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Arkansas Baptist Newsmagazine

2-1-1990

February 1, 1990

Arkansas Baptist State Convention

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'Christ Our Model'

Arkansas Baptist

February 1, 1990

In
Time
of
Need



In This Issue

Cover Story



Photo / Jim Veneman

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Bible verses learned as youngsters not only have immediate benefits, but often can be recalled in later life for comfort in time of need.

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IT'S UPLIFTING

From Glamour To Bananas

DALLAS (BP)—She has traveled to 32 states as a motivational speaker. She has won diamonds and minks as top saleswoman for Mary Kay Cosmetics. But 85-year-old Mary McDowell of Belmont Baptist Church of Odessa, Texas, has found her greatest joy in directing up to five outreach Bible studies each week.

"It is the most satisfying thing I've ever done in my whole life," she said.

McDowell started her first nursing home Bible study a little over a year ago. Currently, she coordinates a team of 21 volunteers from Belmont Baptist Church who lead several classes at nursing homes each week involving more than 100 residents.

She began visiting the nursing homes out of heartfelt concern for the neglected residents there.

"I saw the opportunity because so many people are put in nursing homes and forgotten. Many of them have nobody to visit them at all," she said.

As a part of her ministry in the nursing

homes, McDowell buys 40 pounds of bananas every Friday morning to deliver to residents.

"In the nursing homes, so many of the people cannot eat cookies or candy because of diabetes and other health problems, so I bring them each a banana since that's something they don't get normally."

"They call me the banana lady. So many of them aren't visited by anybody else. They look forward to seeing me coming with the banana. When I first started, I couldn't believe a little thing like a banana could mean so much to them."

In addition to the nursing home Bible classes, McDowell also teaches a weekly Bible study in her home and a Sunday school class for singles ages 50 and older. In the near future, she plans to start an apartment Bible study.

"In some ways, that's even more fulfilling than the nursing homes. At the nursing homes, most of the people we reach already are Christians, but at the apartment house, so many people are not. The apartment house could be a wonderful place to win people to the Lord."

GOOD NEWS!

Are You Ready?

Romans 1:15

A country boy with little education went to an army recruiting office to enlist. He was given a handful of forms to fill out. He struggled with the forms, trying to fill in the blank spaces. Finally he wrote the words, "I is ready when you is" on the top sheet and handed it back to the officer.

Some men responded initially to God's assignment with reluctance and resistance. This was true of Moses (Ex. 3:11) and Jeremiah (1:6). It was not true of Paul. When the Lord said go, he was always ready.

Paul was ready to serve anywhere—Rome was not the easiest place in the world to serve the Lord. It was rancid with paganism and rotten with perversions. It was the center of Caesar worship. However, Paul was ready to tackle the most difficult place of all.

Some Christians put stipulations on service. They agree to serve only on their own terms and in the place of their own choice.

Paul was ready to preach to any people—First and foremost, Paul was a preacher. He declared both the priority and necessity of preaching the gospel (1 Cor.

1:17; 9:16).

Paul placed no restrictions on those to whom he preached. He considered himself a debtor to all men (Rom. 1:14). Because he knew Christ, he owed it to everyone to share the gospel with them.

The willingness to preach to all men said that Paul cared for everyone. Most people don't care about how much we know, but they do want to know that we care.

Paul was ready to pay any price—He paid dearly for his commitment to Christ both in terms of what he gave up (Phil. 3:7-8) and in what he suffered (2 Cor. 11:23-28). He paid this price willingly and was ready to pay whatever was necessary in going to Rome.

It costs to serve Christ. In one sense it costs every believer the same that it did Paul; it costs one's self. A native woman in mission service had no money to give. She put the offering plate on the floor and stood in it, offering herself.

Many church members have their robes and slippers with "Do Not Disturb" signs hung on the door of their lives. It was not so with Paul. He was ready.

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The Spoken Word

J. EVERETT SNEED



Much of the good or evil that occurs in the world starts with the spoken word. Often, a thoughtless word can damage the life of another immensely. Or, conversely, great good and happiness can be sparked in a few words. Hence, the writers of the Bible warned repeatedly that we should use great care in what we say. Every Christian has a stewardship of the proper use of his speech.

The right to disagree or criticize is a basic human right. It is protected in our democracy. There is no such protection in a totalitarian regime. This right, as is true of other basic rights, is not unlimited. For example in a time of crisis, such as the Second World War, the right to criticize was limited to some degree. It also is true that any right of the individual is limited by the rights of others. With every right, an individual has responsibility and should consider the results.

The damage resulting from improper use of the tongue is often compared with a raging fire in the Bible (Ja. 3:5-6). The picture was the scene which the residents of Palestine knew well. In the dry season, dead grass, low thorn bushes, and shrubs were easily ignited by a single spark. Once they were burning, flames would spread like a wave with little chance of it being stopped.

Harmful words may be spoken unintentionally or they may be hurled out like deadly darts with the intention of destroying another. The Jewish rabbis said that, "Life and death were in the hand of the tongue."

Unintentional harm produced by something we say is the most difficult to avoid. Word spoken in jest may be taken seriously. Or one person's experience or thoughts of the moment may be entirely different from those of the speaker. Christians should never use jokes or jest to convey a harmful message to another. If a misunderstanding develops over an unintentional word, a Christian has a responsibility to correct it.

One of the most vicious things which one person can do to another is the use of malicious gossip. Such tactics can destroy the reputation and the good name of another when they are not present to defend themselves. It is deadly because there are few activities which the average person finds more delightful than engaging in

such gossip. For many, involvement in gossip, particularly concerning some distinguished person, is one of the most fascinating activities of life. Christians need to remember that gossip is condemned throughout the Bible as a vicious and harmful sin.

The results of the statements that are made are the supreme test of whether they are constructive or destructive. Even criticism when it is constructive will build up and strengthen the work. Destructive words will always tear down that which has been built up.

Another test of the words we speak is the effect that it has on others. How does it affect personal relationships? If words spoken are in the right spirit, it will ultimately assist right to prevail and strengthen relationships.

For most Christians, our speech can be paradoxical. On one occasion, we may praise God and say those things which will further the work of the Kingdom. On another occasion, we may say those things which are contrary to the furtherance of the Kingdom and retard the spread of the gospel.

The speech of an individual is an excellent insight into his real nature. We say the things that we think and feel. While all of us must deal with our Adamic nature, there are a few steps which should prove helpful to each of us.

—We should ask God to assist us in controlling our speech. Only through God's help can our speech be what it should be.

—We should be certain when we speak that we don't hurt another person. It is essential that we treat others as we desire to be treated.

—We should always be certain that we know all the facts when we speak. Someone has said, "The only mental exercise that some people get is jumping to conclusions."

—We should never engage in vicious gossip. Communication of negative facts concerning another should be done only with the intention of helping that individual or to protect others. Spreading gossip simply for the fun of gossip is sin.

—We should be quick to set the record straight if we have unintentionally brought harm or hurt to another by an unintentional word we have spoken.

—Above all, we should pray that God will assist us to speak the words which will be a blessing to others. The words we speak will often help or harm others greatly. Only through God's help can we have a proper stewardship of our speech.

Arkansas Baptist

VOLUME 89 NUMBER 4

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Advertising accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer and do not necessarily reflect the editorial position of the Arkansas Baptist.

Member of the Southern Baptist Press Association.

The Arkansas Baptist (ISSN 1040-6506) is published by the Arkansas Baptist Newsmagazine, Inc., 601-A W. Capitol, Little Rock, AR 72201. Subscription rates are \$7.99 per year (individual), \$5.64 per year (Every Resident Family Plan), \$6.36 per year (Group Plan). Foreign address rates on request.

Address: Send correspondence and address changes to Arkansas Baptist, P. O. Box 552, Little Rock, AR 72203.

Telephone: 501-376-4791.

DON MOORE

You'll Be Glad To Know



I've been hearing such outstanding reports on our churches' Lottie Moon offerings. It seems our people are responding to the clear signal that more people of the earth are soon going to have greater freedom to propagate and to hear the gospel. "Thank you, Lord, for prompting our hearts. Thank you, Lord, for helping our people to respond. Please honor their faith and obedience with the gift of peace and joy in their hearts, and with the supply of their material needs. Bless our Foreign Mission Board personnel that they will know how to address the overwhelming needs." My, what exciting times!

Concerning mission support, let me further rejoice with you! When we closed the books on Cooperative Program receipts, we had reached 99.71 percent of our budget. We have not reached our budget since 1981. It feels great to be this close. God bless every pastor, church, and church member who has had a part in this good report.

There is a bad side to this good report. The increase this year over last year was only 1.39 percent. With the inflation factor being around 4.6 percent, the buying power of the dollars given has declined, meaning that missions support has suffered a loss of about 3.25 percent. This does not keep us from being grateful, but we believe it helps to be truthful. The 1.39 percent increase is the lowest experienced since 1960.

A few churches have suffered declining income. Some have chosen to give a smaller percentage to missions. Thank God, many have chosen to grow in their mission support and have increased the percent they give to the Cooperative Program. Their support has been strong enough to offset the reduction caused by the others. It would be great if 1990 would be the year when every church in Arkansas gave "as God hath prospered them." Some would be giving on a percentage basis for the first time. Others would be increasing their percentage. You would see the results in glory as the converts from over the world, won through your support, are presented spotless before the throne!

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

Letters to the Editor

Few Real Revivals

Editor Sneed's article in the recent issue of the ABN was very timely and thought provoking, on the subject of revivals and evangelists. As an observer for over half a century, I offer a few thoughts on the subject from experience.

There are very few real revivals in our time. Most of the so-called revivals of today are mere gospel pep rallies, with an out-of-town evangelist and singer performing for a few nights, trying to stir folks up to make some sort of move that can result in a good report, and of course a generous love offering. One professional evangelist after a week in a certain church, reported 60 "decisions" to the media, when in fact there had only been six professions, all little children.

It is not uncommon today for a professional evangelist to get an offering of several thousand dollars for a few nights of preaching. Some pastors who engage these religious artists feel that it is money well spent, for they secretly believe that these men can actually stir up a revival among the people.

Doubtless some are called to be evangelists, as in New Testament days, and as prophets were in the past. A true evangelist or pastor, know that only the Spirit of God can produce revival, and this is brought about in connection with true gospel preaching.

Two statements from preachers of the past are instructive on this subject; the late Mordicai Hamm, Billy Graham's father in the gospel, was asked before his death why great revivals had ceased? He replied that churches were trying to have revivals in some name other than the name of Jesus.

L. M. Keeling, once a district missionary in Arkansas, stated, commenting on some churches having repeated revival meetings, reminded him of how we used to have to pump up air-rotted tires on the Model "T" Fords.

The formula for revival is clearly stated in 2 Chronicles 7:14.—Walter H. Watts, Fort Smith

About Ordination

I appreciate your calling attention to the subject of scriptural ordination in the ABN 1/12/90. The subject has been neglected far too long as is evidenced by the confusion and chaos in too many Baptist churches today. Liberal permissiveness has weakened and watered down ordination to the point

that few even know or care what it is.

Bible-believing Baptists are blessed when they search the Scriptures and accept what our Lord says about the subject. As we go back to the original languages, we find at least 10 Hebrew and 13 Greek words translated in the KJV as "ordain." All of these usages can be fitted within the following parameter: to lay a foundation, settle, appoint, arrange, raise up, establish, set in array, judge, decide, prepare. As can be seen or found from searching dictionary definitions, the width, breadth, height, and depth of the subject is fairly narrow. It becomes obvious that it doesn't require a Ph.D. in linguistics to understand what God means when he uses "ordain."

I share with Arkansas Baptists some subjects and references which have strengthened my faith in and about ordination. God ordained Creation: Psalm 8, Revelation, 1 Corinthians 2:7-16; Redemption: 1 Peter 1:18-21; Regeneration: Ephesians 2:4-10; Occupation, Habitation, and Proclamation: Jeremiah 1:4-5, 1 Timothy 2:7; Galatians 1:15,16, 1 Corinthians 7:17-24; Pastoral Qualifications: Titus 1, 1 Timothy 3; Church Indoctination: Acts 16:4,5; Fruit Collection: John 15:16.

These are but a few references which if taught and practiced in our churches would make a world of difference for the glory of Jesus Christ our Lord.—Jim Glover, Heber Springs

Not Included

I'm afraid that the modern church has arrived at a purpose for ordination that is not included among those mentioned in your January 11, 1990, editorial, "Scriptural Ordination," which purpose appears to be neither scriptural, ethical, or moral (though it is legal).

That purpose is financial. Salaries of most ordained employees of churches/denominations are subsidized by government (i.e., all taxpayers), because income taxes are not levied on ministerial remunerations designated to cover housing and utilities; the employer can, for the same cost, provide a minister with a greater income after taxes by ordaining him.

I do not see those subsidies as a violation of the First Amendment (the Congress is neither establishing religion or prohibiting free expression thereof), but it is a violation of our cherished doctrine of absolute Separation of Church and State.

The last paragraph of your editorial

stated that ordination conveys no special rights or privileges — which is true within the church. However, in the light of the above comments, one can see that ordination does convey rights not available to all of society, for the ordained person will pay less income taxes than will the unordained person of identical income, family size, deductions, etc.

I think that we Baptists should speak out on all moral/ethical issues, even when we know that it will cost us. (As an example of how high the cost of a moral stand can be, the IRS has threatened the Roman Catholic church with loss of its tax-exempt

status because of its printed and preached expressions on abortion). Correction of current tax laws which result in the government subsidizing salaries of ordained ministers would cost all churches/denominations financially; but, failure to speak out on ethical/moral issues will also cost us — we just don't know exactly how, when, or where.

The watching world may well pay greater attention to our ethical stances than it does to (1) our theo-political positions and (2) who gets to run the convention, but we seem to worry more about the latter two.—**Ken Miller, Little Rock**

WILLIAM J. REYNOLDS

Hymns Baptists Sing



Teach Me...

"Teach Me, O Lord, I Pray."

The Southern Baptist emphasis for

1959 was "Teaching and Training." Since no hymn seemed to adequately support this emphasis, W. Hines Sims requested G. Kearnie Keegan to write such a hymn.

Keegan, an effective speaker and well-known denominational leader, was head of the Student Department of the Sunday School Board. In this key position, he spoke frequently to student groups on campuses throughout the country.

With Sims' request in his mind, he completed a speaking engagement in New York and boarded a coast-to-coast overnight flight to California. Unable to sleep on the Super Constellation, his thoughts turned to the yet unwritten hymn.

As the plane soared at high altitude in the night's blackness, the lines began to take shape and when he landed in Los Angeles, the three stanzas were complete.

As the hymn lines were formed, he was humming the hymn tune "Diademata," the one we associate with the hymn "Crown Him with Many Crowns." And, at Keegan's suggestion, it was the tune used in publishing the new text.

A native of Louisiana, Keegan pastored Baptist churches in Louisiana, Texas, and California, prior to moving to Nashville in 1950. Exceedingly popular as a speaker, writer, and soloist, his singing of "The Lily of the Valley" became his well-known trademark.

While president of the Southwestern Baptist Theological Seminary Alumni Association, he led the campaign to raise \$750,000 toward the erection of the Memorial Building on that campus.

William J. Reynolds is professor of church music at Southwestern Baptist Theological Seminary.

'God Shows No Partiality'

Twenty-five years ago, Southern Baptists observed their first Race Relations Sunday on the denomination's calendar. That was in 1965. The goal was improved race relations. The context was crackling racial tension.

That first, official emphasis Sunday occurred after the Supreme Court decision against the segregation of public schools, the Montgomery bus boycott, and the massive march on Washington, which had a profound impact on the nation.

That observance came before the march on Selma, the scorching riots in Watts, the assassination of Dr. Martin Luther King Jr., the black power salutes at the Olympics, and the Kerner Commission, which warned that "our nation is moving toward two societies, one black and one white—separate and unequal."

Amid such tension, the Southern Baptist Convention voted in 1964 to place Race Relations Sunday on the denomination's calendar. The Christian Life Commission and the Home Mission Board jointly mailed a small packet of material throughout the convention. It included a pamphlet entitled "The Bible Speaks on Race," a poster of people kneeling at the foot of the cross, a list of resources, and a page of quotations from missionaries, expressing concern about the negative impact racial conflict was having on mission work.

While some Southern Baptists approved of the emphasis, many did not.

The scriptural theme for that hallmark Sunday was the racial impartiality of God based upon Peter's contact with Cornelius. It was as timely then, as now.

In a sermon before the household of Cornelius, Peter preached, "Truly, I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" (Acts 10:34-35). When Jewish Christians,



SBC Christian Life Commission photo

who belonged to the circumcision party, heard of Peter's association with a Gentile, an uncircumcised person, they were stunned. They questioned his judgment and criticized his actions. But Peter was convinced of the inclusive love of God, as well as committed to a community of believers without barriers based upon race.

Like the early church, we Southern Baptists have made many strides on the race front. But we are still an imperfect people. We have miles to go before we rest.

Here are some action and reflection suggestions:

—Consider observing Race Relations Sunday on Feb. 11.

—Pray about joining the long walk toward racial reconciliation, equality, and justice in 1990.

—Ponder the ways you think and talk about minorities.

—Think about how you and our society act toward minorities.

—Find ways to give witness to the impartiality of God.—**Robert Parham, SBC Christian Life Commission**



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In Time of Need

by Terri Lackey
Baptist Sunday School Board

NASHVILLE (BP)—Like dear friends, memorized Bible verses often reappear in times of need to comfort and soothe.

That is the belief of associational children's Bible drill coordinators in Dallas; Memphis, Tenn.; and Jackson, Miss. All three coordinators place stock in the importance of young people learning God's word intimately.

"I've heard lots of reports of prisoners of war or people who are going through scary times remembering Bible verses instilled in them when they were young," said Bobby Walker, Bible drill coordinator and church services director for Dallas Baptist Association.

Walker breathed life into the Dallas Bible drill program when he "began investigating it and saw what value it offered young people as far as memory work and Baptist doctrine."

"We started with 13 participants in 1981, and that included children's Bible drill, youth Bible drill and youth speakers," he said.

Last year, Walker said, 33 churches and 171 children participated in the Dallas association Bible drill competitions for children.

Texas ranked second in the Southern Baptist Convention for the total number of children involved in the Bible drill program in 1989, with 1,356. Mississippi was first, with 1,449, and Tennessee was third, with 1,024.

About 10,000 children in the SBC participated in church, associational and state Bible drill competitions in 1989, according to Rob Sanders, children's specialist in the preschool-children's section of the Southern Baptist Sunday School Board's discipleship training department.

While Walker said learning and memorizing Bible verses definitely pays off for the future, he did not discount what it

does for children in the present.

"I think they get several things out of Bible drill participation," Walker said. "They get something out of standing before their peers, as well as their parents and strangers. They have to think clearly and recall things they have learned.

"I think that's valuable because it helps them deal with tense situations. And, of course, it helps children learn Scripture, doctrine and basic truths we believe as Baptists."

In the Shelby Baptist Association in

Photo / Jim Veneman



James Kuntz, II, practices Bible drills at Second Church in Arkadelphia.

Memphis, children do not just memorize Bible verses with no understanding of the meaning, said Mary Buckner, coordinator of the associational's children's Bible drill program and assistant children's director at Bellevue Baptist Church.

"We take each verse and talk about its meaning," Buckner said. "We make applications to present-day situations." Last year, the association had the largest number of children's Bible drill participants in the SBC, with 281.

The children's Bible drill program includes grades four through six. Com-

petitions are held at three levels—church, association and state.

"In three years, our children learn 75 verses—25 a year. Their skills also include learning to use their Bible, learning where the chapters are and learning how to pronounce the books," Buckner said.

Buckner begins in March preparing the children at Bellevue Church for June state competitions.

"Children memorize so well and so quickly," said Buckner. "They can do it in a year, or they can do it in six weeks."

Walker encourages Dallas church Bible drill leaders to begin preparing their children in October or November before Texas state drills in April.

Lillian Walters, children's Bible drill coordinator for the Hines-Madison Baptist

Association in Jackson, also begins drill training in October. She said 113 children in the association participated in Bible drill competitions last year.

"We start in October because some of the boys and girls don't know the books of the Bible very well or how to pronounce them," said Walters, who has been a children's Bible drill leader since 1957.

Walters, a member of Lakeshore Baptist Church in Jackson, said she learns verses with the children.

"There is a verse for every need you have in life. How much more wonderful it is for the children when they can pull a verse out of their memory in times of need rather than run to the back of the Bible and look it up," she said.

Sanders said the Sunday School Board offers "Bible Drill Kit Revised" through Convention Press. The kit, a one-time purchase for children's Bible drill leaders, completes a three-year learning cycle.

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'Christ As Our Model'

by J. Everett Sneed
Editor, Arkansas Baptist

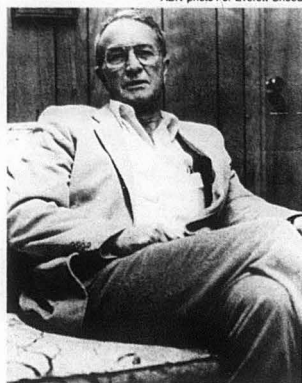
"Many pastors find difficulty in counseling individuals because of their condemnation of sin in the pulpit," declared Delton H. Barnes, associate pastor in charge of counseling for First Church, Alma. "Individuals may be unwilling to talk to the pastor because they feel that they are not unconditionally accepted or because they fear that the pastor will use them as an illustration in a future sermon," Barnes continued.

Barnes, who came to Alma in 1985 has spent much of his life as a professional counselor. He retired from the military in 1975 as a lieutenant colonel (chaplain) with 22 years of experience. He also served for two years on staff as a counselor for the Capitol Baptist Association, Oklahoma City, Okla., and, immediately before coming to Alma, served eight years as a counselor for the Oklahoma City Police Department.

When Barnes came to Alma he didn't plan to do counseling work, but soon discovered that there was such a need in the community that he began on a volunteer basis. In October of 1986, he was called as associate pastor in charge of counseling by the congregation.

Barnes also observed that in becoming a church counselor he was unaware of other congregations that had similar ministries that he could use as a model. He is still anxious to discover other churches

ABN photo / J. Everett Sneed



Delton Barnes

that have a program, for fellowship reasons, and also would be available to assist churches that are interested in developing such a ministry.

Barnes recalls that after a year, when he became associate pastor of First Church, the ministry was well established in the congregation and throughout the community. The position has continued to grow, and today Barnes has more than 30 clients. Approximately 20 of these clients

see Barnes on a weekly basis. Others see him every other week or whenever they feel the need for counseling.

Approximately half of Barnes' counseling deals with marital or family problems, but he observes that, even in a community, like Alma, the problems individuals face run the entire gamut of the difficulties which our society is currently experiencing.

Barnes normally spends 45 minutes with an individual and takes a 15 minute break. He feels that it is absolutely essential that a counselor keeps his appointments. Individuals who have low self-esteem may feel that a counselor believes they are unimportant if he fails to keep an appointment.

In addition to counseling, Barnes holds seminars and workshops. Basically, he conducts two types of workshops—for parents on rearing children and for teenagers who are struggling to coping with life.

The workshop for parents deals with how to relate to your children, how to talk with your children, how to listen while others talk and family interaction. Workshops for teenagers deal with sexuality, communicating with parents, how to deal with life and what could be changed in my family to make it better.

Barnes also currently is counseling a number of college students. Problems confronting college students stem from early family life, dating, self-esteem, and choosing a career.

Barnes observed that often college students stop attending church. Among the reasons for this is the fact that this is the first time that many have had a choice. Sometimes churches will place single college students in with young married people and they are simply incompatible. Just going away to college gives students a built-in excuse for dropping out of church. Barnes seeks to establish or maintain the church relationship with these students. He said, "It is essential that college students continue a relationship with the Lord in order to function properly."

Barnes believes that many more churches should explore the possibility of having a counselor on staff. There are many reasons why it is difficult for pastors to serve as counselors. Among these are: the fear that what is told the pastor will sever the relationship between the individual and his pastor, fear that the pastor will use this individual as an illustration, and fear that the pastor will not unconditionally accept this individual.

Barnes observed that although Jesus opposed sin, he always showed love for the sinner. He said, "Jesus always gave unconditional acceptance to every individual who came to him. We as Christians need to use Christ as our model."

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Combs

Robert Brian Ballew, son of Robert and Marilyn Ballew of Osceola, received his Eagle Scout Award Jan. 15. The Court of Honor was held at Osceola First Church where he and his parents are members and he is a member of the youth choir, Concert Carillons Bell Choir, church instrumental ensemble and involved in all youth activities. Ballew has been involved in scouting for seven years, earning a total of 21 merit badges.

Hubert E. Jarvis is serving as pastor of Viny Ridge Immanuel Church. A native of Oxford, Miss., he is a graduate of Blue Mountain College, Blue Mountain, Miss., and Southern Baptist Theological Seminary. He has pastored churches in Maryland, Indiana, and Mississippi. Jarvis

and his wife, Daphne, have a daughter, Jessica Ellen.

Eddie Combs has resigned as minister of education and administration at East Side Church in Fort Smith following more than five years of service. Combs will begin a church growth consulting ministry.

Jim and Margaret Hunt and Marilyn Holmes, members of Springdale First Church, returned Jan. 22 from a mission trip to Venezuela.

Jim Edwards began serving Jan. 29 as director of missions for Caroline Association, coming there from Old Austin Church, where he has been serving as pastor for more than four years. He and his wife, Clemmie, have two adult sons.

Pearl Geneva Gholson Hart of Springdale died Jan. 12 at age 92. She was a member of Springdale First Church and a retired school teacher. She was the widow of Arthur Leland Hart, who served as an associational missionary. Survivors include three daughters, Della Mae Neely of Carlsbad, N.M., Miriam Hardister of Springdale and Lillian McMurry of El Paso, Texas; two sisters; one brother; five grandchildren; and four great-grandchildren.

Bill and Nolan McCall, members of Grandview Church in Berryville, recently donated a piece of property on Highway 62 East to start a new Southern Baptist Church.

Charles Phillip Tripp received the master of arts in religious education degree from Southwestern Baptist Theological Seminary Dec. 15. He is the son of Wilda Price of Hensley and the son-in-law of Edward and Pat Parr of Little Rock. He is married to the former Teresa Parr, and his home church is Parkway Place Church in Little Rock.

Jessie A. Looney of Sedgewick died Jan. 10 at St. Bernards Hospital in Jonesboro at age 80. She was a member of Sedgewick Church where she had been a Sunday School teacher, Woman's Missionary Union director, a choir member, a Volunteer Missions Corps member, and a Campers on Mission member. Survivors include her husband, Carl Looney Sr.; four children; 12 grandchildren; and 10 great-grandchildren.

Jerry Wiles, vice-president for development at Southern Baptist College, recently directed a 10 day trip to Israel to kick off the 1990 International Year of Bible Reading.

ABN photo / J. Everett Sneed



On Jan. 22, Glendon Grober and men from First Church in Quitman, First Church in El Dorado, and First Church in Rogers left to drive a bus and van to Guatemala City. The vehicles will be used during the partnership between Arkansas and Guatemala and will be left with the Baptist mission in Guatemala. The bus was donated by First Church in Stuttgart; the van was given by First Church in Benton. Grober, Brotherhood director for Arkansas, estimated it would take five or six days to make the 3,000 mile trip. Pictured are Grober and Ed Lauderdale of Pine Church in Quitman.

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PEOPLE TO DEPEND ON

Briefly

Jonesboro Central Church ordained Jerry Muckensturm, minister of university and singles, to the preaching ministry Jan. 28.

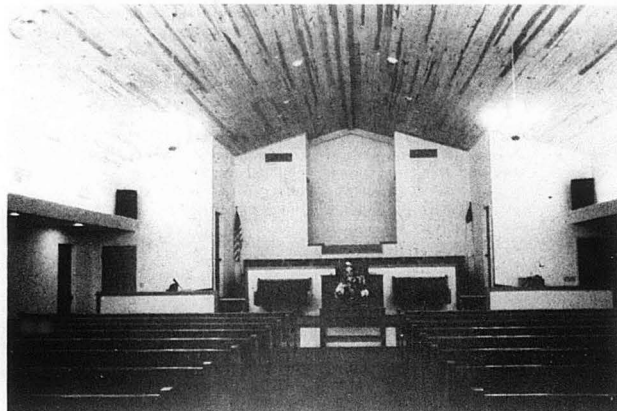
Jonesboro Walnut Street Church has planned its own approach to the "Here's Hope Jesus Cares for You" simultaneous revivals March 18-21. Pastor John Matthews reported that rather than holding a traditional revival the church has planned a "Go Crusade" in which youth and adults will

blitz approximately 600 homes nightly, witnessing to individuals. Preschoolers and children will have a mini-Bible school at the church. Each night activities will conclude with an all-church fellowship.

Osceola East Side Church concluded its January Bible Study Jan. 10. Pastor J. Wayne Moore led the study, in which 51 were enrolled and there was an average attendance of 43.

Markham Street Church in Little Rock will host the Blackwood Brothers in concert Feb. 14, beginning at 7 p.m.

Indian Springs Church in Bryant observed Family Enrichment Day Jan. 14 with Rob Mullins, college/career minister at Bellevue Church in Memphis, as speaker.



Vanndale Church recently dedicated its new church plant, a 6,400 square foot facility that will give the sanctuary a seating capacity of 275. Built from donated floor plans, the facility was built for a cost of \$125,000 with volunteer labor. Robert Tucker preached the dedication service. Walter L. Crosson is pastor.

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Bookshelf

II Corinthians: Commissioned to Serve by Brian L. Harbour

II Corinthians: Commissioned to Serve is the January Bible Study Commentary written by Brian L. Harbour, pastor of Immanuel Church, Little Rock. Dr. Harbour has done a magnificent job in exegeting and applying II Corinthians. The book should be taught in all of our churches and should be purchased by every pastor, Sunday School teacher, and serious Bible student. It will be an excellent addition to the library of every Bible student. It will serve as a helpful reference for years to come.

The book of II Corinthians was one of Paul's most emotional letters. It was written in response to direct criticism leveled at the apostle. Paul's critics maintain that he was inconsistent, undependable, lacked sincerity, and was only interested in personal gain.

The applications that Harbour makes from II Corinthians are pertinent to the events that transpire in our churches today. Paul's apostleship was under attack, just as many pastors are under attack today. The letter was an explanation and defense of Paul's ministry. The response of the apostle will be particularly helpful to Christian leaders today. Harbour clearly sets forth Paul's apologetics.

Harbour clearly identifies the major themes in the book. Among the themes that are dealt with are stewardship, the motivation for stewardship, how Christian leaders are to respond when under attack, comfort, and reconciliation.

Harbour's book is available at the Baptist Book Store. Other teaching and study aides for II Corinthians also may be obtained there.

Classifieds

Retired?—Seeking Christian people to market computer systems to churches. No prior computer or sales experience. Call or write: CCS, Inc., Box 665, Benton, AR 72015; 1-800-776-2803. 222

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MINISTERS' TAX REPORTING REQUIREMENTS

Common Questions

Q. How must a church report compensation paid to its minister?

A. Some confusion continues to exist in this area. There are two methods by which this may be done. In the past, most ministers had their income reported as self-employed persons. This seemed appropriate given the status of ministers as self-employed for social security purposes. Accordingly, a church reported self-employed income by issuing a Form 1099-Misc. to the minister and to the Internal Revenue Service (IRS).

More recently, by means of Publication 517 and Revenue Procedure 85-18 the IRS has indicated that it considers ministers serving local churches as employees, not self-employed persons. Publication 517 does not explicitly state that such ministers must be treated as employees, but does seem to prefer that designation. Hence, the IRS would encourage churches to report ministers' compensation by means of a Form W-2. The Annuity Board's Ministers Tax Guide, 1989 is consistent with this stance, when it states on page four, "Ordained ministers are generally treated as church employees and wages are reported to them on Form W-2 for income tax purposes." Any church that utilizes this reporting method should be careful to include income paid to its minister on its quarterly Form 941.

Q. Does the use of a Form W-2 to report amounts paid to a minister by his church require withholding of federal income tax from his compensation?

A. No. Even if a minister is considered an employee whose income is reported on a Form W-2, his church need not withhold federal income taxes, because Congress has exempted compensation paid for "services performed by a duly ordained, commissioned, or licensed minister of a church in the exercise of his ministry" from such requirements.

Q. Can a minister who is classified as an employee voluntarily subject his salary to federal income tax withholding? If so, how?

A. Yes. A minister seeking to submit to such a voluntary withholding arrangement simply files a Form W-4, employee's withholding allowance certificate, with his church. Completion and filing of this form is considered a request for voluntary withholding. A church whose minister has filed the Form W-4 is only required to withhold the appropriate amount of federal income tax. The minister must report and pay self-employment tax, which

is the social security tax on self-employed persons.

Q. Does the use of a Form W-2 to report a minister's income affect his status as self-employed for social security purposes?

A. No. Even if the minister is an employee for income tax purposes, he must report and pay social security taxes as a self-employed person. For this reason, when a Form W-2 is used to report a minister's compensation, the blocks for social security wages and social security taxes withheld should be left blank.

Q. Is there any method by which a minister can have his church withhold his social security tax as well as his federal income tax?

A. Yes. While social security tax per se cannot be withheld from a minister's compensation, since he is classified as self-employed for social security purposes, there is an indirect procedure which may be used to accomplish this objective. Publication 517 states that "if you perform your services as an employee of the church (under the common law rules), you may be able to enter into a voluntary withholding agreement with your employer, the church, to cover any income and self-employment tax that may be due."

If the minister has chosen voluntary withholding and is not exempt from social security taxes, the church can withhold from each paycheck an additional amount to provide the minister's self-employment tax (social security tax). Such withholding is reported by the church as additional income tax, not social security tax, on its quarterly Form 941. The minister authorizes this arrangement by indicating on Line 5 of his Form W-4 the withholding of an additional amount he has calculated to cover his self-employment tax liability. Since the minister has had withheld a amount in excess of his federal income tax liability, he can apply the excess against his self-employment tax liability on his annual Form 1040.

Q. May a minister exempt himself from participation in the social security system? If so, how?

A. Yes. However, the conditions one must meet in order to qualify for exemption are difficult for many to meet. Briefly, those conditions are: (1) The minister must be an ordained, commissioned, or licensed minister of a church. (2) The church or denomination that ordained, commissioned or licensed the minister must be a religious organization meeting the requirements of section 501(c)(3) of the

Internal Revenue Code. (3) The minister must affirm on Form 4361 (filed with the IRS) that "I am conscientiously opposed to, or because of my religious principles I am opposed to, the acceptance (for services I performed as a minister. . .) of any public insurance that makes payments in the event of death, disability, old age, or retirement, or that makes payments toward the care of, or provides services for, medical care." (4) The Form 4361 must be filed by the due date for the minister's federal tax return for the second year in which he has self-employment income as a minister. (5) The applicant must notify the "ordaining, commissioning, or licensing body of the church or order that he is opposed" to social security participation and that he intends to apply for the exemption. (6) The applicant must verify that he is aware of the grounds for the exemption and that he is in fact seeking exemption on such grounds.

Q. How does a minister who does not submit to voluntary withholding of federal income tax report and pay that tax?

A. By means of the estimated tax procedure. That is accomplished by completing Form 1040-ES, which comes complete with a worksheet, instructions and four dated payment vouchers.

Q. How does a minister who participates in voluntary withholding of federal income tax report and pay his social security tax, assuming he neither provides for that tax through additional withholding nor is exempt from the social security system?

A. By using the same Form 1040-ES and the estimated tax procedure.

Q. How must a church and its minister report a housing allowance or the use of a parsonage?

A. A housing allowance or the rental value of a rent-free parsonage is excluded from gross income and, as such, neither is reported on a Form W-2, Form 1099 or Form 1040. However, it is included in computing a minister's social security tax liability and must be reported on Schedule SE which is filed with Form 1040.

A SMILE OR TWO

Too bad our grandchildren can't be around to see all the wonderful things the government is doing with their money.

Sunday School Teacher: "Which parable do you like best?"

Johnny: "The one about the multitude that loafs and fishes."

OPPOSING ABORTION

March for Life

Thousands of people turned out in downtown Little Rock Sunday, Jan. 21, to demonstrate their opposition to abortion on demand. Among them were hundreds of Arkansas Baptists.

The 12th annual March for Life drew as many as 20,000 protestors, according to Arkansas Right to Life, which organized the effort. Other estimates numbered the crowd between 10,000 and 17,000.

In any case, the response set a new record for the march, which is held each year to mark the anniversary of the U.S. Supreme Court's historic 1973 *Roe v. Wade* decision, which legalized abortion on demand.

Last year's march drew an estimated 5,000 to 7,000 participants. Arkansas Right to Life had called for a larger number this year to prove the anti-abortion movement's vitality to those who said it was losing steam.

A small group of abortion advocates stood silently by the parade route. The 35 individuals held placards which defended

a woman's right to choose abortion.

The anti-abortion protestors assembled at the Metrocentre Mall and marched westward along Capitol Avenue to the strains of "Amazing Grace." The hymn was played on bagpipes and broadcast from the steps of the State Capitol, where the demonstrators gathered for a rally.

David Miller, director of missions for Little Red River Association in Heber Springs, addressed the assembly. He told the crowd that 999 out of 1,000 abortions are performed simply for convenience, rather than to end a pregnancy resulting from rape or incest or to protect the life of the mother.

Calling the unborn child a "guest" in its mother's womb, Miller said a woman has no more right to kill her child than he would have to kill a Sunday afternoon dinner guest in his home.

Arkansas Right to Life estimates 6,000 abortions are performed in Arkansas each year and as many as 4,000 each day in the United States.



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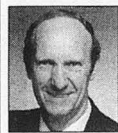
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Swaggart Tax Upheld

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—The imposition of a state sales tax on a religious organization does not violate the First Amendment, the U.S. Supreme Court has ruled.

In a unanimous opinion Jan. 17, the high court held California's collection of a generally applicable sales tax does not place an unconstitutional burden on Jimmy Swaggart Ministries' distribution of religious materials. The court also held the tax does not threaten excessive entanglement between church and state.

At question was whether California could apply a state sales tax to religious and non-religious merchandise sold by the television evangelist's Louisiana-based organization at 23 religious crusades it held in California from 1974 through 1981. Also at issue was the taxation of \$2 million worth of mail-order sales to Californians by the organization during those years.

California's Board of Equalization assessed that Swaggart Ministries owed \$183,000

in state sales tax, which the organization paid under protest. When its request for a refund was rejected, the organization filed suit against the state.

The state trial court ruled in favor of the Board of Equalization, and the California Court of Appeal affirmed the decision. The California Supreme Court declined to review the case.

Justice Sandra Day O'Connor, writing for the court, said the California sales tax differs from a flat license tax, such as the Supreme Court struck down in two previous cases. The court ruled in those cases—*Murdock v. Pennsylvania* and *Follett v. McCormick*—that the flat license taxes "operated as a prior restraint on the exercise of religious liberty," she wrote.

"California's generally applicable sales and use tax is not a flat tax, represents only a small fraction of any retail sale and applies neutrally to all retail sales of tangible personal property made in California," O'Connor said. "California imposes its sales and use tax even if the seller or the purchaser is charitable, religious, non-profit, or state or local governmental in nature."

"Thus, the sales and use tax is not a tax on the right to disseminate religious information, ideas or beliefs per se; rather it is a tax on the privilege of making retail sales of tangible personal property and on the storage, use or other consumption of tangi-

ble personal property in California."

The California tax also does not require registration or act as a precondition to the dissemination of the organization's religious message, O'Connor wrote. In addition, no evidence exists that collection and payment of the tax violate the sincere religious beliefs of Swaggart Ministries, she said.

"We therefore conclude that the collection and payment of the generally applicable tax in this case imposes no constitutionally significant burden on appellant's religious practices or beliefs," she wrote. "The free exercise clause accordingly does not require the state to grant appellant an exemption from its generally applicable sales and use tax."

Although acknowledging that collection and payment of the tax will require some contact between Swaggart Ministries and the state, O'Connor said such administrative and record-keeping regulations do not violate the First Amendment's establishment clause.

More significantly, California's imposition of a sales tax that makes no exemption for religious materials "does not require the state to inquire into the religious content of the items sold or the religious motivation for selling or purchasing the items because the materials are subject to the tax regardless of content or motive," she wrote. "From the state's point of view, the critical question is not whether the materials are religious, but whether there is a sale or a use, a question which involves only a secular determination."

CP Ahead Of '88-89

NASHVILLE (BP)—The Southern Baptist Convention's unified national budget ended the first quarter of its fiscal year almost \$1 million ahead of the previous year's pace, despite a lag in December.

December receipts pushed the Cooperative Program to \$33,141,691 for the first three months of the 1989-90 fiscal year, announced Harold C. Bennett, president and treasurer of the SBC Executive Committee.

That total is \$983,504 more than receipts for the first quarter of 1988-89, a gain of 3.06 percent, he said. The current U.S. inflation rate is 4.7 percent.

December's total was \$10,486,592 a decrease of \$1,664,409—or 13.7 percent—from December 1988. However, the comparison does not indicate a trend, since receipts for December '88 were abnormally high—almost \$2 million more than the next-best December in the budget's 64-year history, Bennett said. December '89 was the budget's second-best December, he added.



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Complaint Gets Response

NASHVILLE (BP)—ABC-TV has agreed to instruct its employees who take calls from the public to refrain from trying to antagonize critics who object to homosexual themes in the network's programming.

In recent weeks, a Southern Baptist pastor in Arkansas and a Southern Baptist director of missions in Oklahoma tried to phone the network to complain about a homosexual theme on the network's show "thirtysomething" and encountered hostile responses from an ABC employee who identified himself only as an avowed homosexual, the callers said.

On Tuesday, Nov. 7, "thirtysomething" portrayed two male homosexuals in bed. "When I kept trying to voice my concern about the show, this man kept saying,

'I am a homosexual,' " said Bob Richardson, pastor of First Baptist Church of Atkins, Ark.

Ernest Perkins, director of missions for Capitol Baptist Association in Oklahoma City, said he was told by the person who answered the phone at ABC in New York: "I am a homosexual. What do you think about that?"

Louis Moore, associate director of the Southern Baptist Christian Life Commission, complained to ABC on January 12 about the treatment of the pastor and director of missions. He said he received assurances from network spokesman Ed Centron that such responses by ABC employees would be stopped.

"I will oblige you," Centron told Moore.

"No employee of ours ought to make a caller feel uncomfortable. As soon as I hang up this phone, I will be in front of my entire staff to instruct them that this must not happen again."

Centron said he has a large number of employees who take the calls from the public, and he did not know who took the Baptists' calls, Moore said.

The Christian Life Commission is leading a national effort to get Southern Baptists to phone ABC and complain about the "thirtysomething" show. The calls are being made to ABC in New York at (212) 456-7777.

ABC is receiving 25 to 30 phone calls a day from critics of the show, Centron said.

The network is sensitive to the demands of the public, he added, noting, the calls are being tabulated and the results will be presented to ABC's management.

The Doctrine of Creation

The National Baptist Doctrine Conference



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Author

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Oklahoma City, Oklahoma



Ken Medema
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and recording artist

Convention Uniform

Children of Light

by Lawson Hatfield, Malvern

Basic passage: John 12:20-36a

Focal passage: John 12:20-36a

Central truth: None are excluded from the Light.

This week we will continue the emphasis on light, thinking primarily about the children of light. Who are the children of light?

In the lesson this week, we see that certain Greeks were in Jerusalem and came to worship at the Feast of the Passover. These Greeks were considered God-seekers. Non-Jews were allowed to attend the worship services, in an area provided for Gentiles.

These Greeks learned that some of the followers of Jesus were present. They stated to Philip that they would see Jesus. Philip sought out Andrew and together they told Jesus of the seekers.

The Lord took this occasion to tell his disciples that his hour had come. This meant the purpose of his ministry, to die for the sins of the world, would happen soon.

Life will be lost for those who love life so dearly that they are not willing to die. If however, one hates his life in this world, he shall keep it unto life eternal (Jn. 12:25). This saying applied to Jesus, and it also applies to his disciples, both then and now.

Who are the children of light? They are those who follow the example of Jesus, they die to self and live unto Christ.

How did they become the children of light? Jesus said in John 12:36 that those who believe in the light, are the children of light. It is a faith matter. Not a statement of faith or creed, but personal faith in Christ as the Light of the world.

What are the children of light to do in the world? Like Philip and Andrew, children of light bring children of darkness, like the Greeks, to Jesus.

In John 12:26, Jesus said that if any man serve me, let him follow me. He who serves and follows Jesus, the Father will honor.

In verses 27-33, the Lord stated that he was troubled. Yet, without wavering he did not ask to be saved from the hour of his approaching death. He would die on a cross, that is, he would be lifted up from the earth. The people did not understand, but Jesus said he, the Son of Man must be lifted up in death.

He identified himself as light and urged men to follow him as children of light.

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Life and Work

Laughter That Hurts

by Frank C. Gantz, Nall's Memorial Church, Little Rock

Basic passage: Mark 5:22-24, 35-28, 40-42

Focal passage: Mark 5:35-42

Central truth: Some may laugh at your service to God.

A cartoon pictured a pastor and his wife driving home together after church. The pastor said to his wife, "Don't you think my sermon would have been more effective if you hadn't hollered 'Ha!' "

A preacher usually likes to hear a hearty "Amen" from the congregation. Some preachers, who have a knack for humor, like to hear laughter after a joke. Jesus heard laughter in Mark 5:40. He had not told a joke. He had told the serious truth in a serious situation. Jesus had the audacity to speak of a dead girl as only being asleep. The unbelieving crowd "laughed him to scorn" (Mk. 5:40).

While these jokers were around, Jesus was very select about those who would witness such a miracle. "And he suffered no man to follow him, save Peter, and James, and John the brother of James" (Mk. 5:37). Then in Mark 5:40, Jesus cleared the room, "But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him."

When we are held in derision by a laughing world, it is time for us to find those who genuinely care for us. That is why the fellowship of a godly church is so important.

When some of us are scorned by laughter, we have a tendency to quit. It seems easier to do nothing in peace than to serve God and be mocked. While some may be laughing, others are dying for what we have. We must not let the mockers keep us from pleasing God and reaching our world.

In the end, Jairus, his wife and his daughter witnessed an amazing act. Notice the phrasing of the text. "And they were astonished with a great astonishment" (Mk. 5:42). Their hurt had become a triumph. The three close disciples of Jesus had also seen this great event. Certainly, they were glad that Jesus had not quit when the crowd laughed at him.

Those who laughed did not soon realize their folly. Jesus would not allow the good news to be spread to the skeptics. In the end, however, all will realize the folly of laughing at God's work.

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Bible Book

A Key to Victory

by Tommy Cunningham, Life Line Church, Little Rock

Basic passage: Joshua 10:6,8-13; 11:18-20

Focal passage: Joshua 10:8-13; 11:18-20

Central truth: Victory requires a determination to persevere until the mission is accomplished.

The victory at Bethhoron illustrates the need for perseverance in the face of organized opposition. Five of the Canaanite kings joined forces to try and destroy the Gibeonites who had aligned themselves with Israel. The Gibeonites sent out a call for help (10:6). Note the spiritual application of verse 4. Anyone who leaves the devil's domain and joins God's people will come under attack from Satan. Satan must destroy them or else others may desert him.

Note the perseverance and faithfulness of Joshua. He came to the aid of the Gibeonites (v. 7) by marching 25 miles uphill during the night in order to destroy the coalition of kings. He was aided by two supernatural events. The rain of deadly hailstones (v. 11) and the extension of the day (vv. 12-14) are explained in the statement "for the Lord fought for Israel." God's promise was vindicated upon the absolute defeat of these pagan kings (vv. 25-25).

Victory over the south country is described in verses 28-43. Joshua led God's people to conquer Makkadiah, Libnah, Lichish, Eglon, Hebron and Debir. The perseverance of Joshua coupled with his obedience and trust to God gave the Israelites continuous victories. Note how all the cities of the south country were conquered (vv. 40-42).

The great northern campaign is described in chapter 11. Jabin, King of Hagar, organized a very powerful confederacy of northern enemies (11:1-5). Once again, in the face of tremendous opposition, Joshua was encouraged by the Lord (v. 6). The completeness of this victory is recorded in verse 8. Again, the key to victory was obedience and trust (vv. 9, 12).

A most interesting statement is made in verse 18. Joshua "made war a long time." For seven years Joshua persevered in his obedience to the Lord to conquer the land. It is good to remember that one must be willing to stick with it until his God-given mission is completed.

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Alcohol Consumption Down

ATLANTA (BP)—Per capita consumption of all alcoholic beverages in the United States declined between 1977 and 1986, according to a report from the national Centers for Disease Control.

The CDC reported that alcohol consumption increased annually from 1977 to 1980, leveled in 1980 and 1981, and began to decline in 1982. Alcohol consumption in 1986 was 2.3 percent below the 1977 level.

The most recent complete statistics available are from 1986.

The report noted that in 1986 "the decline in consumption of distilled spirits

in the United States was greater than for any year since 1956, in terms of both actual cases sold and percentage decrease." Per-person consumption of hard liquor in 1986 was at its lowest level since 1959.

"The decline in spirits consumption may represent changes in the drinking patterns and preferences in the drinking-aged population," the report said. "These changes were reflected by greater interest in beverages with reduced-alcohol content," such as "light" beers and wine coolers.

Sixty-six percent, or two out of every three, adult Americans drink. However, one

of every 10 drinkers "accounts for half of all alcohol consumed in the United States," the report said.

The CDC report has good news for pro-health and pro-safety advocates, said Robert M. Parham, associate director for the Southern Baptist Christian Life Commission responsible for alcohol concerns.

"We hope the decline signals increased awareness within the American public about alcohol-related health problems such as chronic liver disease and fetal alcohol syndrome, as well as the problem of drunk driving," he said.

Research shows alcohol is the second-leading cause of premature death in the United States, behind only tobacco, Parham said.



THE FOURTH ANNUAL

Southern Baptist Alliance Convocation

THIRD BAPTIST CHURCH • ST. LOUIS, MISSOURI

March 9, 10, 11, 1990

REGISTRATION:

March 9 2:00-6:00 p.m. Marriott Pavilion Hotel
2:00-7:00 p.m. Third Baptist Church

BUFFET SUPPER:

March 9 5:00-6:30 p.m. Third Baptist Church

OPENING SESSION:

March 9 7:00 p.m. Third Baptist Church

INTEREST SESSIONS

- Getting in touch with our Baptist Heritage.
- Exploring curriculum issues.
- Examining issues in Theological Education.
- Understanding the principles and direction of the Southern Baptist Alliance.

GUESTS

JOHN HEWETT
First Baptist Church
Asheville, North Carolina

KATE PENFIELD
First Baptist Church in America
Providence, Rhode Island

CHARLES ADAMS
Hartford Memorial Baptist Church
Detroit, Michigan

JOHN SUNDQUIST
Executive Director
Board of International Ministries
American Baptist Convention

OLIN ROBISON
President, Middlebury College

WILLIAM JEWELL COLLEGE
Concert Choir, Liberty, Missouri

MOLLY MARSHALL-GREEN
Southern Baptist Theological Seminary
Louisville, Kentucky

REGISTRATION FORM

REGISTRATION: \$55.00 (Includes 4 Meals) — **DEADLINE:** February 28, 1990
HOTEL: Marriott Pavilion Hotel

SPECIAL FLIGHT DISCOUNT INFORMATION WILL BE INCLUDED WITH REGISTRATION CONFIRMATION.

MAIL TO: SOUTHERN BAPTIST ALLIANCE, CONVOCAION 1990
8323 Creedmoor Road, Raleigh, North Carolina 27613, 1-800-727-6338

Name of Registrant(s) _____

Address _____

Phone (_____) _____

Preschool Children: Ages _____

Guatemala Notes

Arkansas Tech in Russellville will offer a continuing education Spanish course on Thursdays for 10 weeks starting on Feb. 22. The cost will be \$20. For information or to pre-register call 968-0318.

Vern Wicklife, pastor of Des Arc First Church, will lead a construction project group going to Guatemala Feb. 10-18. Accompanying him will be Keith Knupp and Allen Minton from Des Arc First Church, Fred Dollar from Keo Church, David Chaney from England First Church, and Glendon Grober, ABSC Brotherhood director.

Another group left Jan. 22 to deliver a bus and van to the Guatemala mission. The group included Glendon Grober, Steven Grober, Mack Mills, Dale Eckert, John McAlister, and Ed Lauderdale. (see related photo on p. 8).

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New 'Contact' Program

by Susan Todd
SBC Women's Missionary Union

BIRMINGHAM, Ala. (BP)—The Southern Baptist Woman's Missionary Union will launch a new missions program for adult men and women called CONTACT next year.

The name CONTACT was taken from the acronym for "Christians Obeying Now The Actions Christ Taught."

"The ultimate goal of CONTACT is to increase awareness of missions and to involve more people in missions," said Betty Merrell, chairman of the team that created CONTACT and manager of the WMU age-level magazines group.

The Southern Baptist Brotherhood Commission has joined WMU in planning CONTACT and whole-heartedly supports CONTACT, said Douglas Beggs, director of the commission's adult division.

"We see CONTACT as a strong way to start new units of Brotherhood and reach a new audience for missions education," Beggs said.

"Contact doesn't take the place of anything WMU is currently doing," said Merrell. "It's just another tool to involve more people in missions."

"When a Christian woman is 'on pilgrimage,' seeking ways to grow spiritually, she must see missions as an essential focus," said Dellanna O'Brien, WMU executive director. "We want to provide a means for her to become involved. CONTACT is one alternative for doing this."

"We are grateful for a tool which will enable us to meet the special needs with a flexible, unique program."

WMU officials hope CONTACT will be a way to involve men and women in missions who are not participating in a missions organization. They also see CONTACT as a source of renewal and inspiration for long-time members of missions organizations, Merrell said.

"We're anxious to get missions and the missions story to people so they can see it is the foundation of everything," she said. "Also, there are people who have been

in missions organizations for a long, long time and who have worked diligently. We feel CONTACT will be an infusion of energy for them. We also want to reach missions dropouts—people who used to be active in missions organizations and need a special place to jump back in."

The goal of Southern Baptists' Bold Mission Thrust campaign—to allow every person in the world the opportunity to hear and respond to the gospel message by the year 2000—is another reason WMU officials feel CONTACT is important to launch now, Merrell said.

The structure of each 12-week CONTACT program is designed so it can be used by individuals or groups.

The plan will consist of five units, each covering 12 weeks, to be released one per year for five years, Merrell said. "The units are designed to be used from the first unit through the fifth, but they may be used in any order since they don't necessarily build on each other."

One unit will be released each year beginning in 1991.

Crumpler Enters SBC Race

ATLANTA (BP)—Speaking from the pulpit of Dunwoody Baptist Church in suburban Atlanta Jan. 14, former Southern Baptist Woman's Missionary Union Executive Director Carolyn Weatherford Crumpler announced she is willing to be nominated as first vice president of the Southern Baptist Convention.

Crumpler also publicly endorsed Daniel Vestal, pastor of Dunwoody Church, as a candidate for president of the 14.8-million-member convention.

Vestal, who announced plans in September to seek the presidency of the nation's largest Protestant denomination, said he asked Crumpler to work with him as SBC vice president to bring healing and reconciliation to the convention.

MK Birthday Prayer Calendar: February

Missionary Kids Attending College in Arkansas

- | | | |
|----|----------------------------------|---------------------------------------|
| 11 | Carol Anne Hardister
(Jordan) | OBU Box 3090
Arkadelphia, AR 71923 |
| 22 | Duane Hall
(Kenya) | OBU Box 3568
Arkadelphia, AR 71923 |
| 22 | Scott Pickle
(Ecuador) | OBU Box 3843
Arkadelphia, AR 71923 |