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Arkansas Baptist State Convention

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Featuring Arkansans
Showing His Love

September 6, 1984

Arkansas Baptist

NEWSMAGAZINE



Although chaplaincy is only one type of ministry by which Baptists show God's love to people in Arkansas, through people like Chris Copeland at Booneville individual needs are met. Missions in the state also means aiding churches with buildings, starting new congregations or ministering to ethnics. These ways to show His love are pictured, beginning on page 8.

In this issue

5 no casinos!

Casino gambling is a bad idea, says W.O. Vaught, pastor emeritus of Little Rock's Emmanuel Church. He gives you 10 reasons why you should vote against Amendment 66.

7 scholarship changes

In order to prevent Arkansas Baptists' ministerial scholarship fund from being depleted, the state convention's Executive Board voted to recommend changes in the program guidelines.

Correction

Graves Memorial Church in North Little Rock will celebrate its 50th anniversary with a Sept. 9 homecoming. In the Aug. 30 ABN, the name of the church reported was mistaken.

Honeycutt declares 'holy war' in SBC battle

LOUISVILLE, Ky. (BP)—In a strongly-worded challenge punctuated by frequent applause, Roy L. Honeycutt, president of Southern Baptist Theological Seminary, Louisville, Ky., has declared "holy war" on what he called "unholy forces which, if left unchecked, will destroy essential qualities of both our convention and this seminary."

He also revealed for the first time several recent attempts by the inerrantists political organization within the Southern Baptist Convention to draw seminary students into their operation as "campus subversives."

Honeycutt's remarks came during the opening convocation of the school's 125th anniversary year.

"Independent fundamentalists and many sincere but naive individuals recruited to support their political party are seeking to hijack the Southern Baptist Convention," Honeycutt said, adding, their efforts are "damaging local churches, risking the destruction of our denominational heritage and compromising our Christian witness to the world."

Among the historic Baptist principles being endangered by the fundamentalist movement in the convention, Honeycutt said, are:

—The primacy and authority of Scripture: "Adherents of the inerrantist political party have succumbed to a radical form of scientific rationalism. Holy Scripture must now give account of itself before the bar of human reason. They now propose fidelity to their particular and restrictive theory about biblical origin as a test of both faith and fellowship."

—The priesthood of the believer, freedom of conscience and soul competence of the individual: "Hostile critics are misinterpreting both freedom and lordship by propounding a Bill Gothard-style 'chain of command' which places males second only to God, while relegating women and children to the same essential role as families of the patriarchs."

"If Christ has made us free, then we are free indeed. We are free before God, free in the family, free in society, free in the church. We shall never go back to the bondage from which he set us free."

—Leadership of the Holy Spirit in convention governance: "Persons in our generation seeking unity by autocratic and dictatorial control should remember that individuals cannot be coerced into community. History is replete with horror stories of political bosses, demagogues and tyrants. Some people in every age demand a king, saying 'Big Daddy' rather than 'Our Father.'"

—Pluralism in witness and worship: "An authentic community of faith does more than merely tolerate differences—it celebrates their creative presence. Unity does not mean uniformity because God has established the boundaries of Christian community with such breadth as to embrace our diversity within the larger unity created by

a cosmic Christ.

"Biblical unity absorbs our differences within a larger purpose discovered in Jesus Christ. Shall we harden convention lines of relationship into an iconoclastic exclusiveness which affirms only the clones who duplicate a single style of ministry and a monolithic biblical and theological system?"

Honeycutt charged the "independent fundamentalists," whom he said are in the sixth year of their announced 10-year plan to take over the agencies and institutions of the Southern Baptist Convention, "are seeking to legalize life by eviscerating freedom from the gospel. (They) have more in common with Judaizers of ancient Galatia than with the apostle set free on the Damascus road."

"If you meet one of these Southern Baptist Judaizers," Honeycutt said, "tell him those of us who are free by the grace of God in Jesus Christ shall not submit again to slavery's yoke. For us there is no turning back to a limited legalism, no turning back."

The audience, responding twice with standing ovations during the address, overflowed the seminary's 1,600 seat Alumni Chapel. Included were many of the 475 new students attending their first convocation at the seminary.

"I was not unduly surprised by recent reports of unscrupulous and unethical acts by politicians heading the independent fundamentalist party in the convention," Honeycutt said. "Their actions confirm that in every generation there are individuals committed to religious causes who walk on the dark side of ethical conduct."

He described the practice of enlisting students to tape lectures by seminary professors "as well as addresses such as this convocation message for the Dallas war-room with its reported information banks. I understand there may be files on as many as 400 of us cataloged there. It would be a shame to be excluded from such a collection!"

Honeycutt said he had learned of a breakfast meeting in Kansas City, Mo., during the Southern Baptist Convention in which a Dallas leader sought "to enlist several Southern Seminary students as campus subversives."

"Such espionage is needless," Honeycutt said. "If the Texas fundamentalists want a tape of this address, all they have to do is call me, and I'll have the audio-visual department send them one. This seminary has nothing to hide, whether at the classroom lectern or the chapel pulpit," he continued.

"At Southern Seminary, we seek to teach and to live without reproach. We invite all the world to hear and see our actions and our words that they may know to whom we belong."

Honeycutt, an Old Testament scholar and former pastor, became the seminary's eighth president in 1982.

When a pastor moves

The editor's page

J. Everett Sneed



To the pastor

The closing days of a pastor's tenure, after he resigns but before he leaves, are important both to the pastor and the congregation. These days should be an effective climax to all he has done. The pastor should take the initiative in making his departure orderly and proper. In most instances, this is a relatively easy matter, because the decision to move has been his own.

A pastor can destroy all he has accomplished in the church in the last days on the field, if he assumes an attitude of "Now I am leaving, so I'll tell you exactly how I feel." Such is likely to create division in the church and reduce the pastor's future effectiveness. Probably, if a feeling cannot be expressed when the pastor plans to stay, it should not be when he is leaving.

A pastor should be certain of his decision before making any public announcement. Whether he is going to another church, resigning without a church (which is usually unwise) or moving to another area of vocational religious service, all doubts should be settled before his decision is shared with the congregation.

Any comparison between churches should be avoided. A pastor should never tell a congregation what he hopes to accomplish in the next church that he was unable to get done here. Pointing up unfulfilled plans or dreams may be harmful to the future of the church.

A departing pastor should be extremely sensitive to the possibility that his resignation may leave unanswered questions in the minds of those who are particularly dependent upon him. All counseling situations should, if possible, be brought to a logical conclusion. He should see that the immediate needs of the church are called to the attention of the proper committee, making sure that each understands its responsibility. The associational director of missions or a retired pastor may be able to assist the church while the congregation is pastorless.

The departing pastor should be certain the church has the machinery to select pulpit supplies and a pulpit committee. Though churches use a variety of methods in choosing these committees, in no instance should the departing pastor select them.

If there has been any member with whom the pastor has a strained friendship, he should make every effort to put the relationship in order before he leaves. He should be especially careful to assure that all debts, salary matters, retirement benefits and the parsonage are in order. His departing conduct is a test of his ministry.

To the church

Usually, a congregation is eager to make a good impression as the new pastor arrives. There is, normally, a furor of activity, including a church reunion. People want to have their new pastor and his family in their home and present him to the community. But is the church as eager to entertain their pastor when he leaves?

Apparently, some churches feel, when a pastor resigns, they no longer have any responsibility to him or his family. Certainly, he should be shown the same courtesy, respect and love accorded him when he arrived on the field. Such actions will bless and benefit both the congregation and the pastor.

Obviously, the extent of feeling on the part of the members vary with the conditions. Pastors who have served for many years or who are retiring tend to receive warmer expressions of feeling and emotion by the congregation than those whose tenures have been short or under whose leadership some difficulty has arisen. But such neglect is wrong.

The Bible indicates that a pastor is to be honored and respected by the congregation. Expressions of love, at the time of his departure, will assure the pastor and his family of the continuing prayers of the church and will assist greatly in making the transition to the new place of service. Such actions will, also, benefit the congregation, assuring them that they have treated the man of God properly and enhancing the image of the church with others. Kindness and courtesy can and should be shown, even where there have been disagreements. Above all, there should never be any rehashing or reviewing of former areas of disagreement, as the pastor is leaving.

There are many ways a congregation can wish their pastor well, as he departs. Besides a simple fellowship after the pastor's last sermon, which will afford the entire church family opportunity to make any other fitting personal expressions they desire, the church will also want to have a gift for the departing pastor and his family, perhaps engraving on it their name and the years the pastor has served. Personal assistance may also be appreciated as they prepare to leave, from help with packing to preparing a meal or caring for small children.

It is important for a congregation to realize a pastor has dedicated his life to God, and being true to his calling requires him to go where God directs. Leaving, then, should not imply he has turned his back on the church but, simply, that he has responded to God's will. His last days should be as happy as his first.

Arkansas Baptist

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Woman's viewpoint

Janet Hamm Williams

September survival

As summer activities come to an end, we find ourselves thankful for the good times but also thankful for a new season. We seem to have a sixth sense which tells us September is a time of beginnings. The entire month competes with the magnitude of Jan. 1, when New Year's resolutions are in order.

September often means calendar pages overflowing with new responsibilities we have accepted at home, at church and in the community. We misinterpret Paul's words, "I can do all things through Christ who strengthens me" (Phil. 4:13 KJV), to mean we should do all things for all people at all times. God promises us his presence through all the things we must do, but he does not com-

mand us to do all things.

Being thankful for the time we have involves being good stewards of that time. Whether you work at home or away, these guidelines may help:

1. Plan ahead. Keep a calendar to note events of the year.

2. Keep a daily calendar of activities.

3. Make a list of priorities for the day. Give the first part of your time to the most important responsibilities.

4. Schedule some time alone. A time for prayer, Bible study and self-renewal is essential.

5. Being flexible is important. (An unscheduled event, such as a flat tire, an

unexpected visitor or a thunderstorm may occur!)

6. Set goals for yourself for finishing projects. A selected deadline may help motivate you to complete your work.

7. Learn from your mistakes.

May we remember to take time to be grateful and to recognize the gift of time which God gives us. Each moment counts.

Janet Hamm Williams, a native of Batesville, is a graduate of Baylor University and has graduate hours from Southwestern Seminary. A mother of three, she is director of childhood education at Calvary Church, Little Rock.



One layman's opinion

Daniel R. Grant

What makes a mayor great?

Greatness varies from culture to culture and from time to time. During my recent trip to Germany, I had occasion to see two contrasting examples of mayors (burgher meisters)—one who saved a city from almost certain destruction more than 350 years ago, and another who is today sharply breaking precedent in the communist nation of East Germany.

In the old West German city of Rothenburg, one of the favorite stories told by the tourist guides is of the city mayor who successfully met a bizarre challenge from the commander of a conquering army. Rothenburg's walls had been breached, the city was overrun and total destruction seemed sure. The enemy commander announced he would spare the city if the mayor could drink a three-liter mug of beer (more than three quarts) all in one guzzle.

The mayor accepted the challenge, drank

the beer, saved the city and became an instant hero. Today, one of the major tourist attractions in Rothenburg is a mechanical statue of the mayor that comes to the window of the city hall at certain prescribed hours of the day and guzzles a big pitcher of beer. Every September, there is a festival featuring a play given in the city hall, "Der Meistertrunk" or "The Mighty Drink."

My vote for greatness goes to the living mayor of a different city—this one in communist East Germany. Mrs. Grant and I were traveling with a group of Baptists led by Gerhard Claas, general secretary of the Baptist World Alliance, so our group was often welcomed by government officials. In one city we were hosted by the mayor at lunch in one of the oldest hotels in Germany. He gave warm greetings and told us that, although he was a Lutheran, he was aware of the strong Baptist churches in his area of

East Germany and of their outstanding Christian service in operating an institution for the mentally retarded. Claas later told us of the remarkable courage of this mayor, in holding to his open commitment to the Christian faith while serving as mayor. He said he is the only city mayor in East Germany (in the communist "German Democratic Republic") who is a professing Christian and not a communist.

I began asking myself who our heroes are in the world today, especially the heroes of our young people. I hope we can choose and honor those who follow Christ in the face of extreme risk and almost certain personal sacrifice. The mechanical statue of the drinking mayor was clever and quaint, but hardly worth patterning one's life after.

Daniel R. Grant is president of Ouachita Baptist University.

Floods hit Brazil for second year; 160,000 left homeless

BRUSQUE, Brazil (BP)—Devastating floods have swept south Brazil for the second year in a row, driving more than 160,000 people in three states from their homes.

"It's just like a bomb blew up," reported Southern Baptist missionary Wendell Blackwell after reaching the city of Brusque in Santa Catarina state. Because of washed-out bridges and roads, police turned away missionaries from two other cities, Blumenau and Itajai, where the Itajai-Acu River repor-

tedly rose a record 52 feet above flood stage.

Missionaries and Baptists "really don't know what we can do to help" until flood waters recede, said Blackwell. But the Southern Baptist Foreign Mission Board sent an initial \$5,000 in August for food and blankets for the homeless.

Meanwhile, torrential rains have continued to soak drought-parched northeast Brazil. Though generally welcome, the rains have caused suffering in some areas.

Four inches of rain fell on the city of Recife in one day, leaving 12 people dead and more than 1,000 homeless. Streets became rivers as inadequate drainage systems overflowed. Mud and garbage covered slum areas, where many houses are below street level.

Some farmers have watched their crops wash away after years of no rain. In other rural areas, the rain continues to help crop production, however. Experts hope it marks an end to the long drought.

Don Moore

You'll be glad to know...

... It isn't too late to make this fall a great faith-building experience! Every pastor becomes frustrated over his people not being more solid in their beliefs. The Mormon, Jehovah's Witness and Pentecostal groups can so easily unsettle so many of our people by their zealous propagation of their doctrines. Doctrines as basic as the doctrines of Christ and the Holy Spirit are not clear and dynamic with many of our people. Confusion reigns supreme in the area of the second coming and eternal destiny. And what about our people's understanding and commitment to the church?

These four areas of truth badly need to be emphasized in all of our churches. To help you, lessons have been prepared that start on Oct. 7 and continue through Dec. 30. Put together a rich Sunday evening experience. It probably should be done by groups. In other words, you can get children and youth levels of material as well as adult. If you can't do that, then cover the material in a pastor's class. Do something to help your people in these areas.

It is too late to order these materials by mail. Why not call (615) 251-2866 and get them to send your materials to you? We can do something about the doctrinal fog in which our people are wandering.

... Another area of concern is also being addressed in our planning. Families have been under unbelievable attack in recent years. The needs of parents, children, singles, senior adults and the soon-to-be-married are great. The best help comes from God's Word. The church has the best answer—if not the only answer—for their needs. But those answers will not be shared if plans are not made to do so. Pastors will find a wealth of ideas and suggested ways in which the church can strengthen families in the center section of *The Baptist Program*, June/July issue. Call 376-4791, extension 5160, if you have misplaced your copy. This would be a great emphasis for the 1984-85 church year.

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

Andrew Hall's series of three articles will resume Sept. 13 with his second article, 'A Christian glance at politics'.



Moore

Ten reasons for voting against casino gambling

by W.O. Vaught

The vicious, godless monster called "casino gambling" is lifting its head again in Arkansas. Amendment 66 will be on the ballot in Arkansas when we go to the polls to vote on Nov. 6. This amendment would make it legal for casino gambling to be conducted in Hot Springs. I give 10 reasons why we should vote against this amendment.

1. The State of Arkansas is experiencing her greatest days for advance and progress. Our economy is being upgraded, our educational system is being rebuilt and enhanced, tourism is at an all-time high and retired people by the tens of thousands are coming to Arkansas. We are making substantial progress, and we do not need to muddy the water now with this immoral evil called "casino gambling".

2. Las Vegas, Nev., and Atlantic City, NJ, are the two most evil cities in the nation in casino gambling. We cannot allow Hot Springs, Ark., to become the third city in this list.

3. Casino gambling brings with it evil bedfellows. Crime, rape, drunkenness, prostitution and disregard for God and the Bible also link hands with casino gambling.

4. Arkansas' Governor, Bill Clinton, has spoken very forcefully against Amendment 66. The Governor said, using Las Vegas and Atlantic City as illustrations, "It is perfectly obvious that organized crime will come in here in a big way, invest in a big way, buy a lot of otherwise legal operations and control the economy of the community within 12 to 18 months after gambling is legalized. I opposed the first attempt to legalize gambling years ago, and I am more opposed to it today than I was then."

5. The principle on which casino gambling

is built is vile and evil. Long ago, my father and mother taught me that you never get something for nothing. Gambling says, "You will get rich quick. You will make millions for schools and other state institutions. You will, through gambling, attract industry and an increased population." Just the opposite has happened in Las Vegas and Atlantic City.

6. Twenty years ago, the citizens of Arkansas voted against casino gambling for Hot Springs. On Nov. 3, 1964, Arkansas voters voted 215,744 "for" casino gambling and 318,229 "against" casino gambling. It was wrong then, and it is wrong now. We must not allow this underworld evil to take over our great state of Arkansas.

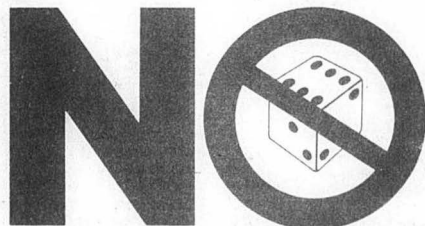
7. The late Governor Winthrop Rockefeller did many great things for Arkansas. In my judgment, one of the greatest things he did was to put the lid on gambling in Hot Springs. Let's not reverse this wise decision.

8. Our nation is now experiencing a rebirth of freedom and patriotism. Many of our great moral values are now on the ascendency in the nation. We must keep step with this national trend.

9. The gambling empire in America is attempting to destroy the fundamental truths that caused us to put "In God We Trust" on our money. Arkansas will build her future on the tax money of our citizens and not on the tainted money of evil casino gambling.

10. For almost 40 years, I have lifted up my voice in this state for God and for righteousness. If my voice means anything to you, please hear me now and join me on Nov. 6 in voting against Amendment 66.

W.O. Vaught is pastor emeritus of Immanuel Church, Little Rock.



CASINOS

VOTE AGAINST AMENDMENT 66

by Millie Gill / ABN staff writer

people

Martin K. Babb joined the staff of Calvary Church in Little Rock Sept. 1 as minister of youth. He has been serving



Babb

as the youth consultant for the Sunday School Department of the Arkansas Baptist State Convention. A native of Little Rock, Babb graduated from Ouachita Baptist University with a bachelor of arts degree in music and from Southwestern Baptist Theological Seminary with a master's degree in religious education. Babb has served churches in both Arkansas and Texas. He and his wife, Beverly, have a daughter, Meredith Lynn.

Richard Roberts has resigned as pastor of the Bethany Church at Georgetown to go to Manila Westside Church.

Nelson Tucker has resigned as pastor of the Emmanuel Church at Forrest City to move to Alabama.

Jerry Starnes is serving as pastor of the Ebenezer Church at Warren. He came there from Delta Association where he was pastor of the Richland Church.

Joe F. Nix has been appointed by Ouachita Baptist University's board of trustees to the William D. and Alice Burch Chair of Pre-Medical Studies. Nix is professor of chemistry at OBU.

Johnny and Carleene Jackson recently participated in a missions observance tour of work in the New England states sponsored by the Home Mission Board. Jackson, pastor of Forest Highlands Church in Little Rock, is a member of the HMB Board of Directors.

Alan E. Maines is serving as pastor of the Open Door Church at Rogers, going there from Decatur.

Doug Applegate has resigned as pastor of the Mill Creek Church at Hot Springs to continue his education.

Russell Eudy has joined the staff of the Fairdale Church at Hot Springs as music and youth director.

L.C. Roots has resigned as pastor of the Greenland First Church to become pastor of the Judson Church in Cayuga, Texas.

briefly

Alsop Church honored pastor Leon Minick and Mrs. Minick Aug. 19 recognizing the beginning of their 11th year of service with the church. Minick has led the congregation in doubling its membership, in building improvements and in the purchase of a new baptistry.

Hillside Church at Camden will celebrate 30 years of Christian ministry with homecoming Sept. 16. "A Day to Remember" will be the program theme, according to pastor Greg Kirksey.

Valley Church at Searcy Brotherhood and Royal Ambassadors are involved in assisting the Cadillac Church in Cadillac, Mich., by collecting song books, chairs and literature, as well as vacation Bible school and office supplies.

Crosby Church at Searcy celebrated homecoming Aug. 26 with services that began a revival led by James E. Hill, Calvary Association director of missions.

Northside Church at Eudora was in a revival July 16-22 led by evangelist Fred Gay of Southside Church in Booneville. Perry Anderson of Eudora directed the music. Pastor John H. Hall reported two professions of faith and two baptismal candidates.

Mt. Carmel Church at Cabot 55-member mission team has returned from Oklahoma where they led a crusade at Hodgens State Prison that resulted in more than 100 decisions.

East Side Church in Fort Smith recently recognized pastor Trueman Moore as he began his 13th year of service there.

Crystal Hill Church in Little Rock will observe homecoming Sept. 9 with Sunday School, morning worship, a potluck luncheon and an afternoon music program. Floyd Tidsworth, church extension director for the Arkansas Baptist State Convention, will be speaker. Sid Carswell is pastor.

buildings



Strong First Church celebrated its 81st anniversary and the fourth anniversary of pastor David Wilson Aug. 26 with a dedication service for a \$900,000 building complex which includes an auditorium and fellowship building that serves as both a gymnasium and educational area. Plans for this extensive building program began in March 1981, and since that time activities have included, construction and special "in-gathering" fund days that permitted the building to be dedicated with only an indebtedness of \$170,000. Wilson praised his congregation for their sacrificial giving to this program, as well as their outstanding contributions to mission causes. The congregation gives 19 percent of its budget to the Cooperative Program and seven percent to associational missions. M. E. Harper has served as long-range planning committee chairman, and A. E. Blevins has served as building committee chairman. L. L. Collins, associate executive secretary of the Arkansas Baptist State Convention, was dedication speaker.

Executive Board moves to save ministerial scholarship fund

by Mark Kelly

The Executive Board of the Arkansas Baptist State Convention took steps to head off the threatened insolvency of the convention's ministerial student scholarship fund in their pre-convention meeting Aug. 23.

Meeting at Baptist Medical Center in Little Rock, the group voted to recommend several changes in the Ministerial Scholarship Fund, which assists students preparing for Christian ministry at Arkansas Baptists' two institutions of higher education.

The board also recommended changes in the ABCS Missions Department's Revolving Loan Fund and adopted a proposed 1985 budget, a report from its Planned Growth in Giving Task Force and the new Southern Baptist church annuity plan.

According to Ed North, pastor of First Church, Blytheville, the Ministerial Scholarship Fund received \$97,000 during 1983 but paid out \$133,000 in student assistance. Should that trend continue, he said, the fund would be depleted by the end of 1985.

To avoid that possibility, the Finance Committee of the Executive Board recommended lowering the scholarship amount \$100 for ministerial students and \$50 for their spouses. To replace that loss of aid, the committee recommended that, beginning in January 1985, each student be required to enlist a congregation to contribute the difference each semester toward their education. Thus, each student and spouse would receive \$350 and \$175 per semester, respectively.

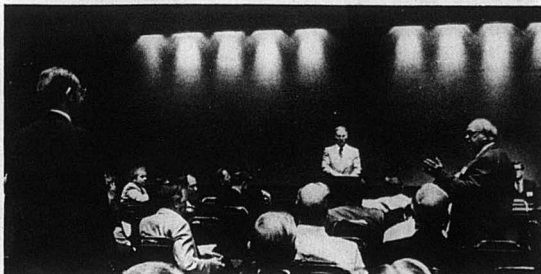
"We did not want to take this step," said North, "but unless we plug this leak, we won't be able to help anybody. By this action, we hope to stem the hemorrhage in the fund and enable young men and women to train to serve the Lord."

North reported that a subcommittee he chairs had surveyed Baptist conventions in surrounding states regarding their scholarship funds and found this approach working in several cases. The committee felt the proposal carried the advantage of involving individual churches in the task of training young ministers, North said.

A substitute motion was made by Kerry Powell of First Church, Forest City, which would have removed the requirement of a church sponsor, guaranteed a minimum \$250 scholarship and delayed implementation of the changes until the fall semester of 1985. That motion was defeated, and the proposal was adopted with one modification, allowing associations to contribute toward the fund as well as churches.

The Executive Board's Finance Committee also proposed three changes in the Revolving Loan Fund of the ABCS Missions Department. That fund provides low-cost financing up to \$15,000 for smaller congregations needing to construct or renovate church-owned buildings.

The committee explained that 11 churches



ABN photo / Mark Kelly

The ABCS Executive Board discussed at length the proper approach to rescuing the convention's struggling Ministerial Scholarship Fund. Above, Ted Richardson (right), from Bluff Avenue Church, Fort Smith, makes a point to Ed North (left), First Church, Blytheville, and Jerry Wilson (center), West Side Church, El Dorado.

are presently waiting for requested funds and that it now takes about 24 months for a loan request to be granted, too long for small congregations dependent on the fund.

It was recommended: (1) the state convention establish a line of credit not to exceed \$140,000 to service the unmet requests; (2) congregations applying for loans be under 200 resident members, have less than \$50,000 annual income and be less than 10 years old or demonstrate their inability to build without the money; and (3) the loans will be interest-free for the first year, four percent under the prime lending rate for the next five years and two percent under the prime for the remainder of the loan's term.

The change will raise the fund balance from \$360,000 to \$500,000 and allow all backlogged requests to be met. The committee outlined a debt repayment plan, and the board approved the recommendations.

The Executive Board unanimously approved a 1985 budget totaling nearly \$11.5 million, almost 40 percent of which is earmarked for Southern Baptist Convention causes. The budget plans for a \$340,000 increase over 1984.

The State Planned Growth in Giving Task Force recommended encouraging Arkansas churches to participate in the denomination-wide Planned Growth in Giving emphasis from 1985 to 2000. That emphasis, adopted at the 1983 Southern Baptist Convention in Pittsburgh, challenges individuals and churches to set specific, 15-year growth goals for their giving and encourages associations and state conventions to follow suit.

The task force recommended the Arkansas Baptist State Convention continue toward a 50/50 division of Cooperative Program gifts between the state convention and SBC causes. Twelve regional Planned Growth in Giving seminars, planned by the ABCS Stewardship / Annuity Department for 1985,

will be offered for pastors and key church leaders to equip them for the emphasis.

The Executive Board approved the recommendation unanimously.

On a recommendation from its Program Committee, the Executive Board also endorsed the new Church Annuity Plan offered by the Southern Baptist Annuity Board beginning in 1988.

That plan will raise the level of benefits, expand the program to include all full-time church personnel and provide for state conventions to contribute up to \$420 per year to help provide long-term disability and death benefits.

The Executive Board's Operating Committee surveyed actions taken during the year, including the hiring of new state staff members in the Sunday School and Missions Departments, the employment of four Baptist Student Union directors or associates, approval of program funds for Baptist TelNet and the Arkansas-Brazil Bold Mission Link-up, provision of space in the Baptist Building for the Religious Council of Citizens United Against Gambling, enclosing of office spaces belonging to ABCS administrative secretarial staff and the receipt of a resignation from Martin Babb, Sunday School Department.

The Nominating Committee recommended placing Jeri Mitchell of First Church, Fayetteville, in a vacancy on the board's Operating Committee. Board members unanimously approved.

The Executive Board also heard a recommendation to dismantle the Adult Conference Center Study Committee, which had worked for several years to draw up plans for a proposed facility located at Camp Paron in central Arkansas. Though a great deal of research had been conducted, no recommendation had come from the committee,

(See 'Executive Board', p. 14)

Picture Arkansans Showing His Love

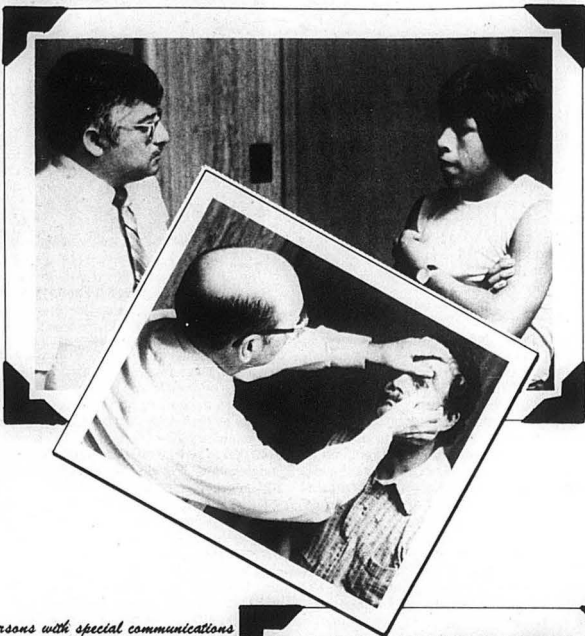
How do you show God's love? Arkansas Baptists have long been busy taking action as their answer to that question. When they help a struggling congregation find the money for the needed building, they show His love. When they send a chaplain to minister to the imprisoned, or teach those who teach the deaf, they show His love.

Arkansas Baptists sometimes help churches pick up the pieces after a natural disaster, or put together a new congregation where there was none. That is showing His love, too.

This broad range of ministries is state missions: Baptist people in Arkansas tuned into the Great Commission, beginning here at home—Jerusalem.

During September Arkansas Baptists study state missions, pray for state missions and give for state missions. On these four pages are photos of some of the acts of love, in His name, that Arkansas Baptists might put in a photo album to show how they show His love.

Helping meet medical needs is one way to show His love to the migrant farm workers at Hermitage. Ariel Hernandez often counsels (top) before surgery in Little Rock. Dr. John Miller, a volunteer, checks a patient after cataract surgery.



Overcoming all barriers. Christ enables persons with special communications skills to show His love to the deaf and blind in our midst (below). (Far right) Randy Cash trains leaders from a cross section of Arkansas Baptist churches to work with the deaf.





Continuing theological education is available to Arkansas people through Boyce Bible School (left), seminary extension (right) and the Seminary Studies program. Students can enroll at Boyce without a college degree, and Seminary Studies is for masters level credit through the six Southern Baptist seminaries. Extension courses may be taken individually or through group study. Lehman Webb (behind the graduates, at right) coordinates all three in the state.

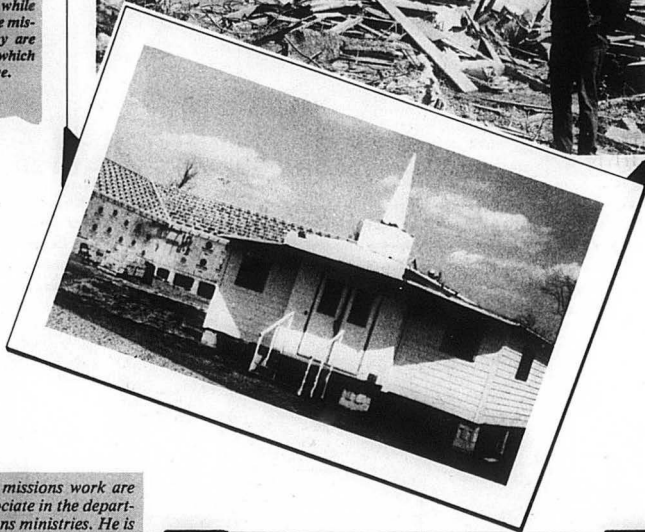


Chaplain can be another word for love, especially when the environment is confining and home is far away. Chris Copeland is Baptist-supported chaplain at the Booneville Human Development Center. There 230 mentally retarded residents are learning simple skills designed to make them self-sufficient.



At the Rehab Center in Hot Springs, Chaplain Roy Remont is encourager to many of the 400 persons being trained or retrained for self-support.

When a tornado descended in March of this year, it reduced the Brownsville Church to the pile of rubble behind Pastor Wallace Creswell. Besides local persons, the State Missions Department came to the rescue. Although the congregation had to meet in a tent for a while, the department's portable chapel (bottom photo, right) was soon available. The congregation used the chapel while they built again with the aid of state missions loans and grants. Now they are ready to dedicate the building with which Arkansas Baptists showed His love.

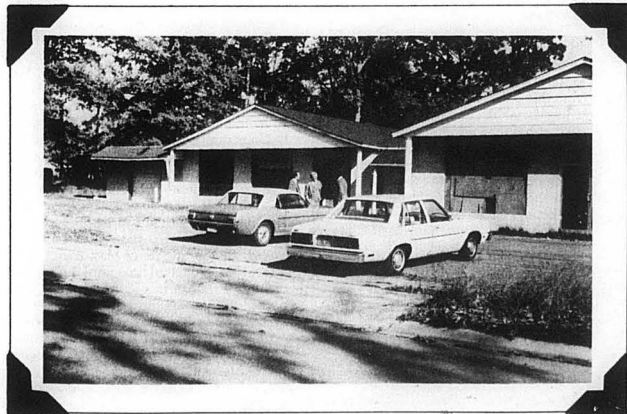


Directors of the areas of state missions work are (from left) Pete Petty, first associate in the department and coordinator of missions ministries. He is responsible for interfaith witness and Christian social ministries; Dean Preuett, Central Arkansas consultant for Christian Social ministries, covering a six-county area; Floyd Tidsworth Jr, director of church extension, who works to begin new congregations and oversees pastoral salary aid, and loan and grant program to help with buildings; Language missions director Randy Cash, who is responsible for deaf ministries, ministries to all language and ethnic groups, refugee sponsorship and ministry to internationals; Leroy Sisk, supervises five convention employed chaplains, plus promotes volunteer chaplaincy and aids the military in finding chaplains; Lehman Webb, responsible for the Continuing Theological Education program, under which he directs Boyce Bible School and Seminary Studies, plus promotes seminary extensions courses. Conway Sawyers (right) is department director and assumes responsibility for direct missions work of the Arkansas-Indiana Linkup and an in-service guidance program for ministers through Baptist's two colleges.





Direct missions includes two programs supervised by Conway Sawyers: in-service programs at both Southern Baptist College and Ouachita Baptist University (shown with Sawyers above is Fred Savage, the counsellor at SBC), and work such as the Arkansas-Indiana Linkup (right), where Sawyers conferred with Jim Walker, director of missions for two Indiana associations.



Arkansas Baptists showed His love when they helped buy the site for the Grace Mission in Southwest Little Rock last November. Paul Williams saw how badly the area needed a Baptist congregation for the growing number of blacks there. After he visited many black families he had the makings of a church but no place to meet. Life Line Church became a sponsor and Pulaski County Association voted financial support. After Pastor Williams and association representatives found this property the congregation could remodel themselves, they got a mission site grant from Arkansas Baptists. They dedicated the building in June.

Enabling us to *Show His Love*

As Arkansas Baptists focus on showing His love through state missions, they also focus on the offering that for 1984 provides more than a third of the funds to carry out the Great Commission here.

The Dixie Jackson Offering for State Missions supports 37 percent of ministries like the ones pictured on these four pages. Arkansas Baptists can continue these acts of showing His love by meeting the state offering goal, which this year is \$350,000.

During the Season of Prayer for State Missions, Sept. 16-23, Arkansas churches will study, pray and give for state missions, providing every Baptist a part in showing His love.

Your state convention at work

Missions

Why start new churches?

As some people like Fords and some Chevys, people like different churches.

Some language groups want a church that speaks their mother tongue.



Tidsworth

New communities are being formed where new churches are needed. It may be a retirement community such as Cherokee Village. It may be in a county seat town. Perhaps an interstate has divided an existing town. A rural fringe community may have grown up.

A new church may need to be started in a "golden age" home. Enough people whose minds are active live there to have a church, but they are not mobile enough to travel to church.

More new churches involve more people in work for Christ, give more money to support missions and provide more ministries for more people. They lead more people to Christ, develop more disciples, help more people find God's will for their lives and teach more people the Word of God. — **Floyd Tidsworth Jr., church extension director**

Church Training

Believer's ministry

This is the second in a series of articles on the 1984-85 Bold Mission Thrust emphasis on developing believers.



Holley

"We believe that God has given to all his children gifts of grace that can be developed and used in ministry."

"We believe..."; thus begins the Believer's Ministry Covenant, a mutual commitment by pastor and congregation to improve and expand the church's ministry. It is a commitment to discover, develop and use together their God-given gifts in ministry. The Believer's Ministry Covenant is one of the five strategies of the Developing Believers emphasis to be launched on Sunday, Oct. 7. It is suggested that churches adopt the covenant as a statement of their commitment to one another and the church's mission. The congregation might read the covenant responsively as a part of their morning worship service on Oct. 7.

Members should be asked to sign the covenant and keep their copy as a reminder of the commitment. Many churches used the covenant this past year and read it responsibly on several occasions throughout the year as a renewal of their covenant together.

Copies of the Believer's Ministry Covenant are available in quantity for use as bulletin inserts. You may order them from the Church Training Department, P.O. Box 552, Little Rock, AR 72203. — **Robert Holley, director**

Evangelism

Joy in sharing Jesus

It is the purpose of the Lay Evangelism School to help each participant experience assurance and joy in their salvation. We accomplish these tasks we approach with confidence and joy. This is true in cooking, building, speaking, caring for our children or playing sports. The joy and confidence we display in witnessing to the lost is directly related to that confidence and joy we have in a personal salvation.



Shell

The question that each person faces is, "How do I gain this joy and assurance?" The beloved disciple gives us a solid foundation to stand upon in 1 John 5:11-13. He states, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

In John 10:10, he reminds us that the life God gives us is extraordinary, abundant, overflowing, full and meaningful. Herein is the joy. — **Clarence Shell, director**

Christian Life Council

No laughing matter

Pornography is no laughing matter. Many people laugh or smile unduly when the subject is mentioned. Such response pleases Satan. The drunk has been laughed at for years. How tragic and ridiculous to laugh at people whose thoughts and actions have become muddled by ethynol, a poisonous substance.

Now, similar response comes from pornography. As chemical mind-altering from consuming alcohol often results in tragic deaths by auto accidents, drownings and

suicides, tragedies such as child and wife abuse are caused when mental alterations of the brain occur by "consuming" pornography. Rape, incest, murders, suicides are often products of a mind which feeds on pornography.

The next time Satan tempts you to laugh when someone mentions such actions as picketing or petitions to do away with pornography outlets remember how Paul dealt with evil onslaughts. "I ceased not to warn every one day and night with tears" (Acts 20:31). Too often we glibly quote Acts 20:21, regarding repentance and faith, without following through.

Ask a prostitute or other woman with blacked eyes and bruised bodies if pornography is funny. See a broken, beaten, sexually-abused baby boy or girl and consider if pornography is funny.

God, give us more Christian leaders who will speak out and do something about the growing problem of pornography in Arkansas! Support the Christian Civic Foundation of Arkansas in combating this evil. — **Bob Parker, director**

Student Ministries

Student gives savings

How long has it been since you have seen someone really sacrifice for another?

In mid-April, a national student organization, Encounter with Christ, contacted the Baptist Student Union of Phillips County Community College, seeking students to attend a conference in the Republic of China and Hong Kong. While there, the students would attend seminars and have opportunities to share their faith in Jesus with others. Two students at Phillips County Community College were recommended, but only one could go, Darryl Woody, a black student who lives in West Helena.

With this great opportunity came the need to raise money to cover the travel and expenses. Darryl had two months to raise the money. Two weeks passed, and \$50 was raised. By the middle of May, about \$500 was raised. From that time until the middle of June, expense money trickled in. Still believing this was the Lord's will, Darryl and the other BSU students kept praying.

One night about 11 p.m., Darryl called Mike Fowler, his BSU director. "Guess what I have," he said. Mike said he didn't know. Then Darryl said, "I have a check for \$1,000."

One of the white students in the BSU had been saving money for an automobile, and the Lord had impressed him to give the money so that his fellow student could go to China.

"This gives me such faith in the future of our young people," Fowler said, "Truly in Christ there is no East or West, no black nor white." — **Tom J. Logue, director**

Executive Board revamps ABSC ministerial scholarship fund

(continued from p. 7)

which reportedly had worked on the assumption that the estimated cost—over \$3 million—was too high.

The Executive Board declined to disband the committee, voting against the recommendation with three dissenting.

Recommendations approved by the Ex-

ecutive Board will be presented at the annual meeting of the Arkansas Baptist State Convention Nov. 6-7 at Grand Avenue Church, Fort Smith.

The board also heard a report from Don Moore, executive secretary of the Arkansas Baptist State Convention, presenting an overview of 1984.

Moore noted that Cooperative Program receipts, though lagging \$295,000 behind budget, were still up 2.5 percent over last year. He told board members the state convention had assisted 11 terminated pastors with a total of \$17,000 under a new program to ease the difficulties of terminated church staff members.

Arkansas also will host a Southern Baptist Foreign Mission Board commissioning service at Little Rock in April 1989, Moore reported.

The Executive Secretary explained his intention to hold a planning meeting with associational directors of missions in Sept. 1984 to gather input regarding the needs of Arkansas Baptist churches. Moore reaffirmed his desire to shape state convention programs according to church needs.

Casino gambling also drew Moore's attention as he challenged board members to join the battle against Amendment 66, a constitutional amendment on the fall ballot which will legalize casino gambling at Hot Springs.

Moore told board members that a survey shows 65 percent of the state opposes the amendment, but 17 percent only "mildly" so. Warning that pro-gambling forces might be able to sway enough votes to win the referendum, he called upon Baptist leaders to take an active role in the campaign to defeat the amendment.

He also noted that election day falls on Nov. 6, coinciding with the first day of the ABSC annual meeting. Moore emphasized that many of those who needed to be getting out the vote would be heading for Fort Smith instead. He challenged Baptists to intensify their campaign efforts accordingly and reminded board members of the necessity of casting absentee ballots before leaving for the convention.

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



ABN photo / Millie Gill

Temperance meeting—Bob Parker (left), director of the ABSC Christian Life Council, spoke Aug. 26 at a morning worship service for a national meeting of the Women's Christian Temperance Union in Little Rock. Prior to speaking, Parker discussed organizational guidelines with Mrs. Kermit S. Edgar of Evanston, Ill. (center) national WCTU president, and Glendolyn Ticknor of Batesville, state president.

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International

Faith, the way to go

by Don Hook, interim pastor, Indianhead Lake Church, Sherwood

Basic passage: Romans 1:1-17

Focal passage: Romans 1:1, 3-17

Central truth: Salvation is the free gift of God and is received through personal faith in Jesus Christ.

Salvation is all of God. God does the convicting (Jn. 16:8). God does the calling (Rom. 1:1). God does the transforming (Rom 1:1-7).

Man appropriates all the blessings of salvation by faith (Rom. 1:17). Faith is belief—belief in God and in the Word of God (Acts 27:25). Faith is trust—trusting God to do everything he says he will do (Phil. 1:6). Faith is evidenced and demonstrated by action—confessing (Acts 9:18), witnessing (Acts 9:20) and holy living (1 Pet. 1:15-16).

Faith receives all that God offers—forgiveness of sin (Eph. 1:7), cleansing from sin (1 Jn. 1:7), victory over sin (Rom. 7:23-25), translation into God's family (Col. 1:13) and an incorruptible inheritance (1 Pet. 1:3-5), all of which is received "in Christ" (Rom. 1:5).

Faith establishes a relationship—the relationship of a child to the heavenly Father (Jn. 1:12), the relationship of a brother or sister to all children of God and an heir of God (Eph. 2:19). It was this faith that characterized the Roman Christians (Rom. 1:8).

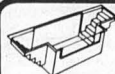
By personal choice, a child of God may establish the relationship of "servant" (Rom. 1:1). The word translated "servant" here is the word "doulos" which means "slave." God help each of us to choose to become his slaves as we walk in the Way!

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Life and Work

Serving and faithfulness

by Bert Thomas, Toltec Church, Scott

Basic passage: Matthew 24:42 - 25:13

Focal passage: Matthew 24:42-51

Central truth: Christians are to serve God faithfully because Jesus died for our sins, was resurrected and will return.

Maple Cemetery in Helena has many old monuments. Located on a hillside in an old section of the cemetery is a most unusual one. It is a monument of a dog. The faded inscription tells the tragic account of the murder of its master and how the faithful dog watched and waited in vain for his return.

Our Master, the Lord Jesus Christ, was crucified for the sins of all the world nearly 2,000 years ago. This was the only possible way for lost sinners to be delivered from the penalty, power and presence of sin. Jesus predicted his victory over death, ascended to the right hand of his heavenly father and promised to come again. His word to Christians of all ages is to serve him faithfully and to watch for his coming.

Jesus' command to watch is not a nervous watch expecting the worst to happen. It is difficult to serve effectively in this manner. It is not a command to set aside all activities and wait. Jesus' command to watch is centered in faithfully serving him in a confident manner. The fact that he could come at any moment is no cause for alarm for those who are faithful. What greater joy could there be than to have the Lord Jesus return as we serve him faithfully in our daily activities?

Serving God faithfully will prepare us for greater responsibility (vv. 45-47). The parable delivered by Jesus is a challenge to each leader. We can serve God faithfully by effectively discharging our stewardship responsibilities toward those we have been called to lead or we can serve our own interests and bully those committed to our care.

We have untold resources with which to serve God. Some of those resources are the Bible, the Holy Spirit and the church. One resource is the myriad of saints gathered to cheer us on (Heb. 12:1). Deep within our souls, we can hear this multitude lift their voices in unison, encouraging us to faithful service. Above their voices, we hear distinctly the familiar voices of loved ones. They served God faithfully in their earthly pilgrimages. Now they encourage us for faithful service. With their shouts of encouragement and our eyes fixed on Jesus, we have ample motivation to serve him faithfully until our eyes close in death or until he returns.

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Bible Book

Love: God's and ours

by Doug Dickens, First Church, Hot Springs

Background passage: 1 John 4:7-21

Central truth: Because God loves us unconditionally, we are enabled by his presence to love others with confidence.

A boy and his father quarreled. In the heat of the moment, the father told his son to gather his clothes and leave. The boy picked up a few things and walked out the door. He never looked back. He never came back.

In the years that followed, the family often wondered what happened to the boy. They spoke of him often. They cried for him and prayed for him, that he might return, but he never did. One night years later, a preacher was visiting in the home. The mother suggested he might be interested in a ritual they performed every night.

The preacher followed the father and mother to the door and watched. They joined hands as the dad prayed and wept for his son. Then the mother stepped out the front door and put the door key under the mat. Finally, she explained. When the boy was living at home, they always left the key under the mat so he could get back in. "Now," she said, "if he should come back some night wondering whether we want him back, all he would have to do would be to look under the door mat, see the key and know he was loved and welcome."

How like that the church ought to be. In a world where God's own children have left him in alienation (although the Father never orders us out), God continues to leave signs he loves us and wants us to live as his family.

This passage may move in two important directions. Notice what it says about Jesus. (1) He is the bringer of life (v. 9). (2) He is the key to renewed relationships with God (v. 10). (3) He is the savior of the world (v. 14). (4) He is the Son of God (v. 15).

However, in following the theme of love as God's key to a meaningful life as a disciple, the following issues are crucial to this lesson. First, the proof of God's nature and love for us is seen in the sacrifice of his Son for our sins (vv. 7-10). Second, the presence of God in our lives is demonstrated through our deeds of love, not doctrine or legalism (vv. 11-12, 19-21). Third, the provision that makes us able to love others is the indwelling Spirit (vv. 13-16). Finally, when love is made mature, it instills confidence in the believer and dispels fear (vv. 17-18).

Our ability to love is the hidden key of God—the way others find entrance through Christ into the Father's house.

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Churches must choose SS exemption by Oct. 31

DALLAS (BP)—Churches choosing not to participate in Social Security on behalf of their lay employees must file for an irrevocable exemption with the Internal Revenue Service by Oct. 31, according to the Southern Baptist Annuity Board.

Under the Tax Reform Act of 1984 passed in late July, churches may make a one-time, irrevocable decision not to participate on behalf of their non-ordained employees in Social Security. The law overturns legislation that required churches to include all of their non-ministerial employees in Social Security effective Jan. 1, 1984.

Harold Richardson, treasurer of the Annuity Board, said churches choosing the exemption may actually be giving their lay employees a salary cut.

"Churches opting out of Social Security will force their employees to be classified as self-employed which means they must pay 11.3 percent of their 1984 gross salaries in self-employment taxes," said Richardson. "This tax will continue to increase each year until 1990 when it will be 15.3 percent." He

noted churches currently are paying seven percent and the employee is paying 6.7 percent in F.I.C.A. taxes.

While ordained ministers must continue to pay the higher self-employment taxes, Richardson said they are afforded other tax advantages, such as tax-exempt housing allowances, for which the lay employees are not eligible.

According to an IRS spokesman, the exemption should be filed only if the church is opposed to paying Social Security for religious reasons such as conscientious objection to a social insurance system. However, once the exemption has been granted, the church cannot withdraw the decision.

Churches filing the exemption are eligible for an IRS refund of the F.I.C.A. taxes paid since Jan. 1. The church will then refund employees their portion of the tax.

Churches choosing the exemption must file Form 8274 with the IRS by Oct. 31. All churches established after this deadline will have 90 days from its founding date to apply for the exemption.

Baptists help sponsor Christian radio to Albania

MONTE CARLO (BP)—Through a radio broadcast, Baptists are helping the gospel message penetrate Albania, the east European country considered by some to be the world's most atheistic state.

Since 1967, when the government closed the 2,149 churches and mosques in the country, all religious liberty has been denied.

But since July 2, a radio program has beamed the gospel into Albania weekly through Trans World Radio facilities in Monte Carlo. The program has been jointly sponsored by the Southern Baptist Foreign Mis-

sion Board's east European mission and the European Christian Mission.

A Yugoslav-Albanian pastor residing in the West prepares the programs in the Albanian language. Annual cost of the project is \$25,000, a major factor being the high frequency beam used to reach the country. Messages are broadcast for 15 minutes each Tuesday evening.

The Foreign Mission Board is providing approximately \$21,000 for the project and the European Christian Mission, a Yugoslav organization, approximately \$4,000.

Missionary Gus Verdery dies in Switzerland

RICHMOND, Va. (BP)—E. Augustus "Gus" Verdery, 61, first-term missionary professor at the Baptist Theological Seminary in Ruschlikon, Switzerland, died Aug. 17 in Zurich. Doctors diagnosed his illness as periarthritis nodosa, an inflammatory disease of the blood vessels.

Before he and his wife, Eleanor, were appointed missionary associates in December 1982, Verdery logged 30 years as director of the department of pastoral services at Georgia Baptist Medical Center in Atlanta.

In Switzerland, he taught in the area of pastoral care and counseling. Prior to missionary appointment, Verdery had taught twice previously at Ruschlikon and had led conferences for the Foreign Mission Board in the Caribbean islands, Taiwan, Japan and Brazil.

The Harlem, Ga., native is survived by his wife, the former Eleanor Reynolds of Lexington, Ky.; a brother, Holcombe, Harlem; and a sister, Caroline (Mrs. William) Galloway, Decatur.

Barber, HMB staffer, dies in California

SAN FRANCISCO (BP)—James L. Barber, assistant director of the Christian social ministries department of the Southern Baptist Home Mission Board, died Aug. 17 of cancer.

Barber, who would have been 56 August 21, also directed youth and family services and was executive secretary to Southern Baptist association of ministries with the aging for the HMB. He had held the three-fold

CSM post since 1972, making his office in San Francisco since 1979.

In 1963, Barber founded Buckner Marriage and Family Counseling Center in Dallas. He served as the center's first clinical director and administrator from 1963 until he joined the HMB staff.

Memorial services for Barber will be held August 20 in San Francisco. He is survived by two sisters, both of Tennessee.