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Arkansas Baptist Newsmagazine

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April 14, 1983

Arkansas Baptist State Convention

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Riders "take their marks" at one of the events of
TIGER TRAKS WEEKEND at Ouachita Baptist University.

April 14, 1983

Arkansas Baptist

NEWSMAGAZINE

On the cover



Tiger Traks Weekend at Ouachita Baptist University is set for April 14, 15 and 16. The weekend of celebration involves a 10-K run and 2-mile fun run, trike races, bike races, celebrity tennis, superstars and churches superstars — and culminates a year of "students helping students" as approximately 35 junior and senior students will receive scholarships from the Ouachita Student Foundation.

Bill would protect religious speech

by Gerri Ratliff

WASHINGTON (BP) — Sen. Mark O. Hatfield, R-Ore., has reintroduced legislation to prevent public school districts from discriminating against voluntary, student-initiated religious meetings by high school students.

The bill, S.815, forbids any public secondary school which receives federal financial assistance and allows students to meet during non-instructional periods to discriminate against meetings of students on the basis of the content of the speech at such meetings. It also allows students to take school officials to federal court if such meetings are not permitted.

"We hope to enact this bill to restore the First Amendment right of freedom of religion to students wherever those rights are being denied," Hatfield said.

The bill has the support of Democrats, Republicans, liberals, conservatives and moderates, he said. Fourteen senators signed on as initial co-sponsors.

A provision of the bill specifies it is not meant to permit the government to influence the form or content of any prayer or religious activity or require student participation.

"From the beginning, the government was to be in a neutral position on the matter of church and state. When the state takes the position that you cannot exercise a religious right, but you can exercise every other kind of a right in the same context, that puts the state in an adversary role," he said.

In 1981, the Supreme Court ruled in *Widmar v. Vincent* that public universities may not deny student religious groups access to campus facilities for their meetings. "But lesser courts have upheld acts of discrimination by public school districts not allowing Bible study when other clubs are allowed," he said.

Hatfield said he had hoped the Supreme Court would reverse a U.S. Appeals Court decision in Texas that struck down a school policy permitting students to meet voluntarily before or after school "for any educational, moral, religious or ethical purposes (Lubbock Independent School District v. Lubbock Civil Liberties Union)."

Last December, Hatfield and 23 other senators requested a review of the lower court's decision, but in January the Supreme Court refused to hear the case.

In this issue

6 support system

Arkansas Baptists look to convention helpers to support them with training. But those people have a support system, too. The fifth in a series of articles calls attention to those behind-the-scenes people.

8 youth crowd

Several thousand young people from Arkansas churches were part of a meeting in Little Rock that offered music and messages pointing them to an everyday discipleship with a missionary goal.

No issue next week

The Arkansas Baptist NewsMagazine will publish no issue next week, April 21. The publication is produced 49 times each year and the third week in April is one of the three weeks skipped. Others are near the Fourth of July and at Christmas.

The next issue of the ABN will be dated April 28.

Sunday School "Lessons for Living", which would be published in the skipped issue are included in this week's publication.

Teacher fired for classroom worship

WASHINGTON (BP) — A public school teacher who lost his job for conducting devotional exercises in the classroom lost his final legal appeal when the U.S. Supreme Court declined to review lower rulings upholding his dismissal.

Lloyd Fink, a tenured elementary school teacher in the Warren County School District in northwestern Pennsylvania, was warned by the acting superintendent of schools to stop his practice of reciting the Lord's Prayer and reading devotionally from the Bible twice each school day. He altered the practice by saying extemporane-

ous prayers and by reading from a Bible story book, once daily, a change his attorney said was "an attempt to reach an acceptable accommodation, but without giving up his rights completely."

When he insisted on continuing the activities, he was fired. Both the state secretary of education and a state court upheld the dismissal and the Pennsylvania Supreme Court refused an appeal to review the case.

By its similar action, the nation's high court let stand the lower rulings against Fink.

Baylor speakers seek religion in classrooms

by Nancy Barcus

WACO, Texas (BP) — A battery of speakers at a Baylor University conference agreed there is no way to turn back the clock on the present standoff between religion and education in the public schools, wishful thinking to the contrary.

The speakers at the conference on "Religion, the State and Education," however, proposed several measures they hope will check the erosion of religious education in America's public schools while remaining true to the First Amendment.

This country has become increasingly pluralistic in religious beliefs and secular attitudes, so that no single religious viewpoint should be imposed within a classroom, conferees agreed.

The thought of a state-sponsored prayer

so neutral that it says very little and offends no one is probably worse than no prayer at all, suggested Will D. Davis, an Austin, Texas, attorney who is a member of the Texas State Board of Education.

James E. Wood Jr. said the Supreme Court has not outlawed the teaching "about" religion in the public schools. Wood, director of Baylor's church-state studies program and former director of the Baptist Joint Committee on Public Affairs in Washington, D.C., said the court has "explicitly disclaimed that it has ruled out the study of the Bible or religion from the curriculum of the public schools, so long as the Bible or religion is made the object of academic inquiry and not an object of faith or worship."

Is God the author of suffering?

The editor's page

J. Everett Sneed



Several years ago a lady declared, "I will never go to church again. My husband died in a car wreck. My son, who was a law enforcement officer, was killed in carrying out his duties. Both were active in the church, holding places of significant responsibility. God has been unfair with me."

These sad events in the life of this wife and mother are not really unusual. Such events raise the important question, "Is God the author of suffering?"

In answering, one must consider man's original state of innocence. God gave him the free right of choice. But man transgressed God's law. Because of sin, God placed a curse on both man and earth (Gen. 3:17-19). Hence, sin and suffering came into existence as a result of man's disobedience.

As one studies the Genesis account of creation, man's fall and God's dealing with him, it becomes clear that an event may be either God's decreed will or his permissive will. An example of God's decreed will is the creation of the universe. God purposed it and all of nature responded. On the other hand, God did not coerce or compel Adam and Eve to sin. He simply permitted them to follow their own desires.

Suffering is the result of sin. One may suffer as the result of one's own sin, or because of the sin of another. One may even suffer due to the disorder of nature itself. Nature, too, was a recipient of the curse (Gen. 3:19).

It is vital for us to understand that suffering is not necessarily the result of individual sin. Jesus clearly stated this truth when his disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2).

The first part of the disciples' statement raises a very interesting question, "How could the blindness of this man possibly be due to his own sin, when he had been blind from his birth?" Jewish theologians in the time of Christ gave two answers. Some believed that a person actually could begin to sin prior to his birth while he was in

the period of formation. Still others believed that at the time of conception a child received a soul. Some of these souls were good, though others were bad. Hence, an individual born with a bad soul was already involved in the sin process.

The second idea set forth by the disciples of Jesus was the possibility that the man's affliction was due to the sin of his parents. While it is clear from the scripture and from experience that certain sins committed by the parents can produce extreme difficulty for the children, this was not the case in this particular event. It must never be forgotten by any of us, however, that no one lives his life to himself. Everyone's life impacts on the lives of others.

Jesus answered, "Neither has this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:3). Jesus, in his response, shows how the natural events which occur as a part of God's permissive will can develop and strengthen us as Christians.

The most important thing when disaster occurs is the way one reacts to the problem which comes into his life. Paul said, "... for I have learned, in whatsoever state I am, therein to be content" (Phil. 4:11).

In the New Testament era there was a group called "Stoics" who maintained that the way to happiness was to eliminate all human desire. The way a Stoic attempted to eliminate all human desire was by coming to a stage in which neither anyone nor anything was essential to him.

While both Paul and the Stoics believed that happiness was not based upon human circumstance, there was a complete difference in the approach. For the Stoic it was self-sufficiency. For Paul it was God's sufficiency. Paul's happiness was based on a relationship with God through Jesus Christ. The Stoic was self-sufficient; Paul was God-sufficient. For Paul, circumstances did not make the difference, because he had Jesus Christ.

The object of each Christian should be to obtain maturity so that he knows victory regardless of outer circumstances. May God help each of us to find this joy and God's sufficiency.

Arkansas Baptist

NEWSMAGAZINE

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

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Betty Kennedy Managing Editor

Erwin L. McDonald, Litt. D. Editor Emeritus

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One layman's opinion

Daniel R. Grant/President, OBU

Humility points and forbearance points

Several Ouachita faculty and staff members are keeping tab on each other (and on me) in the matter of "humility points." It seems to have started when Tom Turner, Ouachita's new vice president for academic affairs, was traveling together with several faculty members en route to a professional meeting. After a spirited discussion of problems of pride and ego, each occupant of the car began keeping account of the positive and negative "humility points" earned by the other occupants. Inevitably, the practice was brought back to the campus and, without my consent, I became involved in the movement. It seems to be like the practice I observed many years ago in Thailand, where good Buddhists were always concerned about "making merit" during their lifetime. It is their hope that by doing good deeds they can make enough

merit that they will be born again in the next life as a much richer, more powerful, or more successful person. Not making enough merit has the unfortunate result, they believe, of being born again in the next life as a poorer person or even a dog or mosquito.

Recently I overheard a conversation between my wife and Mrs. Tom Turner, and I am still trying to decide how it relates to humility points. Mrs. Grant was telling Mrs. Turner about my method of solving a problem we had with an armadillo that seemed determined to dig up our own lawn. She described with considerable enthusiasm my heroism in taking a piece of firewood, circling around behind the armadillo, and slaying the destructive beast. As I waited to see just how impressed Mrs. Turner was, I was shocked to hear her say, "Armadillos

don't move very fast, do they?"

I was reminded of a recent devotional message in my church by J. W. MacGorman, focusing on Philippians 4:5. "By the help of the Lord always keep up the glad spirit

... Let your forbearing spirit be known to everybody" (Williams). He suggested that Christian restraint or "forbearance" is one of the greatest of all virtues. I am sorely tempted to point out what commendable restraint and forbearance I demonstrated following Marie Turner's comment on the slowness of armadillos, but I am afraid I would lose more humility points. I suspect, however, that forbearance points may actually be more valuable than humility points.

Daniel R. Grant is president of Ouachita Baptist University.



The Southern accent

D. Jack Nicholas/President, SBC

A survey tells why

More and more people are growing concerned about television's progressively more explicit presentation of sex and its blatant advocacy of the consumption of alcohol by portraying it generally as a natural and wholesome activity. Major network television's general contempt for traditional values and its promotion of the fast life are not surprising when the attitudes and values of the writers, producers, and executives are revealed.

Robert Lichter of George Washington University, Stanley Rothman of Smith College and Linda Lichter of Columbia and George Washington Universities interviewed 104 writers, producers and other influential executives who were involved with two or more successful television programs concerning their attitudes and values.

In an article in *Public Opinion*, the authors conclude that influential television writers and executives are far less religious

than the general public, "have moved toward a markedly more secular orientation", and "diverge sharply from traditional values", particularly on such issues as abortion, extra-marital sex, and homosexual rights.

The authors indicate that while nearly all of those interviewed had some sort of religious background, 45 percent now say that they have no religion, and only 7 percent (of the remaining 55 percent) say they attend religious service as often as once a month.

In so far as moral values are concerned, 80 percent of the respondents said that they did not regard homosexual relations as wrong, 51 percent did not deem adultery as wrong, and only 17 percent of the remaining 49 percent felt strongly that adultery was wrong. An overwhelming 97 percent of those surveyed favored the right of women to have an abortion.

By way of comparison, other surveys have indicated that over 80 percent of Americans consider adultery wrong, over 70 percent regard homosexual activity as wrong and more than three-fourths of the public wants abortion banned altogether or limited to certain cases. The authors observed that very few of the T.V. writers, producers and executives surveyed had their roots in "Middle America".

Middle America, nonetheless, is regularly bombarded by the values of this relatively small group who write and produce the TV fare of this country. Subsequent articles will focus on specific ways in which the values held by TV writers and producers are reflected in their programs and the impact they appear to be having on "Middle America".

D. Jack Nicholas is president of Southern Baptist College at Walnut Ridge.

PE center to open at OBU

ARKADELPHIA — The dedication of the new \$4 million Ouachita Baptist University Physical Education Center will be held Thursday, April 14 at 2 p.m. in the reno-

vated arena of Rockefeller Field House.

Those attending the ceremony will include officials from the Arkansas Baptist State Convention, the Ouachita Board of

Trustees, the Ouachita Development Council, campaign leaders, faculty, staff, students, and special friends of the University.

by Don Moore

You'll be glad to know . . .

... About the activities of your employees! Sometimes off the cuff remarks are made about the people employed by the Executive Board of the Arkansas Baptist State Convention, implying that they do little but sit behind desks and think up things for the church people to do. The record shows that for the past six months we have been in individual churches 886 times. This is an average of 148 churches visited each month. We were only in 68 churches in December, so that pulled the average down considerably. I wish this meant we had been in that many different churches. That would be almost three-fourths of our total number of churches. Obviously, some of these churches have had more than one of us to minister to them. We are grateful for the privilege of assisting you in your ministries. **This figure does not include all of the churches ministered to in associational or district or state meetings.** I thought you'd be glad to know!



Moore

... About Arkansas leadership beyond our borders. Numberless Foreign and Home Missionaries are products of our churches and schools. Our people staff an unusual number of positions with our six seminaries. Arkansas produced six of the Executive Secretaries of the state conventions of the Southern Baptist Convention. I believe we are producing many more at this time. Praise God!

... Pastors' retreat registrations are encouraging. God is going to renew us. Practical help, spiritual inspiration and supportive fellowship are the chief objectives. Could you minister to another pastor or be ministered to? Then, try to share these days with us. The dates are May 9-11, 1983. The cost is \$26. Register Now! We have limited space but unlimited grace!

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

MK prayer calendar update

April 27 Teddy Reynolds (Botswana) SBC, Box 13, Walnut Ridge 72476

April 14, 1983



Food and fellowship

Virginia Kirk and Jane Purtle

Kindness

"As we have therefore opportunity, let us do good unto all men." (Gal. 6:10)
Recently, I attended the funeral of a fine Christian man in my home church. As we waited for the service to begin, I looked around the sanctuary and saw neighbors, friends and fellow church members. I knew that many had been in total contact with the new widow. They had been with her, gone to the airport to transport relatives, brought food, and helped serve the many kinfolk.

Dale Carnegie suggests that the question, "Any kindness that I can show to any human being, let me do it now," should be cut out and placed where we can see it every day, because this is the secret of happiness in life.

As we look around us, we see many people who need some kindness shown to them — the lonely, sick, old, new neighbors, troubled friends. A gift of food very often opens the way to help in a special way.

This recipe is a simplified version of chicken and dumplings. Use it for a food gift to some family that needs a kindness shown to them. It is almost as good as the "made from scratch" variety.

Chicken and dumplings

Cover a large fryer with water in a big pot. Add 2 teaspoons seasoned salt and cook until tender. Remove chicken. Cut frozen flour tortillas (8 or 10 ounce package) into one inch strips and add slowly to the boiling chicken broth. When dumplings are done, add deboned chicken. Allow chicken to heat. Adjust salt if necessary and add a dash of pepper. Serves 6 or more.

This recipe is for a superb cake, easy to make because it requires no frosting. It is good to take to a new neighbor, old friend, or to serve at your own home.

Chess cake

- | | |
|----------------------------|--|
| 1 yellow cake mix | 8 oz. package cream cheese |
| 1 stick softened margarine | 1 lb. box powdered sugar |
| 2 eggs | ½ cup chopped nuts or ½ cup coconut (optional) |

Mix cake mix, margarine, and eggs. When smooth, spread in the bottom of a greased 9 X 13 inch pan. Beat sugar and cream cheese and spread over cake batter. Sprinkle with nuts or coconut. Bake for 30-40 minutes. Cake should be slightly tan. Toothpick inserted will still be sticky.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Va. They have enjoyed cooking together for several years.

Convention flight still available

LOUISVILLE, Ky. — Airline tickets to the 1983 Southern Baptist Convention in Pittsburgh, Pa., still are available to Arkansas at bargain prices.

The Southern Baptist Theological Seminary Airlift has booked group-rate round-trip accommodations on U.S. Air from Memphis, Tenn., for \$274. Flight dates to and from Pittsburgh will be June 12 and 16.

Each fare also includes a ticket to the Southern Seminary Alumni Luncheon, to be held at 1 p.m. June 15, in the David L.

Lawrence Convention Center.

Very limited housing still is available through the seminary's booking agent, Heritage Travel of Louisville. Both airline tickets and housing reservations will be granted on a first-come, first-served basis.

The airline ticket price listed was correct as of March 22, and is subject to change.

For reservations or information, contact Heritage Travel, 1204 South Third Street, Louisville, Ky. 40203, phone 502-636-9214.

Henderson BSU honored

Henderson State was well represented at a recent meeting of more than 200 black college students from 100 campuses in 20 states.

The National Baptist Student Union's 38th annual retreat, held March 18-20 in

Jackson, Miss., is the largest meeting of black Christian college students in the United States.

The Arkadelphia school won the gospel choir competition in the small choir division and Kenneth Harris of the school was named faculty advisor.



L. L. Collins, head of business services for the state convention, checks remittance printouts with Betty Tyler (standing) and Jeannie Breedlove. Tyler, a 38-year employee, is supervisor of accounting. Breedlove has completed 24 years with the department.

Laborers together, fifth in a series

Business Services: support on a larger scale

by Betty J. Kennedy

The cost figures may have more digits, but the principle is the same.

When a local church provides a clean building, a bulletin, a system for recording gifts and other services that support the ministry of that congregation, they look for efficiency and wise use of the Lord's money.

Efficiency in support is the reason for Business Services for the state convention's departments and agencies, explains L. L. Collins Jr. As associate executive secretary, he's in charge of those areas of operation.

"A lot of this work goes on behind the scenes," Dr. Collins explains, "but most Baptists are at least aware that we have an accounting department because their church's Cooperative Program gifts are recorded and distributed through Accounting."

Business services is also the source of printing services and the umbrella under which is provided the tract room and switchboard, not to mention maintenance of the Baptist Building in Little Rock.

"Ultimately, it is all service to the churches," Collins points out. He sees all the business services as a support system for the direct services by convention employees to

the churches.

The Sunday School worker who helps a local church with the "Way of the Cross" growth plan has to have an efficient office in which to do planning. Building services keeps it clean, keeps the climate comfortable and provides phone service for contact by the pastor who wants some advice.

Likewise, when Church Music Department wants to tell Arkansas Baptists about summer music camp, they have letters, posters and other direct mail pieces printed and sacked for mailing by print room employees. That's business services, too.

From clean offices and energy conservation measures to a library maintained for research, and mail sorting, these business services have a bearing on what the convention organization provides the local church. "The goal is to free workers in other areas to do their own work," Dr. Collins explains. He sees specialization in services as the most efficient method and feels that quality and economics dictate a need for skilled help. For instance, he hopes business services can provide, sometime in the near future, help at the planning stage for materials printed by convention

staff.

Dr. Collins, who came to the convention staff at the beginning of 1981, has helped the organization to use technology efficiently. Now name and address files for communicating with church leaders are computerized and can be retrieved with speed. Records of church giving are stored the same way and printouts can be used to report the giving to readers of the *Arkansas Baptist Newsmagazine*.

Data management is a specialty of Collins'. After being an educator, a pastor and seminary professor, he set up a computerized registration system for Southwestern Baptist Theological Seminary at Fort Worth and served as registrar there.

For Arkansas Baptists he supervises a group of 15 employees whose job it is to serve Arkansas Baptist churches indirectly. They support the staff members who support the local churches across the state. "Without our business services people," Dr. Collins concludes, "the 'program' people couldn't function nearly as well."

Betty J. Kennedy is managing editor of the *Arkansas Baptist Newsmagazine*.

by Millie Gill/ABN staff writer

Bill Moxley

has resigned his position as minister of music at Heber Springs First Church and is serving in the same position at Harrison First Church. In his seven years of service at Heber Springs, he developed a total graded choir program, plus instrumental and handbell choirs, a girls' ensemble and a boys' octet.

Terry Lyn Dwiggin

has joined the staff of Harrison First Church as minister of education/youth, going there from the Hope First Church. He is a grad-

uate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He and his wife, Wynonne, have two sons, Barry and Brian.

Brent Page

is serving as pastor of the Fairdale Church in Hot Springs.

Gene Anderson

is serving as full time pastor of the Jessieville Church.

Jim Williams

has resigned as minister of education to

Geyer Springs First Church in Little Rock to join the staff of the First Church of Baton Route, La.

V. L. Matthews

has been named deacon emeritus of the Carlisle First Church.

Joel Faircloth

is serving as pastor of the Mansfield First Church, going there from the staff of Stuttgart First Church. He is a graduate of Mid-America Seminary.

briefly

Holland Church

was in revival March 20-25. Milton James, pastor of Greenwood First Church, was evangelist. Paul Parker, pastor, reported 11 professions of faith, one addition by letter and seven other decisions.

Fayetteville First Church

has planned a "Joe Gibbs Rally" April 15 at 6 p.m. Gibbs, head coach of the Washington Redskins and a former ordained deacon of the Fayetteville church, will share his personal testimony. Special music will be presented by the Fayetteville High School men's chorus under the direction of Bill Burrows.

Central Association

Brotherhood has scheduled a marriage en-

richment retreat May 6-7 at Spring Lake Baptist Assembly. Retreat leaders will be Lance and Doris Hudnell and Bill and Patricia Bledsoe.

Carlisle First Church

was in a revival March 21-27 led by Don Moore, Executive Secretary of the Arkansas Baptist State Convention, and Wes Kent, associate in the state convention Evangelism Department. Pastor Charles Chesser reported three professions of faith and one addition by letter.

Gravette First Church

was in a revival March 6-13 led by Bob Post, staff evangelist at the First Church of Tulsa, Okla. Jon Pickup, pastor, reported 25 professions of faith.

buildings

Fairfield Bay dedicates new facilities

Fairfield Bay Church dedicated its new facilities on Sunday, March 20.

Phase one of the 14,000 square foot native stone and wood complex will include a worship center that will accommodate 300 people; an administration area composed of a church office, pastor's study, work room and media center and additional educational space for all age levels.

In Phase two, the existing worship center will be converted into a fellowship and educational area. Additional educational space will also be provided in the lower level of the new building. The design flexibility of the worship center will allow a seating capacity increase to 530 persons.

Dedication week included an organ-violin-piano concert featuring Edwin Suduth, Minister of Music at First Church of Ashland, Miss. and William Booth from First Church of Morrilton, Ark. and a gospel singing concert provided by church members and their visiting family members.

Fairfield Bay Church began in June, 1972 as a corporate mission effort of North Central Association, Little Red River Association, Calvary Association, the Arkansas Baptist State Convention, the Home Mission Board, SBC, and Pulaski Heights Church of Little Rock.

OBU students minister in capitol

ARKADELPHIA — Forty-four Ouachita Baptist University students loaded up vans during the recent spring semester break and headed east. Their destination? Washington D.C. Their mission? Everything from playing basketball with children after school, to cleaning clothes closets in some of the churches. The group's goal was to leave traces of the gospel in the nation's capital city.



A revival was held in the Lepanto High School gymnasium, March 20-23. The speaker for the meeting was Evangelist Freddie Gage with approximately 350 conversions being registered. There were approximately 3,000 people present on the closing evening, March 23. The music director was Tom Millican and the soloist was James Wright. Both are members of First Southern, Dell City, Okla. Mark Jobe, of the Freddie Gage Evangelistic Association, assisted with the follow-up and held youth revivals both before and after the revival. One hundred and fifty young people marched six miles south of Lepanto to the Lepanto High School gymnasium on the opening night of the revival.

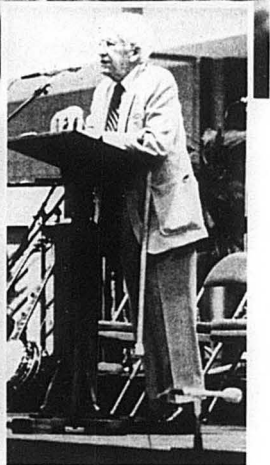
Developing skills was the focus of one part of the program: the Youth Bible Drill and the Youth Speakers' Tournament.

Youth Speakers (top photo), who wrote their own speech and memorized it, were (l to r) Michael Taylor of Crosby Church (third place), Jean Carroll of Fordyce Southside Church, John Threet (second place) of Pertyville First Church, Laura Douglas of Fort Smith East Side, Jodi Bourland of Caraway First Church (first place), Tammy Keaster of Nashville First, and Belinda Nelle of Valley Springs Church.

Bible Drillers, who have advanced through several levels of competition, not only memorize scripture but must be able to open the Bible to the passage in seconds. Participants were (left to right) Mary Robinson of First Church of Patterson, Greg Barton of Mountain Home East Side Church, Karen Huddelton of Wilton First Church, Tim Fowler of Paragould East Side Church, David Hacker (first place winner) of Northvale Church at Harrison, Andy Becton of First Church at Hampton, Christian Sykes (second place) of Little Rock's Forest Highlands Church, and Thomas Foy of Booneville First Church.



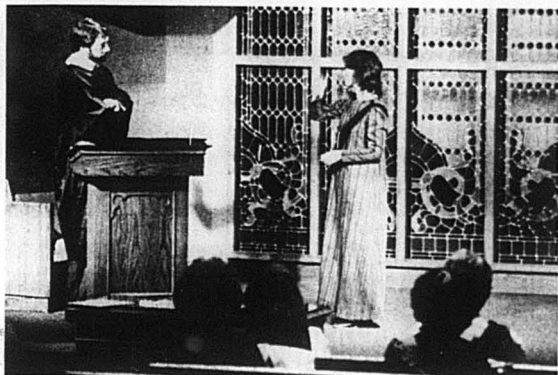
Youth convention attracts thousands



ABN photos by Betty Kennedy

The weather was unsettled but the first State Youth Convention held in the new State-house Convention Center at Little Rock attracted a surprisingly large crowd on Friday, April 1. After kicking off with a welcome by Arkansas Governor Bill Clinton, an active Baptist layman (far left photo, greeting Chester Swor) the meeting launched into music and messages, all centered on youth living their discipleship in bold mission. Chester Swor (right photo, above) was featured speaker and called on the young people to live the teachings of Jesus through witnessing and serving, after having yielded self completely to the Lordship of Christ. An evening "Youth on Bold Mission Spectacular" (above) included drama and music on missions, plus a taped message about missions by the heads of the SBC Home and Foreign Boards. A decision time (right) followed Dr. Swor's closing message and the speaker told state Church Training Department personnel that commitments by raising hands indicated that several hundred responded, in addition to those counseled.





Leaders in deaf congregations in Arkansas met March 24-26 at Little Rock's First Church for workshops, worship and fellowship. Randy Cash, Arkansas Baptist language ministries director, planned the meeting to help those who guide the deaf in churches around the state. Conferences in working with preschool children and through drama (shown here) accompanied a conference for the deaf. Evangelistic services were held, and the drama in sign (being practiced in this photo) preceded worship on Sunday morning.

Revival in Jonesboro reaches thousand plus

A 15 day revival at Jonesboro Central Church recorded some remarkable results. During the meetings, which were led by evangelist Paul Jackson, there were 1,183 decisions recorded, with 512 professions of faith. For six days the services were also displayed on closed circuit TV to standing room only crowds.

Leading the singing was Mike Speck, with Curtis Coleman guest soloist. Wilbur Herring is the pastor. The revival was held March 13-31, excluding March 24-26.

Annual Pastors' Retreat

Camp Paron

May 9-11, 1983

Cost \$26



Only 100 reservations to be taken!

Speakers: Jim Bryant, Ft. Smith, Grand Avenue Church; Glenn McGriff, Ministry of Crisis Support, Little Rock; Don Moore, executive secretary, Arkansas Baptist State Convention.

We learn from Jesus that men who bear the burden of spiritual leadership must have time apart for refreshing and renewal themselves. Has God provided this time for you?

Contact the office of the Executive Secretary, 376-4791, ext. 101 for reservations.

Crucial Questions for Christians

by Glen D. McGriff

Dr. McGriff, don't you believe that Christians are protected from depression deep enough to really harm them?

No, I do not believe Christians are protected from human experience. Depression is a very common experience that is evidenced in both Biblical and secular history. Christians who have made lasting and significant contributions have suffered from depression. Some have experienced serious problems resulting from prolonged bouts with depression.

Jesus seems to make it clear that Christians will be subjected to severe stress. In John 16:33 Jesus stated that "in the world ye shall have tribulation." The difference between the Christian and the non-Christian is the resources available. Although resources are available, they are only effective when accepted and applied.

Depression is simple only to those who have never experienced its encounter. The problem is both serious and widespread. It is a major problem in the western world, especially in the American culture. Research and study is being given from many fields. The Christian community will do well to consider every effort to discover contributing cause and helpful treatment. It will also seek to be actively available to share the burden of precious persons.

Dr. Glen McGriff is director of the Ministry of Crisis Support, Arkansas Baptist State Convention.

Inquiries, comments or questions to be used anonymously in this column should be sent to Questions, Ministry of Crisis Support, Medical Towers Building, Suite 660, 9601 Life Drive, Little Rock, Ark. 72205.



McGriff

Credentials group named

PITTSBURGH (BP) — The credentials committee for the 1983 annual meeting of the Southern Baptist Convention, June 14-16, has been named by President James T. Draper Jr.

The committee will be chaired by Jere Mitchell, pastor of First Church of Fayetteville, Ark., who was named by Draper in September.

The committee is charged under SBC By-law 8 with assisting "the registration secretary in problems regarding registration and seating of messengers," a process which has been tightened up by convention action in the past few years.

International

Missionaries on the move

by Kerry G. Powell, First Church of Forrest City

Basic passage: Acts 13-14

Focal passages: Acts 13:1-3; 14:8-18

Central truth: God is still calling out missionaries today to share his truth with our world.

1. As the Christians in Antioch labored in their local church, God called two of them into a world ministry. It's those who are faithful at home that God uses in places abroad.

Crossing a body of water doesn't make one a missionary. It makes no difference if I go to the ends of the earth with the gospel if I'm not willing to cross the street for Jesus. Missions begins at home. If I don't love those whom I have seen (down the street and across the tracks), how can I love God whom I haven't seen?

2. In verses 1-3 we have the New Testament programs for missions. God calls out the missionaries, the church recognizes the call, and the church sends them out with prayer and support as the spirit directs.

3. As they went, not only did God work miracles and lives were changed, but troubles and persecution came with the faithful proclamation of the gospel.

4. When the local priests of these pagan gods were ready to offer sacrifices to the missionaries, they stopped them and rent their garments (a Jewish way of expressing horror in the presence of blasphemy). And Paul took advantage of the crowd and began to preach. He didn't reason from scripture but from God's works of creation. God's works in nature leave the heathen "without excuse" (Romans 1:20).

5. But Paul's message was rejected and he was stoned and left for dead. He probably remembered the day he held the coats of the Jews when they stoned Stephen.

6. Just remember that "all who live for Christ will suffer persecution."

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**The 1983 Annual
Paul Jackson
Bible Conference**

Geyer Springs First Baptist Church—Little Rock, AR

SEPTEMBER 1983

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Life and Work

God's global purpose

by Al Sparkman, First Church of Crossett

Basic passage: Isaiah 42

Focal passage: Isaiah 42:1-7, 18-20

Central truth: God's people must carefully understand and accomplish God's will for their lives so that they may rise to that higher level of servanthood in which they understand and strive to accomplish God's righteous will and purpose for all men.

Here in Isaiah 42, the first of the Servant Songs in the Old Testament, God challenges his servant to heed carefully God's command that his message of truth, light, and life be shared with the entire world. Prejudice, provincialism, and procrastination on the part of God's elect are not acceptable. Our scripture passage makes several principle truths unavoidable for God's servant, whether Israel of old or the church of today.

1. God's servant, to be obedient and fruitful, must give all diligence to hear and heed God's call. Called "mine elect" (v. 1), and reassured by God's affectionate reminder "I the Lord have called thee in righteousness..." (v. 6), the Servant must obey his covenant relationship to God as a special instrument for God's love, blessing and redemption for the whole world.

2. God's Servant does not ever need to be overwhelmed with the magnitude of his divinely assigned task, for God will always make available to him the wisdom and power for its accomplishment. In verse 4 God says "He shall not fail", and in verse 6 He says "I will hold thine hand, and will keep thee". So God's servant accomplishes God's task with God's potentialities, not his own human abilities. The task is great, but the supply of God's power and wisdom is greater!

3. God's Servant is unmistakably accountable to God more than anyone else when he stumbles disobediently, blind and deaf spiritually to God's purpose in and through him. What tragic words came from the heart of God when he said "Who is blind, but my servant? or deaf, as my messenger that I sent?" (v. 19). God not only has richly blessed his servant, but also has shared so much of himself and his truth with his elect that it makes faithfulness to him and his calling imperative! God's servant must see with his eyes and his heart; must hear with his ears and his understanding; and must obey with his whole being.

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Bible Book

Solomon demonstrates God's gift of wisdom

by Paul R. Sanders, Geyer Springs First Church, Little Rock

Basic passage: 1 Kings 3 and 4

Focal passages: 1 Kings 3:5, 9, 11-14, 18; 4:21, 25-26, 29

Central truth: When our heart is right, God not only gives us what we desire, but far more.

What is the honest desire of your heart? What does the average person want in life? Matthew 7:7-8 says, God knows what we really desire in life but he wants us to know it by putting it into words. Jesus asked the blind man what he wanted although Jesus already knew (Luke 18:41). In this passage, we note the request, the reward, and the responsibility.

1. Verses 5, 9: The desire for wisdom expressed in a humble prayer. What do you pray for God to do in your life? We too have a great need for an understanding heart and the ability to discern between good and evil. It was a request that would enable him to do a better job in the task God had given him. What character qualities do you pray for that will make you a better servant of the Lord? Do we pray for things that only feed our pride and ego?

2. Verse 12: The divine source of wisdom (Prov. 2:3-9; 1:3-16). James 1:5 tells us that "if any of you lack wisdom, let him ask of God." Where do people look for wisdom today? It is strange that even Christians read every book except the Bible seeking to be wise. How often Christians accept the reasoning of men above the wisdom of God's truths. Our God is the source of true wisdom, understanding, discernment and we have access to this through the Scriptures.

3. Chapter 3:10-14, 28: The divine supply was far above the request. Read Matthew 25:21 and 6:5. Solomon was given his request, but also those things for which he did not selfishly ask. People notice God's wisdom in a person probably before that person is really aware of it.

4. Chapter 4:21, 25-26, 29: The display of wisdom is shown in our daily relationships with people (Luke 12:48). God wants to equip us for our responsibilities. Do people see in you Godly wisdom and discernment? Do others seek your counsel because of your Bible based wisdom?

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International

Good news for all people

by Kerry G. Powell, First Church of Forrest City

Basic passage: Acts 15

Focal passages: Acts 15:4-14, 19-21

Central truth: God saves people today by grace through faith, plus nothing and minus nothing.

1. Some of the Jewish Christians from the Jerusalem church went to Antioch and told the Gentile Christians that their salvation wasn't valid apart from the observance of certain laws and rituals. They insisted that faith alone is not sufficient for salvation.

But Peter said there was no difference. The Gentiles were saved by faith (15:9) and grace (15:11). Notice in verse 11 he says, "We [Jews] shall be saved even as they." It's not "they should be saved the way we were" but just the opposite. "By grace, through faith" is the message here and in Ephesians 2:8-9, not the law or ritual.

2. The heart of the matter is this: Can we earn our salvation or must we admit our helplessness and come humbly by faith accepting the grace of God? (Are we saved by works or by faith?) The group of Jewish Christians said "salvation comes by keeping the law". Peter said: "No, it comes by casting ourselves on the grace of God."

James also concludes that the Gentiles need not observe Moses' law to be saved, but he should observe certain aspects of the Jewish ceremonial law to keep from offending the unsaved Jews. If Christians ate meat offered in sacrifices to idols, or ate meat from which the blood had not been properly drained, or drank blood, or participated in rites of idolatry, then the unsaved Jews would be offended and would never accept Christianity.

There were certain regulations that the Gentiles ought to keep. (1) Keep away from the contamination of idols. (2) Keep away from fornication. (3) Keep away from things strangled and from blood. Without these simple regulations, there could have been no fellowship between Jew and Gentile. But with their observance, the barrier was torn down. The scripture says to us today: "Take heed lest by any means this liberty of yours becomes a stumbling block to those who are weak."

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Life and Work

God of the past, God of the present!

by Al Sparkman, First Church of Crossett

Basic passage: Isaiah 43

Focal passages: Isaiah 43:1-3a, 10-11, 16-19, 25

Central truth: For God's people, remembering with gratitude and proper understanding God's gracious and miraculous acts of the past should assure and prepare them for God's present and future actions.

A keen sense of historicity, remembering and correctly interpreting the past and learning from it for now and the future, is so vitally important for nations as well as for those who have been called to serve the living God. The immutable nature of God is the basis of our hope for the future. Three lessons from Isaiah 43 make this truth clear.

1. The great God of past blessings and miracles, is a personal, loving God who is intimately involved with each of us in the totality of our being. God reminds that he is "the Lord that created thee" (verse 1) and "I have redeemed thee", (verse 1) but then as a loving, compassionate father he adds "I have called thee by thy name; thou art mine" (verse 1). How important it is for every child of God to both reverence the holy, sovereign, Creator God of all the universe, and to affectionately love, trust and fellowship with God as with a daddy with his powerful yet tender arm of love around us.

2. God wants his people to give such positive witness of word and life concerning his holiness, mercy and power, that his righteous nature is fully vindicated before the whole world. There is no doubt that Satan continually leads the world in judging God and his actions; therefore, God wants his people to be his witness that he is the one God, and that beside, before or after him there is no other god, and that he is gracious and holy in all of his dealings with the people of earth. Our testimony to the world must be as God has stated it, "I, even I, am the Lord; and beside me there is no saviour" (verse 11).

3. As we remember with thanksgiving and sincere gratitude God's past blessings, we are to expect new and exciting acts of God in the present and future. Even as we praise him for the past, God does not want his people to regard him as a God of the past, but a God alive and able today and tomorrow as he continues in his eternal plan. In verse 19, he said, "Behold I will do a new thing." God's true people are going forward with him today!

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Bible Book

Solomon builds the temple

by Paul R. Sanders, Geyer Springs First, Little Rock

Basic passages: 1 Kings 5, 6, 7

Focal passages: 1 Kings 5:2-6; 6:9, 21; 7:13-14, 51

Central truth: God makes provision for all that he asks us to do.

God chooses people for a task as he chose Solomon. When God leads us to undertake a task for him, he always makes provisions for the doing of it. God will not call us to "Bold Missions" and not make provision to accomplish it.

First, note God's provision through people. In 5:2, it tells us Solomon sent to Hiram, king of Tyre, for help. In 5:6, it speaks of them working together or the need to cooperate. Note the offer to pay a fair price for the work done, and the compliment given by Solomon to Hiram and his people. Here and in 7:13-14, we note the ability to see that others can do some things better than we can. These are excellent qualities.

Second, we see God's provision through peace. In 5:3-4, it tells us that David could not build because of wars on every side. There are many things we can do as Americans in times of peace and we better do them now. This is also true in a church. It is hard to do much for the Lord where there is conflict. Pray for harmony in your church and that it would begin with you.

Third, God's provision through purpose. In 5:5, it tells us that Solomon purposed to build the house of God. He was committed to doing it. Our commitment or purposing to serve, witness, give, forgive, love others, etc. is necessary. We must decide to do it.

Fourth, we see God's provision through a plan. God had a plan to be followed as he does for our lives and his church. It included the very finest to be put into God's House (6:21). This should be true about our lives. God does not want junk or cheapness in our lives but that which honors him.

Last, we note the priorities. Solomon built God's House first and then his own. So often, we buy a new house, car, boat, camper and put out Lord second. Why do our children have the wrong priorities in life? We spend much on ourselves but don't want to put the best into the Lord's work. The Lord is to be first, above self, family, friends, business, popularity (Matt. 6:33).

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Your state convention at work

Christian Life Council

We all need help

Every home should regularly receive and read the *Home Life* Magazine. Published monthly by the Sunday School Board of the Southern Baptist Convention, it consistently contains material of extreme importance for individuals and families. For instance, the March 1983 issue includes the following articles: Helping Teenagers Beat Addiction, Helping Children Learn to Make Decisions, The Terror of Timidity, My Calling: Housewife, Dealing with Feelings, How Marriage Preparation Begins, and Is Divorce the Unpardonable Sin? All speak to important aspects of living.

If your church does not provide the *Home Life* Magazine, for subscription information, ask your pastor or contact our office. The Christian Life Council phone number is 376-4791. Address: P.O. Box 552, Little Rock, AR 72203.

Another more recent resource is one entitled "Alcohol Awareness: A Guide For Teenagers and Their Parents." It is published by the Christian Life Commission of the Southern Baptist Convention. Every pastor has received a copy. It provides excellent background and resource material for youth ministers and others working with young people.

Since this publication deals with the number one problem drug of America and the world, Satan would rather that this resource material not be used. He knows it would help stem the flow of one of his most effective tools. Contact your pastor or our office also for further information about this splendid help. You won't be sorry you did inasmuch the future of your youth is involved. — **Bob Parker, director**

Evangelism

CWT seminar: a report

The CWT Seminar at South Side, Pine Bluff, is now history. God moved in the hearts and lives of the 48 participants during the week. There was a deep commitment in the study of the Model Presentation and the principles of witnessing. In spite of the intensity of study, there was a tremendous spirit of unity and love.

We had 26 pastors to attend the seminar. There was one State Director of Evangelism, one foreign missionary and three DOM's from Arkansas participating. The others were staff members and lay people from the local churches.

Joe Atchison and his people were wonderful hosts during the event. Brother Joe was one of our teachers. He had 30 committed, concerned, courageous lay people to work with us as equippers. He also had more than 200 prospects for us to visit and to share with. There were four professions of faith and many others made a commitment to respond to the Gospel.

Bo Mitchell, a radio and TV sports commentator from Spanish Fort, Ala., was our national leader. Tommy Tutor, pastor of First Church, Benton, shared with me and the others in the teaching responsibilities.

The high grades on the certification test were a reflection of the deep commitment of the participants. God will use the CWT process to multiply the witness in Arkansas. Our goal is that every church in Arkansas will have an opportunity to share in this process. Please contact your Evangelism Department for further information. — **Clarence Shell, director**

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Family Ministry

Single adult Labor Day conferences

National conferences for single adults and leaders are held each year at Ridgecrest and Glorieta over the Labor Day weekend. The conferences are sponsored by the Family Ministry Department of the Sunday School Board and provide opportunities for fellowship, inspirational worship, interest and growth conferences, and leadership training.

About 2,500 single adults will gather at Glorieta and 2,300 at Ridgecrest for the 1983 conferences. Each conference begins with the evening meal on Friday and adjourns about 11 a.m. Labor Day. Single adults and leaders from most state conventions will attend the two conferences.

Single adults from Arkansas have attended past Labor Day Weekends and found them to be very meaningful spiritual experiences. Church groups and individuals travel by air, car, and bus each fall to attend the conferences.

Bus trips to both Ridgecrest and Glorieta are being planned for Arkansas Baptist single adults and leaders for this Labor Day. The busses will leave Little Rock at 8 a.m. Thursday, Sept. 1, and return Tuesday, Sept. 6, 1983. Each group will spend one night enroute each way and have some time for sightseeing as well as participate fully in the Conferences. Special features are planned for the return trip as added benefits for the trips.

Contact me at the Church Training Department, P.O. Box 552, Little Rock, Arkansas 72203, for additional information about program, schedule, costs and registration procedures. — **Gerald Jackson**

Family and Child Care

Trust opens potential

"Children are our most valuable resource" — Herbert Hoover. "The potential possibilities of any child are the most intriguing and stimulating in all of creation" — Ray Wilbur. Jesus said, "Let the children come to me, and do not stop them, because the kingdom of heaven belongs to such as these." He placed his hand on them and left (Matt. 19:14-15).

Potential is a dynamic word. It refers "to that which is possible." It refers to something we cannot see or touch, but rather it is something we feel.

Society calls many of the children with whom we work emotionally disturbed. Emotions are feelings. Our children have feeling needs. Due to their experiences in their development years they are upset, disturbed, and hurt a lot — inside. So often these hurt feelings express themselves in striking out, delinquent behavior, and lack of trust in others and themselves. Whatever you call it, until they can be guided to feel better about themselves, receive consistent love and acceptance, and face things as they actually are, they are disturbed. They are less of a boy or a girl than they can be. Faced with these needs, we must recognize the potential possibilities of every young life.

Everyone needs to trust someone, and to believe in his own worth as an individual. To make this trust complete and abundant, one needs to place their trust in God.

With God, all things are possible. He understands our feelings and is the author of our potential possibilities. — **Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.**

Stewardship

The Cooperative Program is people

April 17 is designated as Cooperative Program day on the Southern Baptist Convention's calendar of special days and events. The day is more than a logo in the church paper or a hand-out given to those who worship.

The Cooperative Program is one major way Baptists do their work. The Cooperative Program is people reaching out and touching people. Consider these ministries:

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- Ninety-five percent of our churches will contribute approximately \$1,000 to each student who attends Ouachita Baptist Uni-

versity and Southern Baptist College. Ministerial students will receive an additional benefit.

- Through the Cooperative Program, 743 pastors and staff members receive disability and/or survivor coverage.
- Over 10,000 seminary students receive tuition assistance for their education through the Cooperative Program.
- Last year, more than 140,000 people were baptized into the fellowship of Baptist churches in countries represented by our Foreign Mission Board.

These are only a few of the people-to-people projects represented by the ministries of your Cooperative Program dollars. That's good stewardship! — **James A. Walker, director**

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Church state mix decried at Washington symposium

by Robert Dilday

WASHINGTON (BP) — The leaders of the New Religious Right "have the potential to alter the course of American history," former U.S. Senator George S. McGovern told a symposium at George Washington University.

McGovern, chairman of Americans for Common Sense, was among a panel of church-state experts who participated in a bicentennial celebration of the birth of Luther Rice, an early Baptist missionary who founded Columbian College in 1821. Columbian later became George Washington University.

"The forming of Moral Majority in 1979 marked the collaboration of religious fundamentalism and right-wing politics," said

society means churches have to win and keep their members through persuasion alone. I see no way to ensure authenticity (in religion) if religious people fail to provide for themselves and their children the religious nurture they feel they need. Why do they demand it be carried out by public institutions?"

Stan Haste, director of information services for the Baptist Joint Committee on Public Affairs, said, "We are witnessing the most grotesque kind of revisionism of early American history, and particularly of the church-state arrangement worked out by the nation's founders."

Sketching recent federal court decisions concerning religion, Haste said, "The October 1981 and October 1982 terms, the latter at midstream, will be recorded as truly significant terms in the (church-state) field."

Haste decried the "growing tendency of government to determine for itself what is 'church,'" and speculated that "it is the advent of fiscal crises at every governmental level that has triggered the closer surveillance by government of religious groups, or perhaps ... the rise of well-publicized, highly visible and sometimes suspicious-sounding newer religions."

Glen Miller, professor of church history at Southeastern Baptist Theological Seminary in Wake Forest, N.C., said religious

liberty for Baptists in the colonial and early national periods meant freedom to break away from their sectarian roots and establish colleges, develop missions and organize on a denominational basis.

"The formation of the Southern Baptist Convention (in 1845) meant the new understandings of religious liberty were taking hold among the rank and file," said Miller.

Other addresses by William H. Brackney, executive director of the American Baptist Historical Society in Rochester, N.Y., and James H. Smylie, professor of American church history at Union Theological Seminary in Richmond, Va., continued the emphasis on voluntarism in the midst of pluralism.

Noting that of all dissenting sects in colonial America the Baptists used the voluntary association most effectively, Brackney said, "In the early colonial period colleges were founded by established religions; in the late period, dissenting preachers established them based on pluralistic support."

Smylie said, "Pluralism is as American as apple pie," and claimed "The tool which kept pluralism together at the end of the 18th century is still the law of the land: The Constitution of the United States and its First Amendment."

The symposium was co-sponsored by the university and the District of Columbia Baptist Convention.

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McGovern. "The bridge between religion and politics has been crossed with uncertain results."

Clarence C. Goen, professor of church history at Wesley Theological Seminary in Washington, said, "Luther Rice believed education was integral to the entire evangelistic task of American churches. Columbian College was an outward and visible sign of his denomination's mission and purpose."

Speaking to the seminar's theme, "Voluntary Associations In a Free Society," Goen noted, "Voluntarism in our pluralistic

Ministers get bad SS advice

by Ray Furr

Dallas (BP) — Consulting firms advising ministers to opt out of Social Security by declaring themselves employees of non-profit corporations and to exclude the rental value of a parsonage or housing allowance from their net self-employment income are giving information contrary to the Social Security tax laws, a Dallas Social Security official said.

D. S. O'Neil, external affairs office, Social Security Southwestern regional office, said consulting firms headquartered in the Dallas area have been giving ministers in Texas, Oklahoma, Arkansas and Tennessee erroneous information in opting out of Social Security coverage and "are asking for a share of the 'tax savings' and maybe offering to sell alternative pension plans."

O'Neil said the Social Security tax law views ministers as self-employed and that they cannot be considered employees of the church, denomination or corporation.

Gary S. Nash, general counsel of the Southern Baptist Annuity Board, said "even if ministers could declare themselves employees of a non-profit organization (the church) they would still be subject to Social

Security tax due to the recent Social Security amendments."

He said the new Social Security Amendments of 1983 require employees of non-profit organizations to be covered by Social Security with respect to service performed after December 31, 1981.

Unlike most other occupational groups, O'Neil said only ministers whose religious beliefs will not allow them to accept public insurance may elect out of Social Security coverage when they begin their ministerial careers.

"However, they must request an exemption from Social Security coverage by the tax return due date for the second year in which they have a net income of at least \$400 from their services as a minister," he said.

O'Neil said approximately 90 percent of the ministers do participate in Social Security and report their ministerial earnings as self-employment income for Social Security tax purposes.

O'Neil suggested ministers obtain a copy of IRS publication 517, "Social Security for Members of the Clergy and Religious Workers" to avoid being misled by these firms.

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