourselves as we really are.

# Arkansas Baptist Newsmagazine

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

VOLUME 85

NUMBER 34

J. Everett Sneed, Ph.D. . . . . Editor  
Mark Kelly . . . . . Managing Editor

Erwin L. McDonald, Litt D. . . . . Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Lane Strother, Mountain Home, president; Mrs. J. W. L. Adams Jr., Texarkana; Charles Chesser, Carlisle; Lyndon Finney, Little Rock; Leroy French, Fort Smith; Henry G. West, Blytheville; Merle Milligan, Harrison; Tommy Robertson, El Dorado; and the Hon. Etajana Roy, Little Rock.

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 accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (ISSN 0004-1734) is published weekly, except Easter, Independence Day, the first week of October, and Christmas, by the Arkansas Baptist Newsmagazine, Inc., Little Rock, AR. Subscription rates are \$8.48 per year (individual), \$5.52 per year (Every Resident Family Plan), \$6.12 per year (Group Plan). Foreign address rates on request. Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203.

### The Las Vegas decision

How many Arkansas Baptists are actually aware that your SBC will be meeting in Las Vegas, Nevada, for their 1989 assembly? During the past several months, I have learned two facts:

(1) Most Arkansas Southern Baptists are not aware of it and were appalled by the very idea. Their main question was "Why Las Vegas?"

(2) They do not recall being informed of it by the pastors of their churches when giving a report of the convention.

Therefore, I pose the following questions:

(1) Pastors, why have we not been told from the pulpit?

(2) Are you aware that during this convention conservatively \$11 to \$12 million dollars will be spent in hotels and restaurants that are owned or controlled by organized crime? Thus the "hands of evildoers will be strengthened" (Jer. 23:14).

(3) How would you react to other lay members taking their families on vacation time to a city with this reputation—even if they wore "Jesus First" pins in the casinos? Would they be set apart? (II Cor. 6:17)

It seems quite inconsistent to us that so much time and effort is expended in trying to keep Faulkner County dry and so little time in making this Las Vegas decision.

Good Christians, we must not show a passive apathy concerning this matter. We have been told there is nothing that can be done to change the decision. We do not

agree. We believe "all things are possible." If you do not want the Lord's money contributed to this cause, then write the Executive Board of the Southern Baptist Convention voicing your convictions. You might prayerfully consider earmarking tithes and offerings for worthy mission projects rather than the Cooperative Program—a portion of which supports this convention.

As a final word I would like to ask Mr. Huggins of Edmond, Okla., who just spent time in Las Vegas, as to the number of people that he actually shared Christ with during his stay in a "remote section of the casino?" —  
**Beverly Strain, Wooster**

### To pulpit search committees

I suppose that a hundred legitimate questions are examined by committees in search of God's man to lead them. Age is important; families are important; training is vital; dedication is a must; doctrinal position can't be overlooked; and certainty of his calling is imperative.

However, if I were on a search committee, there are other questions I'd be certain to ask a prospective pastor.

(1) Are you active in the local association program?

(2) How much emphasis do you give to the missions offerings? A token nod? A dynamic push?

(3) If one of your youth responded to a divine call, would you urge him or her to attend one of our own Baptist colleges or

seminaries?

(4) If given a choice, would you send a bus load of your members to Basic Youth Conflicts led by a non-Baptist or would you opt for Ridgecrest, Siloam or Gloriet?

(5) Will you try to raise the Cooperative Program or lower it?

(6) Would you use Southern Baptist literature or would you order all materials from an independent outfit? (Sometimes the first step in "stealing" a Southern Baptist church is to use other literature. I've seen it happen.)

Finally, the time for a committee to ask the basic questions is before you ask a pastor, not after he is on the field.—**Andrew M. Hall, Fayetteville**

### Origin of phrasing

Article I of the Baptist Faith and Message (1963) says of the Bible: "It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." Many have asked me where this phrasing came from. Your readers may have similar curiosity.

John Locke (1632-1705), English philosopher, seems to have been the first to use this language, according to my current knowledge. An Anglican minister (Richard King) had asked how a "young gentleman" may "attain a true knowledge of the Christian religion, in the full and just extent of it." On August 25, 1703, Locke gave a "short and plain answer," saying:

"Let him study the body of the Scripture, especially the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter."

One may see Locke's letter in *The Works of John Locke, in Ten Volumes* (11th ed., London: W. Otridge and Son, 1812), X, 306, or other edition of the *Works*.

Locke's philosophy was very popular in the English colonies at the time of the American Revolution. It continued to be popular for several decades.

The New Hampshire Confession (1833) was the first Baptist confession to use Locke's statement about Scripture. Southern Baptist confessions of 1925 and 1963 utilized the New Hampshire phrasing.—**G. Hugh Wamble, Kansas City, Mo.**

### Give us God's man

As our Home Mission Board Search Committee seeks God's man to head our Southern Baptist Home Mission Board, my prayer is that they will select a pastor who has an outstanding track-record in both evangelism and denominational cooperation.

Give us a man who is a personal soul-winner, a man of compassion, and a man with reaching people as his first priority. I would hope this man could be found among the top 50 churches in the Southern Baptist

## Woman's viewpoint

Lisa White



### Friendship

Recently, I returned from Sunday School week at Ridgecrest Baptist Assembly in North Carolina. It was a refreshing experience.

One of the conferences I attended was entitled "The Stresses of Being a Minister's Wife." Since I am a minister's wife, I thought this might be beneficial for me.

I discovered that one item of primary importance for most ministers' wives concerned whether or not they should develop close friendships within the church. Some felt this would be placing themselves in a dangerous and vulnerable position. Others felt that lay women didn't desire to get close to their minister's wife for fear she would move away and they would experience the pain of losing a friend. Still others felt there was a certain role for them to fulfill which required sacrificing close friendships within the church. As a result, many of these women felt lonely.

Our conference leader recognized all these concerns but still encouraged us to establish good friendships within our churches. He concluded that what we gain from having close friendships is far better and to be preferred over that which we lose by shying away from them.

In John 15:9-16, Jesus calls us "friends" because, as believers, he has let us into his inner circle. Isn't it natural then that as Christian women we also include one another in our circles of friendship?

I am fortunate to be in a church where I feel the freedom to have many special friendships. But it is not always an easy task.

**Lisa White is the wife of the pastor of Second Baptist Church, Little Rock and the mother of two small daughters. She teaches singles Sunday School and is active in sanctuary choir and handbells.**

## You'll be glad to know...

...The basics can bless and the mundane can be magnificent. Dull and boring could be used to describe the way many come to

feel about their Christian service. Fifty-two weeks of doing the same thing over and over could create a rut. Several years of sameness tends to take off the edge of excitement. Are we meant to carry on when time has blunted the cutting edge of our enthusiasm? Can I find a church, a denomination, a walk with God that can assure me of constant excitement and effectiveness in service? Must I resign myself to the fate that the remainder of my life may be lived without any real moving excitement? The answer to these questions is obviously, "No!"

The record of Jesus' ministry is that of going again and again to the same places and doing the same things—preaching, teaching, and healing. Do you suppose the routine and sameness brought dullness and boredom? Not on your life. His father's will on any day was exciting. The individual needs he could meet on any day would not be just like any one he had met before. Giving his life away day by day resulted in him finding life. What he knew and what he could do to help others doubtless kept him from boredom and burnout.

I believe it would work the same way for us. There was just one transfiguration, one resurrection and one Pentecost. The followers of Christ had, like me and you, to spend most of their days in more ordinary experiences. Colossians 3:23 tells us how the ordinary can be exciting. "Whatever you do, do your work heartily, as for the Lord rather than for me."

The alternative is to become a religious hedonist. Hedonism is defined as "the doctrine that pleasure is the only good, that it is the chief end of life; self-indulgence; self-interest, the dwelling upon pleasurable sensations." Church-hoppers, seminar, conference, tape, and book addicts can easily spend their time seeking one more pleasurable spiritual experience. These seldom get in the harness of service. This is the way many people choose to deal with boredom and sameness in the Christian life. Be careful. Jesus' joy was in service and sacrifice.

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



Moore

Convention in baptisms reported last year.

Give us a man who has the burden for the world as well as the nation, for the world is coming to our doorstep. I would hope this man could be found in the top 50 churches in the Southern Baptist Convention in giving to the Cooperative Program last year.

Give us a man who is unquestionably Southern Baptist, who has been educated in a Baptist college and in one of our seminaries. Give us a man who understands us because he is truly one of us in every sense of the word.

Give us a man who loves and lives by the Bible. Give us a man who not only fits within the parameters of our "Baptist Faith and Message," but who also epitomizes the very core of its doctrinal clarity: a life-long commitment to God's Holy Word.

Give us a man who can lead us closer to God, a man of prayer, who pastors a church that prays. Give us a man who has that rare combination of confidence and humility, of courage and gentleness, of conviction and contrition, of boldness and restraint, and who is outspoken and yet well spoken of.

There is such a man. I know they will find him. He may not want to leave his church to shoulder this great responsibility, but God will speak to him through their persistence and our prayers. God already knows who the man is. Our prayers are with the Search Committee as they seek the man's name, his talents, and his service for Jesus and for us.—James W. Bryant, Ft. Smith

## What have we come to?

My daddy was a Baptist deacon and an errandist. He brought me up to believe the Bible, which says "Love one another;" and "Let all things be done decently and in order" (Rom. 13:8, 1 Cor. 15:40).

But when I was 14 years old, our hometown church had an awful squabble. Unfortunately the pastor stood on one side and my daddy on the other.

## 'I was in prison and you came unto me'

If a poll were taken to determine how many Arkansas Baptists had visited a prisoner in a local, county, state or federal correctional facility, the results would be extremely disappointing. Such disappointment would stem from the fact of Jesus teaching, "I was in prison, and you came unto me" (Matt. 25:36). To confirm this sad truth, when you next meet with Christian friends in Sunday School, Church Training, or in a WMU or Brotherhood meeting, ask who is heeding our Lord's admonition.



Parker

One Sunday morning the preacher took the worship hour to deliver a blistering attack on those who opposed him. Daddy held such a high regard for the pulpit and for order in worship, that he sat there and waited until it was all over and the pastor had pronounced the benediction. Only then did he stand up and ask, "Now will you hear me?"

But the pastor had stirred up his supporters so much that they shouted my daddy down with a chorus of "no's." And a brokenhearted teenage boy sat there wondering how Christians could act so un-Christian.

That experience, and others like it, made real roadblocks in God's path for my life. The Lord had to call pretty loud for me to hear him, because I was hiding behind the hate and hypocrisy of other church members. Thank God, he is patient and he is powerful. He got me straightened out, and even saw fit to call me to the mission field, where Betty and I have served him for 21 years.

Nowadays I tremble for another generation of young people—and older people, too—who see the way Baptists can act when they get together. Betty and I have been sickened and saddened at reports from our Convention in recent years. But what happened last June in Atlanta was the worst yet...

According to reliable reports, both from printed sources and from eyewitnesses, a brother had been duly recognized by the chair and was speaking from the platform in relation to a Convention agency report. He was trying to explain his beliefs about the inspired Word of God. But certain messengers drowned him out with a chorus of "no's."

Brothers and sisters, what have we come to? What are we bringing upon the coming generation, if we have no more respect for one another than that?...—William N. McElrath, Bandung, Indonesia

Arkansas Baptists can be real proud of the way the institutional chaplains they support are ministering to prisoners. A part of what your church contributes each month through the Cooperative Program and through the annual state missions offering helps provide these chaplains.

In recent months, many have contributed toward the construction of chapel facilities at the Pine Bluff Diagnostic Center with 400 prisoners and the women's unit with 225 prisoners. In this way, visits to prisoners can be made indirectly. For more information about how you can be involved in ministering to prisoners in our state, write or call Chaplain Leroy Sisk, ABCS State Missions Department, P. O. Box 52, Little Rock, AR 72203; (501) 376-4791.—Bob Parker, ABCS Christian Life Commission

# Arkansas all over

by Millie Gill / ABN staff writer

## people



Buckelew

**Roy Buckelew** has accepted the call to serve as full-time pastor of Hot Springs First Church where he has been serving as interim pastor. He has been serving on the staff of Ouachita Baptist University as chairman of the speech, drama and speech pathology departments, and associate professor of speech communication and preaching. Buckelew is a graduate of Oklahoma Baptist University, Southwestern Baptist Theological Seminary and the University of California. He has served as pastor of churches in Oklahoma, Texas, California and Arkansas. He and his wife, Louise, have two daughters.

**Rick A. Ellis** began serving Aug. 31 as minister of education with outreach emphasis at Trinity Church in Texarkana. He has served for three years as minister of education and youth at Hope First Church. Ellis is a graduate of Baylor University and Southwestern Baptist Theological Seminary. He and his wife, Karen, are parents of a son, Noah.

**Trent Edwards** has joined the staff of Walnut Ridge First Church as minister of music and youth. He formerly served as minister of music and youth at Earle Church. He is a graduate of Union University in Jackson, Tenn., with a major in sacred music. Edwards is the son of Rev. and Mrs. John Edwards and is married to the former Laurie Lee Hamrick of Cherry Valley.

**Leonard "Red" Baker** began serving Sept. 1 as pastor of Conway Emmanuel Church, going there from Harlan Park Church in Conway. He and his wife, Edna, will continue to reside at 1902 Creekswood Drive in Conway.

**Mike Rhodes** was ordained to the preaching ministry at Harlan Park Church in Conway Aug. 24. He serves the church as associate pastor to college and youth.

**Claudia B. Padgett** died Aug. 6 at age 95. She was a member of Mount Zion Church of Banner. She was the widow of Herbert O. Padgett. Survivors include four daughters, Olive Smith and Norma



Ellis



Edwards



Baker



Woodbury

N. White of Banner, Almada Thomas of Concord, and Mary DeLoach of West Memphis.

**Bob Mathis** resigned Aug. 17 as pastor of Enterprise Church near Viola following 10 years of service.

**Jeff Ginn** is serving West Memphis First Church as interim youth director.

**Donald R. Dunavant** is serving Parkin First Church as interim pastor. He is director of relations with church and associations at Mid-America Seminary.

**Jeff Black** is serving as pastor of Turner Church. He is a graduate of Gardner-Webb College and is studying toward a master of divinity degree at Mid-America Seminary. He has served as pastor of Wilson Memorial Church in Charlotte, N.C. Black and his wife, Sherri, have a son, Adam.

**Mike Fowler** is serving as associate pastor of West Helena Church. His primary responsibility will be to serve as pastor of West Acres Chapel, a joint mission project with Arkansas Valley Association and Arkansas Baptist State Convention. Fowler will also continue to serve as Baptist Student Union director at Phillips County Community College.

**Robert Hartness** has resigned as pastor of Barton Church to move to Conway.

**Al Major** of West Helena is serving as interim pastor of Barton Church.

**Garth Rotramel** began serving Sept. 1 as pastor of youth and music at Fayetteville Immanuel Church.

**H.D. McCarty** was promoted to the grade of brigadier general in ceremonies at the Pentagon in Washington, D.C., July 23. McCarty, pastor of Fayetteville University Church, will now serve as Air National Guard assistant to the Air Force Chief of Chaplains. He has served as chaplain in the Arkansas Air National Guard.

**Luke Cummings** has resigned as pastor of Ozone Church.

**Bill Martin** has resigned as pastor of Marked Tree Central Church to serve as pastor of Aurora Springs Church in Eldon, Mo.

**Bill Wendt** has resigned as minister to youth at Sylvan Hills First Church in North Little Rock to continue his studies at the University of Arkansas in Little Rock.

**Eddie Hardister** has joined the staff of Park Place Church in Hot Springs as minister of music and associate pastor. He is a graduate of the University of Arkansas and Southwestern Baptist Theological Seminary. Hardister has served churches in both Arkansas and Texas, coming to Hot Springs from Windsor Park Church in Fort Smith. He and his wife, Debbie, have two children, Amy and Aaron.

**Ken Carter** has resigned as minister of Bible education at Fort Smith First Church to serve as minister of education at First Church of San Antonio, Texas.

**Clyde Morris** has resigned as pastor of Finch Church at Paragould.

**Sherry Tate** has made a commitment to full-time mission work. She has served this summer as a Home Mission Board student missionary in California. She is the daughter of Rev. and Mrs. Jim Tate and a student at Southern Baptist College.

**James B. Turner** has resigned as minister of education and music at Nettleton Church in Jonesboro to join the staff of Lake Carroll Church in Tampa, Fla.

**Ross Woodbury** began serving Sept. 1 as pastor of Lakeshore Drive Church in Little Rock, coming there from Monette First Church where he served as pastor for two years. A native of Little Rock, Woodbury was ordained to the preaching ministry in 1980 by Little Rock Calvary Church. He is a graduate of the University of Arkansas at Little Rock and Southwestern Baptist Theological Seminary. He and his wife, Sandra Kaye, have three children, Jason Ross, age 14, Kristen Diane, 11 and Laura Beth, six.

**Toby Adair** has been called to serve as full-time pastor of Forrest Park Church in Pine Bluff where he has been serving as interim pastor.

**Ferrell D. Morgan** recently began his fifth year of service as director of missions for Concord Association.

**John Starkey** has resigned as pastor of South Side Church in Fayetteville and **Larry Spencer** is serving the church as interim pastor.

**Kent Farris** joined the staff of Park Hill Church in North Little Rock Sept. 1 as church administrator. A native of Illinois, he came to North Little Rock from Orange, Texas. He is a graduate of the University of Evansville, Evansville, Ind.; the University of Southern Illinois and Southwestern Baptist Theological Seminary. Farris and his wife, Dorothy, have two sons, Robert and Martin.

**Lynda Fulmer** has joined the staff of Fort Smith Grand Avenue Church as preschool and childrens director.

**Larry Nelson** has resigned as minister of music and youth at Alma First Church to join the staff of Greenwood First Church as minister of music.

**Johnny Lewis** joined the staff of Benton Calvary Church Aug. 17 as music director. He is the son of Mr. and Mrs. Sam Lewis of Piney Church, Hot Springs.

**Maurice Hitt** began serving Aug. 17 as pastor of Black Oak Church. He and his wife, Sandra, have two daughters, Erica and Cara.

**Don Vuncannon** is serving as pastor of New Hope Church, Jonesboro.

**Leonard Bunch** of Jonesboro is serving as pastor of Lunsford Church, Lake City.

**Glen Hurst** has resigned as pastor of Bowman Church, Lake City.

**Larry Owens** has resigned as pastor of Strawfloor Church in Jonesboro.

**Janet Broyles** has resigned as associate minister of music at Fort Smith First Church to accept a position as an elementary music teacher in the Greenwood Public School System. A graduate of Southern Baptist Theological Seminary, she formerly served as minister of music and youth at First Church, Poteau, Okla.

## briefly

**Gladden Church** at Earle observed homecoming Aug. 10 with traditional Sunday morning services, a fellowship dinner and afternoon musical program. Fred Siedler of Fair Oaks Church was speaker.

**Lake City Girls in Action** sponsored a special Christmas in August project for Ron and Jan Langston of Zimbabwe who need a motorcycle for Steven Muleya, an African preacher.

**Dumas First Church** youth and their sponsors recently returned from a mission trip to El Paso, Texas, where they assisted the Grandview Church with Bible schools for Spanish-speaking children and door-to-door visitation. They also presented two concerts at a Spanish mission.

**DeQueen First Church** youth led a backyard Bible club and assisted with prospect visitation at Grannis Aug. 11-14.

**Sardis Church** at Montrose observed homecoming Aug. 3. Dennis Cherry, a former pastor, was speaker. Special guests included Billy Kite, director of missions for Ashley County Association, and Mrs. Kite.

**Central Church** in Magnolia ordained Jeff Westbrook to the preaching ministry Aug. 17. The son of Mr. and Mrs. Robert L. Westbrook of Magnolia, he has been called to serve as chaplain of the Darlington School in Rome, Ga. Westbrook is a graduate of Baylor University, Southern Baptist Theological Seminary and Yale Divinity School.

**South Side Church** in Fort Smith licensed Dennis Tucker to the preaching ministry Aug. 17.

**Galilee Church** in El Dorado will observe

its 74th anniversary Sept. 21 with a 10 a.m. worship service, followed by a fellowship meal. There will be no Sunday School hour, according to Pastor Paul M. Northcutt.

**Waldo Church** has organized a Baptist Men's group. Rick Ellis, Southwest Association director for Baptist Men, with the group Aug. 18 to share organizational and maintenance information.

**Eastside Mission** in Van Buren has had two members, George Brown Jr. and Columbus Baty, make commitments to the preaching ministry.

**Shady Grove and Hebron Churches** in Little Rock have merged into one congregation with present plans calling for youth meetings, Bible classes and other special events to be conducted in the Shady Grove building.

**Helena First Church** will celebrate its 135th anniversary with homecoming Oct. 19. Services will begin at 10 a.m. and will feature Don Moore, Executive Director of Arkansas Baptist State Convention, as guest speaker.

**Immanuel Church** at Salem, assisted by Hopewell Church of Pinson, Ala., held backyard Bible club Aug. 11-15. Average daily attendance was 62. There were 10 baptisms and 18 other decisions.

**Strong First Church** mission team recently returned from Seminole, Okla., where they worked with Indians from several tribes at the Indian Nations Church. They also did carpentry work in the church.

**Grand Avenue Church** in Fort Smith youth recently returned from Bloomington, Ind., where they assisted First Church Church with three backyard Bible clubs, held a revival, did door-to-door canvassing and witnessed in malls and parks. The work resulted in 14 professions of faith.

**Board Camp Church** will celebrate its 125th anniversary Sept. 28 with Sunday School at 10 a.m., morning worship at 11 a.m., a noon meal and a 2 p.m. service. Gilbert Nichols, director of missions for Ouachita Association, will be speaker. Vernal Ridgeway is pastor.

**Natural Steps Church** at Roland will observe homecoming Sept. 14. Ed Walker will be speaker and the Southwest Singers will provide special music.



# Gosnell Church, Blytheville, celebrates centennial anniversary

by Mark Kelly

Members of the Gosnell Church, Blytheville, celebrated the congregation's centennial anniversary with a weekend of special activities Aug. 15-17.

The congregation, one of the oldest in Mississippi County, opened their celebration Friday evening, Aug. 15, with a fellowship and tour of the church facilities, including a 15,330 square-foot, \$200,000 educational building currently under construction. A worship service featuring former Sunday School director Bill Shook, presently a faculty member at Liberty Seminary, Lynchburg, Va., followed the tour.

Saturday, Aug. 16, members and guests of the congregation assembled at the Robert Earl and Gail Davis farm for a catfish dinner and ice-cold watermelon. Following the dinner, they returned to the church building for a service featuring former pastor Bill Kreis, now director of missions for Faulkner County Association, Conway.

After regular Sunday morning worship services Aug. 17, the congregation held a potluck luncheon in the Gosnell High School cafeteria. At 1:30 p.m., they reassembled in the church sanctuary for their final centennial event, an afternoon service featuring special music, testimonies, the reading of the church history, and messages from former pastors Kries and John E. Marshall.

The Gosnell Church was founded in 1886 as the North Sawba Church, with a charter membership of 10. J.M. Richardson was the first pastor. In 1910 the church's second building was constructed on land donated by the Gosnell Estate.

During the Great Depression, the church ceased having regular worship services. After a successful brush arbor meeting in 1933, led by Methodist minister Harmon Holt, local Methodists and Baptists cooperatively bought a tract of land and constructed a building in which each held half-time services. The two groups worshipped together for 14 years.

In 1948 the Baptists bought the Methodist interest in the property, purchased additional property, and raised additional facilities. Despite a fire in 1952 which partially destroyed the church plant, remodeling and new construction has continued on the present site. The present buildings are valued at \$440,000.

The church presently operates seven buses in community outreach. In 1977 the church established three separate, age-graded children's worship services. The congregation set a record for Mississippi County Association this past summer when they enrolled 630 children in Vacation Bible School. The church averages 350 in Sunday School attendance and 450 in worship.

According to Pastor Preston T. Bailey, the church ranked 13th in the state in baptisms in 1985, with an average conversion age of



ABN photos / Mark Kelly



(Above) More than 600 persons packed the sanctuary of the Gosnell Church, Blytheville, on Sunday morning, Aug. 17, as the church drew near the close of its 100th anniversary celebration. (Left) After the morning worship, church members and their guests flocked to the nearby Gosnell High School cafeteria for a potluck luncheon, which was followed by an afternoon service.



(Right) Preston T. Bailey, pastor of the Gosnell Church, Blytheville, counsels with a youngster who made a profession of faith in Christ after morning worship services on Aug. 17. The morning service was part of a full weekend of activities as the congregation celebrated its 100th anniversary.

18 years. The congregation has trained 130 persons with the Continuing Witness Training program, many of them military personnel from the Blytheville Air Force Base, who have since transferred to other posts around the world. The church hosted a National CWT Training Seminar in March.

Mark Kelly is managing editor of the Arkansas Baptist Newsmagazine.

## Conservative budget, new formula, statewide task force approved

by J. Everett Sneed

The Executive Board of the Arkansas Baptist State Convention convened at the Baptist Medical Center on August 26, with president Ferrell Morgan presiding. The first item was the election of a vice-president. Randall Everett, pastor of First Church, Benton, was elected. This action was necessary because former vice-president Gerald Taylor had moved and was no longer eligible to serve on the Executive Board.

The Executive Board will present five items to the annual state convention for consideration. First, the messengers during the Nov. 18-19 annual meeting will consider a \$12.34 million dollar budget. The proposed budget represents an increase of 0.76 of 1 percent over the 1986 budget. The proposed budget also includes an increase of 0.75 of 1 percent for Southern Baptist Convention Cooperative Program causes, but provides a slight reduction for all agencies, institutions and the Executive Board programs in amounts budgeted over 1986. The proposed budget was passed without dissenting vote.

Second, the Executive Board will recommend to the messengers at the annual meeting a new budget formula which determines the division of Cooperative Program monies for SBC causes, as well as Arkansas agencies, institutions and Executive Board programs. Jere Mitchell, chairman of the budget formula study committee and pastor of First Church, Fayetteville, observed that the present budget formula was designed to operate from 1983-1987. The new budget formula must be adopted at the 1986 convention, since work on the 1988 budget will begin in February of next year.

Mitchell observed that future budgets must reflect the action of the ABSC which provided \$50,000 additional monies to Southern Baptist College in 1988 and an additional \$52,000 in 1990 to assist the college in developing new four-year baccalaureate programs. These monies set aside for Southern Baptist College are to receive the normal budget increases each year. Additionally it is projected that the new expanded church annuity plan will require \$188,000 additional money in 1988.

The formula committee is recommending these monies become a part of the base and thereby affect the total budget. After these monies have been removed, the balance of the Cooperative Program receipts will be divided according to the normal percentages for each agency, institution, Executive Board programs, and SBC causes.

The new formula, adopted by the Executive Board, ties the increase designated for SBC causes directly to the percentage increase in Cooperative Program gifts from the churches as reported in the previous year's Uniform Church Letters. Monies to SBC

causes can be increased up to 1 percent, but in no year will they be increased less than 0.25 of 1 percent.

The current formula calls for 0.75 of 1 percent increase each year, regardless of the Cooperative Program gifts received from Arkansas Baptist churches.

Allen Thrasher, pastor of First Church, Booneville, observed that this was not a vote to decrease gifts to world missions. "Regardless of gifts received from churches, the state convention will be increasing 0.25 of 1 percent to SBC causes annually," Thrasher said. He further observed that every item supported by the formula is a Cooperative Program cause, whether in state or out.

A third recommendation of the Executive Board calls for the creation of a "Task Force of 100" to deal with the potential crisis created by the lack of percentage increase in Cooperative Program funds received from Arkansas Baptist churches.

The president of the Executive Board is to appoint a committee of 10, which will nominate a task force of 100 Arkansas Baptist pastors, laypersons, agency and institution leaders. Task force members will speak at the invitation of churches during the next two years, challenging them to increase their percentage support of missions through the Cooperative Program. The Task Force of 100 is to be elected during the state convention.

Convention President Lawson Hatfield observed that information has a very positive impact on giving patterns. He said, "The \$75 Million Campaign produced the greatest financial growth Southern Baptists had ever experienced to that time. The Cooperative Program was a direct outgrowth of this endeavor."

The fourth recommendation approved by the Executive Board for the annual convention provides for the sessions of the annual convention to be held Tuesday morning through Wednesday morning. The Pastor's Conference sessions would be convened on Monday.

The recommendation further provides for the Pastor's Conference to receive \$2,500, the Religious Education Association \$900, and the Convention Wives Conference \$900. It stipulates each organization is to operate within the funds provided and the officers of each organization are to work together to coordinate their programs for the annual meeting.

The final recommendation to be presented to the convention sets forth long range plans to be accomplished between 1988 and 1992. Associate Executive Director Jimmie Sheffield stated, "The Executive Board must be good stewards of its resources, time, personnel and money. In order to make the best use of each of these, long range planning is mandatory."

The areas of work in which long range planning will be presented include church program development, evangelism, ministry, fellowship and communication, new work, and stewardship.

Other actions taken by the Executive Board included filling vacant board positions. The following people were recommended by the state nominating committee and elected by the Executive Board to fill unexpired terms: Eddie Simpson, Caroline Association, Mark Coppenger, Liberty Association (terms to expire in 1986); Don Hubbard, Centennial Association, Jack Ramsey, Harmony Association, John Hawkins, Southwest Association, and Roy McLeod, Southwell Association (terms to expire in 1987); Joe Meador, Carey Association, Charles Atkinson, Pulaski Association (terms to expire in 1988).

The Executive Board voted to use the approximately \$110,000 received from the sale of the convention's Hart of the Hills property towards the construction of a guest house at Paron. The guest house will have four or five motel-type units to be used by missionaries, program speakers at Paron, and individuals referred by Glen McGriff, director of the Ministry of Crisis Support, on a space-available basis.

The Camps and Assemblies Committee, along with camp directors from the Executive Board programs, will be responsible for developing and recommending plans for financing and building the guest house. The recommendation passed without dissenting vote.

A conference center report was given which suggested the Executive Board not plan to proceed with an adult conference center at Camp Paron at this time. It did observe there was interest in and a need for such a center and provided for the continuation of the study committee.

Jan Kelley, who has served the Executive Board in a number of positions, was elected as director of support services (see story on p. 13).

Near the outset of the meeting, Executive Director Don Moore observed that this a crucial time in the state convention's history. He said, "It is critical from a moral, economic, evangelistic and theological standpoint."

Moore said the convention is currently 5.15 percent above the receipts of a year ago and, at this point, is receiving 95.2 percent of the 1986 budget.

Moore concluded his brief remarks by saying, "These are humbling times. Anyone who feels he has all the answers is simply deceiving himself."

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

# Evangelistic visitation key to Beebe church's growth

by Gene Herrington

To the casual visitor, Beebe—population “about 3,000 and not a single traffic light”—does not give the appearance of “a field white unto harvest.”

Not so to First Church and Pastor Ron Mayes. During Mayes' first year, which began in July 1985, the church added 141 new members by baptism and 95 by letter. The baptisms represent almost 5 percent of the city's population.

The secret? Making evangelistic visitation a real priority.

The pastor visits every night of the week except Friday, his night with family, and this includes after prayer meeting on Wednesdays.

During Mayes' first two or three months at First Church, a church with a rich heritage dating back to 1873, messages emphasized foundations of the faith and importance of unity. The next month he homed in on soul-winning.

“God has raised up a cadre of dedicated men and women who have made concern and sharing a priority,” he said. “We have 10 or 12 who knock on doors every week in his name.”

Every two or three months the pastor teaches the new converts how to share “what Jesus has done for me.”

Increased Sunday school attendance is but one of the results of the unusual growth. In the summer of 1985 Sunday school attendance was below 200. This summer it tops 300. The church has gone to two morning worship services and “our Sunday night crowd requires use of the balcony.”

Mayes declines to set a goal for the church's next year, explaining, “Success in God's Word does not hinge on numbers. The mission of the pastor is to proclaim God's inerrant word, love his people and

pray for the lost by name.”

He sees the key to church growth as “the congregation liking the pastor and the pastor loving the people.”

“Nothing can strengthen the church more than seeing people saved,” he said. “If the people are not seeing professions the question arises as to what is wrong. The congregation sees the fault as that of the pastor, and the pastor often sees the problem as the congregation.”

The Wednesday night service emphasizes the members dividing into groups and praying for the lost by name. Mayes' personal prayer list includes names of about 60 residents of Beebe.

Mayes dedication to personal witnessing came even before his call into the ministry. He was living in Texarkana, employed by Arkansas State Juvenile Services, when “I got caught up in the revival that swept Trinity Church in the mid-70s under pastors Stan Coffey and Bill Duvall.” During those two years, Trinity doubled in attendance, from about 300 to 600.

“I had been a nominal Christian for years, but at this time I rededicated my life and began personal soul winning,” he recalled. He began visiting every night, “even after Tuesday night church visitation I would go to the Greyhound bus station to talk and distribute tracts often as late as midnight.”

A year and a half later God called him to preach, “during a Training Union session when bus director Lindall Skinner was giving his testimony.”

He was 26 at that time, sold everything and enrolled in Mid-America Seminary in Memphis, Tenn. His calling card includes the plan of salvation used by Mid-America President Gray Allison. Three summers while at the seminary he went on mission tours, to Mon-

tana, New York and Jamaica. He also pastored in Mt. Pleasant, Miss., while a student.

Following graduation, he was called as pastor of First Church, Forsythe, Mont. While there, the congregation constituted another church 25 miles away and started a mission at Ashland, on the edge of the Cheyenne Indian Reservation. While he was at Forsythe, a city of about 3,000, that congregation ranked eighth in baptisms in the four-state area of Wyoming, Montana, North and South Dakota.

Mayes visits with those making professions three or four days after the decision “even though they have already talked with a counselor.” He sometimes finds that the person does not have a full understanding of total commitment to Christ.

During this summer's Vacation Bible School, 11 children came forward, but five of this number have not been baptized “since they really did not make a decision but just came because others were coming.”

He related how a 72-year-old woman who had been attending First Church responded after he had asked about her assurance of salvation. She told him “I am so glad you asked, for when I was a young teenager my friends kept after me so much to go to the front that I finally did just to get them off me, and, oh, I have been so miserable.”

Mayes, a native of Stepha, worked in the oil fields as a teenager to finance his college at Henderson State University and East Texas State University. He is married to the former Jena McLoftin of Mineral Springs, and they have one daughter, who will be three.

**Gene Herrington, a former managing editor of the Arkansas Democrat, is a member of the Olivet Church, Little Rock.**



**First Baptist Church**  
211 South Market Street  
Benton, Arkansas

**September 7-14**

## Join the celebration!

September 7, 8:30 a.m. . . . . Morning worship  
September 7, 11 a.m. . . . . Morning worship

*Special guest: Rev. Enoch Brown*

September 7, 7 p.m. . . . . “Our Church” Pageant  
September 8, 7 p.m. . . . . Rev. Dickson Rial  
September 9, 7 p.m. . . . . Dr. Tommy Tutor  
September 10, 7 p.m. . . . . Dr. Don Moore  
September 14, 8:30 and 11 a.m. . . . . Morning worship

*Special guest: Dr. B.K. Selph*

September 14, 9:45 a.m. . . . . Sunday School  
*Dr. Randel Everett leading the adults*

*David Bazzel, former Razorback, leading the youth*

September 14, 12:15 p.m. . . . . Lunch  
September 14, 1:30 p.m. . . . . Old-time Singing

*Concert by Mavie Giles*  
*Challenge from the Pastor*



## One layman's opinion

Daniel R. Grant

### Responding to evil: isolation or inoculation?

Most nations are concerned in one way or another about preserving traditional values, especially among their young people. Motivations for this may vary. Some nations' leaders are concerned primarily about religious values, while others have a more secular motivation associated with national patriotism.

Since Ouachita Baptist University has as one of its major purposes the nurturing of traditional Christian values, I was interested to read in the Singapore daily newspaper during a recent visit there, about a much publicized debate and discussion on how to preserve Singapore's traditional values.

Mr. Yeo Cheow Tong, minister of Health and Foreign Affairs, spoke to a group of pre-university students about the importance of preserving and passing on traditional Singapore values such as teamwork, racial tolerance, and filial piety. He admitted government concern about how to curb the spread of "Western values," such as marital infidelity, drugs, and violence, but said Singapore's government thus far engaged in

"only marginal censorship" of television programs, and would continue to permit the showing of selected American television programs.

The following morning the Singapore *Straits Times* editorialized favorably at the news that the government "will not attempt to shut out all Western influences deemed incompatible with efforts to inculcate desirable traditional values among the young." The editorial writer continued with a strong statement on the practical impossibility of isolating a population from all foreign ideas and trends, good or bad, in this age of immediate, direct, and vivid mass communication. The editorial commended Mr. Yeo for saying, in effect, that the education system needs to prepare young people to decide what values to adopt. It added that "if the problem is a swarm of undesirable foreign bugs, the solution is not isolation but inoculation."

As I visited this remarkable city-state of 2.25 million people, some 13,000 miles away from Arkansas, I decided the editorial was

expressing a half-truth and not a whole-truth. Ironically, on the same day, the *Straits Times* of Singapore reported a serious outbreak of Dengue fever, a disease transmitted by mosquitoes. The government had just launched an impressive campaign to eradicate the mosquitoes, with a television education program asking all citizens to join in the fight against these carriers. What they were proposing was isolation in its extreme form—by wiping out the mosquitoes.

Many weapons are available and appropriate for responding to evil in our world. Inoculation is certainly one of the better ones. Sometimes, however, quarantine, isolation, or even an open warfare of eradication is called for. When it comes to some of the more vicious forms of modern evil, I hope we can head them off by inoculation, but I am not ready to rule out isolation, quarantine, or eradication, when all else fails.

Daniel R. Grant is president of Ouachita Baptist University.

## Ouachita Baptist University dean to teach in China

ARKADELPHIA—Thomas Turner, vice-president for academic affairs and dean of the School of Arts and Sciences at Ouachita Baptist University, has accepted a one-year teaching assignment at Henan University in Kaifeng, China, beginning in September. The OBU Board of Trustees has given Turner a year's leave of absence to help develop a graduate program in physics and teach the subject at the Chinese University. Michael E. Arrington, presently assistant dean of the school of arts and sciences and associate professor of history, will serve in Turner's

position during his leave.

Turner's wife, Marie, will be accompanying him and will teach English as a Second Language at Henan. Two other Arkansans, Don and Almeda Elliott of Cabot, both Ouachita graduates, will also be in Kaifeng for a year teaching English, said Turner.

The trip is being sponsored by Cooperative Services International and the Wah-Mei Educational and Cultural Foundation of Valparaiso, Ind. The CSI alliance is headquartered in Richmond, Va., and is a branch of the Southern Baptist Convention's Foreign

Mission Board.

"These sponsoring organizations place 'lifestyle' laymen missionaries where career missionaries are not allowed," said Turner. He sees a growing need for Christian laymen to work in overseas missions. "I believe every Christian is under an assignment to share the gospel of Christ," he added.

Henan University is the provincial university of Henan Province, the most densely populated province in China. Approximately 7,000 students are enrolled at the university, according to Turner.

## Area Stewardship / Annuity Conferences

Sept. 8 . . . . . First, Monticello  
Sept. 9 . . . . . First, Hope  
Sept. 11 . . . . . First, Mena

Sept. 15 . . . . . East Side, Fort Smith  
Sept. 16 . . . . . First, Bentonville  
Sept. 18 . . . . . First, Mountain Home

Sept. 29 . . . . . East Side, Paragould  
Sept. 30 . . . . . First, West Memphis  
Oct. 2 . . . . . Calvary, Little Rock

7 p.m. nightly

**for pastors;  
stewardship, budget,  
and finance committees;  
personnel chairmen;  
treasurers;  
and deacons**



Vanderslice



Walker



Sheffield

**leaders:  
Charles Vanderslice  
SBC Annuity Board  
James A. Walker  
Jimmie Sheffield  
ABSC**

## Midwest Singles Conference slated for Sept. 19-20

South Haven Church in Springfield, Mo., is sponsoring the Midwest Singles Conference Sept. 19-20. The theme for the conference, "We Are One in Christ," is based on Galatians 3:28.

The conference offers numerous workshops on a wide variety of topics. Some of the areas covered are the single's role in the church, emotional struggles, grief, biblical principles for today, sexuality, single parenting, the dating scene, problem solving, responsibility, fashion, nutrition, legal know-how, and remarriage. Among the conference speakers is John Finn, director of the Christian Civic Foundation, Little Rock. He will be speaking on the Holy Spirit and scriptural teachings on remarriage.

Registration is \$32, which includes a conference packet, all sessions, refreshments, and the Saturday evening meal. For registration or more information contact: Midwest Christian Singles Conference, South Haven Baptist Church, 2353 South Campbell, Springfield, MO 65807; (417) 881-7636.

## Three new lesson commentaries begin

Erwin L. McDonald, editor emeritus of the *Arkansas Baptist Newsmagazine*, begins this week writing commentaries on the International series Sunday School lessons in "In God's image."

McDonald is a graduate of Arkansas Tech University, Ouachita Baptist University and Southern Baptist Theological Seminary in Louisville, Ky. In addition to his 15-year editorship of the ABN, he also was religion editor of the *Arkansas Democrat* for 12 years. He is currently a newspaper columnist.

Janet Hamm Williams, director of childhood education, Calvary Church, Little Rock, also begins this week writing commentaries on the Life and Work series Sunday School lessons in "Learning to pray."

Mrs. Hamm is a graduate of Baylor University. She also has been special ministries



McDonald



Williams



Holland

director, First Church, Batesville, and preschool director, Geyer Springs First Church, Little Rock.

W. T. Holland, director of Boyce Bible School, begins this week writing commentaries on the Bible Book series Sunday School lessons in "A call to repent."

Holland is a graduate of Ouachita Baptist University and Southern Seminary in Louisville, Ky. He has been a teacher, author, denominational worker and pastor for many years. He has pastored churches in Arkansas, Kentucky, Louisiana, and Missouri.

**BAPTISTRIES WATER HEATERS STEEPLES**  
 FACTORY DIRECT SALES - ECONOMIC - OUR 24TH YEAR!  
 ECONOLAS INDUSTRIES  
 BOX 1321, ROSWELL, GA 30077  
**1-800-221-4153**

**Quality Van Sales**  
 Used 12 and 15 passenger vans, special prices to churches, (501) 268-4490, 1500 - E. Race, Searcy 72143. Larry Carson, owner

**BUILDING . . . BUILDING . . . BUILDING . . .**  
 Church Pews & Pulpit Furniture, Laminated Arches, Decking and  
**Fiberglass Specialties**  
 Stocking Distributor  
 BAPTISTRIES & BAPTISTRY HEATERS  
**CENTRAL Manufacturing Co.**  
 P.O. Box 695 - Fifth and Vine  
 North Little Rock, Arkansas 72115  
 (501) 374-6008

*Autumn Motorcoach Tour*  
**Williamsburg and Washington**  
 October 17-25, 1986  
**\$520 double occupancy**  
 Escorted by Carl & Mary Jo Gunter, Kruger Travel Bureau, 109 E. 7th St., Little Rock, AR 72201; 374-9271; Arkansas WATS: (800) 341-3005.

**DEPRESSED?**  
**Wanda Stephens, M.D.**  
*Christian Psychiatrist*  
**501-225-9750**

**GIFTED TO SERVE CALLED TO ACT**

**Baptist Women Retreats**  
 October 23-24, 1986  
 October 24-25, 1986  
**Camp Paron**  
 Registration deadline: October 16

**Program Guests**  
 Barbara Joiner, Alabama  
 Diana Lewis, Arkansas  
 Debbie Moore, Liberia  
 Beverly Coad, Mali  
 Carolyn Reed, Little Rock  
 Betty Moore, Hope  
 Mary Alice Cole, Jacksonville

**Features**  
*Yours For The Giving:*  
*Spiritual Gifts*  
 Theme interpretations  
 Talent show  
 Music  
 Missionaries

**Sponsored by: Arkansas WMU, P.O. Box 552, Little Rock, AR 72203**

## State convention fills staff position

The Executive Board of the Arkansas Baptist State Convention has filled a position vacated due to recent staff transitions.

Jan Kelley, secretary to Associate Executive Director Jimmie Sheffield, has been named director of support services. She assumed her new duties on Sept. 1.

The position was created when the associate director's job description was revised in an administrative reorganization. Responsibilities for business affairs now rest with Dan Jordan,



Kelley

director of business services. The position of director of support services to be filled by Mrs. Kelley includes responsibilities for editing a monthly promotional piece for key leaders in churches and associations, development of promotional materials, assisting in public relations, and developing as well as maintaining a videotape services library for statewide use. No new positions were created by this reorganization.

Mrs. Kelley grew up in Louisiana and is a 1977 graduate of Louisiana Tech University. She has worked for the Arkansas Baptist State Convention in various positions since 1981. Her husband, William R. (Rick) Kelley is a health physicist for the Arkansas Department of Health. Mrs. Kelley and her husband have one child, Matthew William.

## National CP holds steady, thanks to state conventions

NASHVILLE, Tenn. (BP)—Contributions to Southern Baptists' Cooperative Program budget continue to outpace inflation, thanks to support from state Baptist conventions.

July receipts for the Southern Baptist Convention's national unified budget totaled \$9,272,097, an increase of 6.18 percent over the same period last year, announced Harold C. Bennett, president and treasurer of the SBC Executive Committee.

"Our increase has to be attributed to state conventions," Bennett said. "Churches are not increasing their gifts to the state conventions in the proportion those conventions are forwarding increases to the national Cooperative Program."

Bennett praised the work of state leaders, particularly executive directors and stewardship promotion directors, who are leading their conventions to grow in national giving. This comes at a time when several state conventions—whose economies are tied to agribusiness and the petrochemical industry—are feeling financial pressure close to home.

"The state convention leadership is doing a great deal of work outside the spotlight, but it is paying off," he said. For the first 10 months of the current fiscal year, Southern Baptists have contributed more than \$103.6 million to the national Cooperative Program, an increase of 6.97 percent over the same period last year. The national goal for the year is \$130 million.

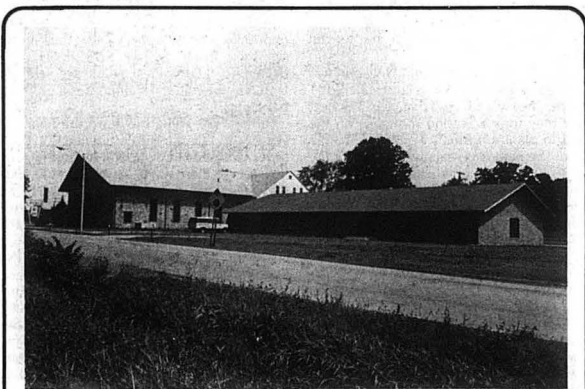
Bennett expressed "concern and optimism" about the long-term health of the Cooperative Program.

"I am concerned that Southern Baptists will remain committed to world missions through the Cooperative Program. If they do not, we will face a decline," he said.

But Planned Growth in Giving—the convention's new 15-year campaign to promote systematic increases in giving on the part of Southern Baptists to their churches and on the part of churches to the Cooperative Program—has provided Bennett with a source for optimism.

Planned Growth in Giving should lead to stewardship growth in established churches, providing funds which will help those congregations establish new churches "wherever needed in the United States," he said, adding the new churches then will contribute to increased mission work.

A national Planned Growth in Giving seminar will be held in Nashville, Tenn., Sept. 24-25. "The seminar is primarily designed for denominational leadership and will serve as a follow-up to the 1985 national seminars and the first year of church experiences with Planned Growth in Giving," said Cecil A. Ray, national director of the campaign.



Gentry First Church dedicated a 6,540 square foot building Aug. 3 which houses the nursery and preschool educational space, a fellowship hall, kitchen and church offices. Building committee members were Jerald Hendersson, chairman, Stan Fox, Jerry Harris and Ervin Cripps. Dedication participants included Carl Nelson of Huntsville and W.W. Dishong of Little Rock, both former pastors, Johnette Young and Pastor Joe Finfrock. Dicie McGarrah was recognized for her service in the church nursery and preschool division as she was presented with a picture and former students memoir book by Nancy Cripps and Rita Fox.

Call for Free BROCHURE

**BAPTISTRIES HEATERS, PUMPS FACTORY DIRECT**

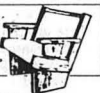
TOLL FREE 1-800-251-0679

TN CALL COLLECT 615-875-0679

FIBERGLASS BAPTISTRY CO

3511 HIXSONPIKE • CHATTANOOGA, TN 37415

*Overholzer*  
The Pioneers in Church Furniture



- Pews • Church Signs •
- Chairs • Re-upholstery •
- Pulpits • Foyer Furniture •
- Lighting • Chancel Furniture •
- Cushions • Carpeting • Stain Glass Windows •
- Custom Designed Furniture •

OVERHOLTZER CHURCH FURNITURE, INC.  
626 Kearney Ave. P.O. Box 4039  
Modesta, CA 95352-4039 Dept. JL  
(209) 529-1716 / (800) 344-7162 toll free

FIBERGLASS BAPTISTRIES STEEPLES • CROSSES WATER HEATERS

DIAL TOLL FREE 1-800-231-8035

LITTLE GIANT MANUFACTURING CO., INC.  
Dept. 61 / Box 518 / Orange, Texas 77630  
IN TEXAS: (409) 883-4246

## United States farm crisis hits Southern Baptists hard

by Sherri Anthony Brown

BUCKLIN, Mo. (BP)—On a hot, dry August afternoon, Ramalee and Milford Olson, both 58, visit the North Central Missouri farm home their neighbors and family built, board by board, stud by stud.

From that base they raised three children and ran their dairy farm. But those days are gone for these victims of America's farm crisis.

Today the picket fence gate hangs crooked, its once-white paint gray and peeling. Weeds grow high and thick. Across the road, the dairy barn stands silent, a looming reminder of happier days. Spider webs connect dusty glass pipes that once carried fresh, warm milk to refrigerators. The barn still smells of cows and straw.

The Olsons, members of Pleasant Grove Church in Bucklin, Mo., sold their dairy farm in the spring of 1985, before they lost everything. "The biggest decision is whether to hang on as long as possible or give it up and try something else," he says.

They moved to nearby Brookfield, population 5,000, planning to get "town jobs," but quickly discovered the market for 58-year-olds in a depressed economy is not good. "There's always someone younger, prettier, and smarter than me," she explains.

The Olsons' decision to sell their farm came after their lending agent, Product Credit Association—an organization that takes in a farmer's income, then pays his bills—informed the Olsons their income would not cover their real estate payment.

"We suggested stretching the loan payment, but they said land value had fallen too much; it wasn't worth enough money to warrant extended payments," she explains.

Forced to pay the \$25,000 payment, the Olsons "gave them (PCA) some of our clear land, some of our savings, and the money from the farm sale. Now we owe nothing," he reports.

He still struggles with his anger and bitterness toward institutions he perceives are cold, heartless and only out for profit. "But you've got to write some of this off. Just go on. Took me a long time, but you've got to do it," he says.

His voice cracks. "I have never blamed God for this. It's not his fault. He's still there." Several miles from the Olsons' former

farm, a covered basement sits amid barns and animal pastures, home of David and Mary Fickess and their four children, who also are part of Pleasant Grove Church.

The Fickesses have harvested their last crops. They are bankrupt.

"If someone had told me four years ago I would lose all this, I wouldn't have believed it. I always believed that if you work hard, you'll make a living, but you can't," Mary Fickess says.

In 1972, the couple grabbed hold of their dream, sacrificing money and status to be able to work together and raise their family together. They worked their land, often in the tradition of the past—by hand—planting corn, soybeans and hay, as well as operating a dairy barn. Things went well, he remembers. "We weren't rich, but we did all right."

Then, in 1981, North Central Missouri was covered in rain; the Fickess farm suffered 11 floods. They lost \$30,000 that year. The next year they took a second mortgage on the land to plant crops.

But the next five years were more of the same. "We lost money each year; the last three years have been big losses," he says. Their debt grew to be more than twice the worth of the land.

The banks will lend the Fickesses no more money. "And I don't blame them," he says. "Actually, I don't want them to lend me anymore money because I could never pay it all back."

The Olsons and the Fickesses are not alone in their dilemma. Earlier this year, the Farmer's Home Administration sent 70,000 "pay-up notices" to farmers more than a year behind in repaying loans.

These farmers are the "middle people," says Gary Farley, associate director of rural-urban missions at the Southern Baptist Home Mission Board. Trapped in an economic swamp between distributors and consumers, they face the worst crisis in American farming since the Dust Bowl days of the Great Depression.

Farley, a sociologist, describes the average family farmer: mid-30s, college-educated, began farming when land and commodity prices were good. The followed traditional wisdom of the industry: borrow, get bigger,

make larger profits.

During the 1970s, most farmers made a few cents per bushel harvested, but they produced growing numbers of bushels. They were urged by the federal government to plant fence-row-to-fence-row. Says Farley, whose father was an agricultural teacher, "They had a dream: They wanted to live as well as anybody."

Government reports reveal that by 1985, the national farm debt had hit \$213 billion, up from \$182 billion in 1981; farm income plummeted by nearly \$9 billion in one year. In four years, land values fell 19 percent, more than twice that in hard-hit Midwest. As with the Fickess family, farmers had plunged so far into debt, lending agencies would not consider new loans. So by the mid-1980s, family farmers knew they must sell their assets to pay their debts. Yet decreased land values meant the sale of land, equipment and buildings still did not pay debts.

Farmers are going broke. In the final 13 years of this century, an estimated 600,000 fewer families will work and live on farms. In five years there will be fewer than 100,000 mid-sized family farms. If solutions aren't forthcoming, and soon, a powerful part of the American heritage—its Jeffersonian, agrarian roots—will crumble.

Already, says the Home Mission Board's Quentin Lockwood, director of rural-urban missions, "We have basically lost the option of a person going into business as a farmer. Under our system, it costs more to produce than can be earned."

Next to go, Lockwood says, "may be values derived from our association with the land—the reward of hard work; the integrity of honest dealings with others; the sense of home, of place, of belonging to something eternal; a generation after generation reverence for the whole of creation."

"I guess we've romanticized farming," says Lockwood, "but the farmer has become, for many of us, a sort of standard bearer of moral values. He is part of our roots. In his downfall are seeds of loss for all."

Sherri Anthony Brown writes for Missions-USA, published by the SBC Home Mission Board, from which this article was adapted.

## missionary notes

Mr. and Mrs. Joe W. Bruce, missionaries to Middle America, have completed furlough and returned to the field (address: Apartado 322, Guatemala City, Guatemala). He is a native of Missouri. The former Shirley Plumlee, she was born in Clarendon. They were appointed in 1971.

Shirley Jackson, missionary to Brazil, has

arrived in the States for furlough (address: 4 Elm St., Natchez, MS 39120). She was born in Bentonville. She was appointed in 1956.

Mr. and Mrs. Billy A. Lee, missionaries to India, have arrived in the States for furlough (address: 15 Brookview Dr., Little Rock, AR 72205). He is from Mountain View. The former Carolyn Stewart, she was

born in Fort Smith. They were appointed in 1976.

Mr. and Mrs. Billy L. Montgomery, missionaries to Ghana, have arrived in the States for furlough (address: 3625 Cottonwood, Corpus Christi, TX 78411). He is a native of Texas. She is the former Sandra Stone of Wynne. They were appointed in 1975.

## International

### In God's image

by Erwin L. McDonald, Arkansas Baptist Newsmagazine editor emeritus

Basic passages: Genesis 1:1,26 to 2:3

Focal passages: Genesis 1:1,26 to 2:3

**Central truth:** God made people with responsibilities to fulfill and privileges to enjoy because of their relationship to God.

In the three-month study we begin this week, all of it from the Old Testament, we'll be centering on the general theme, "Beginning of the Covenant People," and taking note of the big difference God makes in the lives of his people.

The teaching aim in this unit will be to lead adults to apply to their lives some positive differences provided by a relationship with God.

To make these brief comments most meaningful, please read the Scriptures suggested:

1. God is Eternal (Gen. 1:1a)

"In the beginning God . . ." This tells us all we know—or need to know!—about the origin of God. As our infinite Creator, he is without beginning or end. The author of Genesis finds his evidence for the fact of God in God's creative activities.

2. God is Creator (Gen. 1:1b-28)

The Hebrew word "bara" (to create) is used exclusively to describe God's work in creation. To make anything, man requires materials with which to start. But God made the universe out of nothing pre-existent. As the boundaries of knowledge and understanding are pushed ever outward, modern Christians have more reason than any who have lived before to affirm the greatness of the heavenly Father.

3. God is our provider (Gen. 1:29-31)

In the beginning, man and beasts were to feed on plant life. It was not until after the flood (Gen. 9:3) that meat was added to the menu. Why, God does not tell us, but from Genesis 9:1, it was for the good of the human race.

4. God is to be worshipped (Gen. 2:1-3)

In ordaining the sabbath as a day of rest and worship, God was providing for a need not only of man but of all creation. Jesus said: "The sabbath was made for man, and not man for the sabbath" (Mark 2:17). Those who make of Sunday, the Christian sabbath, a secular holiday, rob themselves of something that all the world and the things of the world cannot restore. With the change of observance of this day to the first day of the week, we in essence have Easter 52 times a year.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

## Life and Work

### Learning to pray

by Janet Hamm Williams, Calvary Church, Little Rock

Basic passage: Matthew 6:1-15

Focal passage: Matthew 6:5-15

**Central truth:** Christians learn how to pray from Jesus.

What is prayer? It is not our giving information to God or twisting his arm to perform a personal favor. Rather it is responding to him with openness, submission and commitment. John Bunyan defined prayer as a "sincere, sensible journey out of the soul to God, through Christ, and in the strength and assistance of the Holy Spirit, for such things as God has promised."

Why should we pray? Prayer is a natural part of our existence, as indicated by our being created "in the image of God." It is the source of realizing meaning and purpose in our lives. Prayer creates an inward peace nothing can disturb (Jn. 16:24).

How should we pray? In this passage (Mt. 6:1-5) Jesus condemns what is not acceptable and then gives a pattern to follow. He is not condemning public prayer but emphasizing the need for sincerity, humility and direction toward God. We are hypocrites if we are seeking self-glorification and are only actors playing our roles.

The Model Prayer begins unselfishly with an emphasis upon God and acknowledges God as "our Father."

Jesus teaches the disciple to pray for physical and spiritual needs; to think of the present, past and future; and to acknowledge Father, Son and Holy Spirit. The petition for bread is usually interpreted as reference to our present basic need for physical sustenance provided by God the Father. The petition for forgiveness directs our thinking to the past and the provision of Jesus Christ the Son. In addition, forgiveness is intertwined with our willingness to forgive. Finally, the assistance of the Holy Spirit is sought in the petition regarding future temptation.

The doxology which begins "For this is the kingdom . . ." is not included in Luke's account nor in the *Good News Bible*. Whatever pattern our prayers take, we want to acknowledge the omnipotence and omnipresence of God but avoid any meaningless repetition or ritual.

Prayer is for the Christian and is a part of the Christian. Matthew Henry states that we are as likely to find a living man that does not breathe as to find a living Christian that does not pray.

This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

## Bible Book

### A call to repent

by W.T. Holland, Boyce Bible School, Little Rock

Basic passage: Joel 1:1-2:17

Focal passage: Joel 1:1-5; 2:11-17

**Central truth:** Just as God used historical circumstances to lead his people to return to him, so he uses events today to lead both Christians and non-Christians to repent.

Joel consists of two divisions: the first (1:1-2:17) calls the nation to repentance and prayer; the second (2:18-3:21) represents God as promising to hear the cry of his people. This first division consists of five distinct strophes of poetry.

First, there is unprecedented devastation. His words were direct and urgent to "all the inhabitants of the land." Groups especially affected—"drunkards," "priests," "tillers of the soil," "vinedressers"—are singled out.

Second, there is exhortation to fasting and prayer. Addressed as a special group the priests were to lament. To prepare themselves they were to put on "sackcloth" and "pass the night" in prayer. Also the priests were to call "a solemn assembly."

Third, there is the desolation caused by fire and drought, probably meaning drought and fiery sun. Joel did personally what he exhorted others to do. In compassionate identification with his people, he prayed: "Unto thee, O Lord, I cry."

Fourth, there is the portended imminence of the Day of the Lord. In the current disaster Joel perceived signs of the future. Accordingly, "the day of the Lord" (cf. 3:14; Isa. 13:6; Obad. 15; Zeph. 1:7) became his dominant concern. With the present disaster and the future day of judgment progressively coalescing in his thought, the prophet portrayed in present-tense vividness (2:3-11) a scene of total destruction.

Fifth, there is Joel's urgent call to repentance. His profound religious faith inspired a sensitive response to the moral implications of the sufferings of his people. He announced boldly the judgment of the Lord and appealed compassionately for genuine repentance.

A heat wave and prolonged drought led a Southern governor to appeal for prayer for rain in all churches. There were special prayers in some churches on the designated Sunday, but as far as is known, the note of repentance was totally missing. In time of disaster repentance must precede prayer if God is to hear.

This lesson treatment is based on the Bible Book Study for Southern Baptist churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.



## Subscriber Services

The Arkansas Baptist Newsmagazine offers subscription plans at three different rates:

**Every Resident Family Plan** gives churches a premium rate when they send the Newsmagazine to all their resident households. Resident families are calculated to be at least one-fourth of the church's Sunday School enrollment. Churches who send only to members who request a subscription do not qualify for this lower rate of \$5.52 per year for each subscription.

**A Group Plan** (formerly called the Club Plan) allows church members to get a better than individual rate when 10 or more of them send their subscriptions together through their church. Subscribers

### Are you moving?

Please give us two weeks advance notice. Clip this portion with your old address label, supply new address below and send to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203

Zip \_\_\_\_\_

017557 COMP 2230  
HISTORICAL COMMISSION  
901 COMMERCE ST #400  
NASHVILLE TN 37203

through the group plan pay \$6.12 per year.

**Individual** subscriptions may be purchased by anyone at the rate of \$6.48 per year. These subscriptions are more costly because they require individual attention for address changes and renewal notices.

**Changes of address** by individuals may be made using the form above, which appears regularly in this space.

**When inquiring** about your subscription by mail, please include the address label. Or call us at (501) 376-4791, ext. 5156. Be prepared to give us your code line information.

## Compromise tax bill may affect churches

WASHINGTON (BP)—A proposed bill which would revise the federal tax code contains proposals which will have a significant impact on churches, church related institutions and ministers.

Among its provisions, the revision would maintain tax exemption for church pension and welfare boards, restore housing deductions for ministers who own their own homes, restrict deductions for individual retirement accounts and end deductions for charitable contributions for taxpayers who do not itemize their deductions.

Conferees from the U.S. House of Representatives and Senate reached agreement on the compromise bill in mid-August but are not expected to take action until both houses of Congress reconvene Sept. 8. The House passed its tax revision bill last December; the Senate passed a separate bill June 24.

After a series of meetings lasting from July 17 to Aug. 16, U.S. Sen. Bob Packwood, R-Ore., and Congressman Dan Rostenkowski, D-Ill., announced the compromise plan.

The maintaining of exemption for church pension and welfare boards was the major church-state concern in the entire package, according to spokesmen for the Baptist Joint Committee on Public Affairs, a First Amendment watchdog group of eight Baptist denominations, including the Southern Baptist Convention.

A spokesman said if the package had stripped exemption from church pension and welfare boards, it would have marked the first time the Congress would have decided which activities or ministries of a church body are subject to federal taxation.

Darold Morgan, president of the Annuity Board, the SBC agency which administers retirement and insurance programs for Southern Baptists, testified on the impact of tax revision proposals on ministers, churches, denominations and their agencies. Morgan testified as chairman of the Church Alliance, a coalition of pension officers of 28 mainline denominations.

"Several other issues that would have adversely impacted churches, church ministries, ministers and denominational employees were opposed by the Church Alliance," Morgan said. "Those issues are not in the final bill."

The compromise bill would end deductions for charitable contributions for taxpayers who do not itemize their deductions, ending a three-year experiment during which such non-itemizers were permitted to deduct portions of their contributions to charities. If the compromise bill is adopted, the benefit will end Dec. 31, 1986.

The House version of the bill would have made the benefit permanent, while the Senate version, which prevailed, ends them.

The compromise also revokes Revenue Ruling 83-3, an Internal Revenue Service ruling which was adopted Jan. 3, 1983, and froze the ability of ministers receiving hous-

ing allowances to take deductions on mortgage interest and real estate taxes if they own their own homes.

The proposed revocation of the IRS ruling will mean ministers receiving housing allowances who failed to claim deductions for interest and real estate taxes paid in 1983, 84 and 85, will be eligible to file amended tax returns and receive a refund.

According to Gary S. Nash, general counsel of the Annuity Board and secretary of the Church Alliance, the tax bill contains several other provisions that would affect church and denominational workers.

Included are non-discrimination rules that would require employers to equalize benefits for employees at all compensation levels; set new, more restrictive limits on the amounts that can be credited to an employee's retirement program, and revise the system under which ministers and churches can participate in the Social Security system.

Nash said the "anti-discrimination rules are designed to get employers to provide more benefits to lower-paid employees. If an employer pays the cost of medical insurance benefits for a higher-paid employee's wife, but does not do the same for lower-paid employees, the plan can be considered discriminatory. Then, the higher paid-employee's benefit—the amount of the spouse's medical insurance premium—would be subject to taxation."

He added that if, however, the employer provides the benefit for the lower-paid employee as well as the higher paid, neither group would be taxed for the benefit.

Certain church retirement plans will be exempt from some of the non-discriminatory rules, Nash said, but other church-paid benefit plans, such as medical and life insurance, will be subject if the reforms become law. For denominational agencies and institutions, the rules will apply to retirement plans as well as other benefits.

Under the tax reform proposal, 403(b) retirement income accounts, such as those administered by the Annuity Board, will be subject to more restrictive "catch up" rules. In "catching-up," a plan member puts more personal money into his 403(b) account in order to make up for the years in which he put in little or nothing.

The proposed provision will allow the employee to defer taxes as an elective contribution up to a maximum of \$9,500 per year. Such contributions are deducted from salary and are not subject to taxes until withdrawal. The \$9,500 maximum does not include the amount an employer contributes on behalf of an employee, Nash said, adding current law allows for a much higher individual contribution.

Also, according to Nash, the proposal calls for new penalty taxes, with certain exceptions, on early withdrawals from pension plans, including those administered by the Annuity Board.