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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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8-25-1983

**August 25, 1983**

Arkansas Baptist State Convention

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DATE	REPORT OF VISIT
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8/13/83  
 GOOD VISIT. LEFT MATERIALS  
 ABOUT MORNING CHURCH MEMBERSHIP.  
 VISITOR: VERY RECEPTIVE  
 WILL ANSWER

### out Prospect Assignment Pocket

Name B. Williams  
 Address 310 N. 51st  
 Phone 393-3607 Birthday 5-11-49  
 Dept. Adults 2  
 Class Berian  
 Church Relationship Wife of Baptist



REPORT OF VISIT

Wife visits Sunday School  
 day  
 once

DATE \_\_\_\_\_ REPORT OF VISIT \_\_\_\_\_

Indifferent, need to be  
 "abused"  
 by Coe

### out Prospect Assign

Name J. Smith  
 Address 110 Broadway  
 Phone 378-4002 Birthday \_\_\_\_\_  
 Dept. Youth IV  
 Class \_\_\_\_\_

### Reach Out Prospect Assignment Pocket

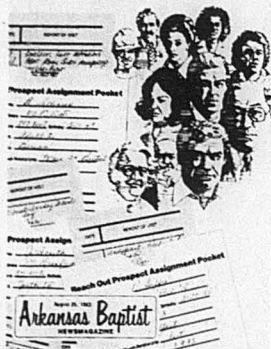
P. Duffer  
 "Wife of J.P."  
 Birthday 2-20-50  
 3  
 Dept. \_\_\_\_\_  
 Class last  
 Church Relationship 89-83

August 25, 1983

# Arkansas Baptist

NEWSMAGAZINE

## On the cover



Reach Out prospect assignment pockets will be among new enlistment materials featured at the Arkansas Sunday School Convention Sept. 19 - 20 at Park Hill Church in North Little Rock. Prospect enlistment ideas will be the subject of both general sessions and age-group conferences.

## Youngster found dead in church van

FERGUSON, Mo. (BP) — A three-year old Florissant, Mo., boy died while sleeping inside a closed church van.

The youngster, Paul Jason Carter, apparently fell asleep behind the driver's seat of the van and was overlooked when teachers at the day care center of First Church, Ferguson, unloaded the vehicle following a field trip.

As late July temperatures soared above 100 degrees, the child was in the closed van for more than three hours. He was found by his father, Saul Carter, and a church custodian and was pronounced dead at the scene by a St. Louis County medical examiner.

The boy's temperature reportedly was 106 degrees 45 minutes after he was found and the temperature inside the van was 110.

Jason, the only son of Saul and Angela Carter, had been among 45 children with six teachers and one volunteer in two vans on a field trip.

After the vans returned to the church at 3:15 p.m., the vans were locked and the windows rolled up. Several teachers left the center immediately after the trip as a second shift of workers took charge of the chil-

den. When Jason's father arrived to pick up his son at 6 p.m., the boy could not be found. Teachers told Carter his wife must have taken Jason home.

After going home and discovering his son was missing, Carter immediately returned to the day-care center. Upon contacting a teacher who had last seen Jason asleep in the van, Carter and church custodian, Jack Atkins, rushed to the van at 6:40 p.m.

They found the boy lying on a towel on the floor behind the driver's seat.

John Perkins, Ferguson's minister of education, said the tragedy "has had quite an impact on the church as a whole. The church has really expressed a lot of concern for the family and has grieved with them," he added.

The day care center was closed for a week following the death, Perkins continued. "The entire group of child care workers was devastated," he explained.

The young victim was among some 40 St. Louis-area residents who suffered heat-related deaths during the weeklong heat wave.

## Update on Indiana

An article in the July 14 issue of the ABN which reported the progress of the Bold Mission Thrust Arkansas-Indiana Linkup needs to be updated. Information received from Arkansas sources incorrectly identified Rush County, Indiana, as a county which has no Southern Baptist witness. The county actually has two churches affiliated with the Southern Baptist Convention: First Southern Church of Rushville and First Southern

Church of Falmouth.

In addition four other counties have more Southern Baptist churches than were reported in the article. These are Fayette, with one church; Union, one church; Delaware, seven churches and three missions; and Madison, two churches and one mission, according to James Walker, director of missions for East Central and Eastern Associations in Indiana.

## Gospel group at OBU

The Ouachita Baptist University Student Entertainment and Lecture Fund will open the fall season of concerts on campus by sponsoring a performance by Andrus, Blackwood and Company on Saturday, Aug. 27, at 8 p.m. in Mitchell Hall Auditorium at OBU.

Tickets for the performance are \$4 for

Ouachita students, faculty and staff, \$5 for members of church groups, and \$6 for the general public. All seats are reserved and tickets may be purchased in advance from the office of Andy Westmoreland, director of student activities at OBU, P.O. Box 3793, Arkadelphia, 71923, or by calling (501) 246-4531, ext. 539.

## In this issue

### 5 In September

The month of September is filled with opportunities for Arkansas Baptists to be equipped and enriched. Brotherhood or WMU, youth or single adults, campers or missionaries: there is something for everyone.

### 6 Churches warned

Social Security statutes now require coverage of all church employees. A Baptist attorney warns churches that those who fail to comply violate the law and are subject to IRS enforcement.

## Cooperative Program report: July

### Summary for July 1983

		January-July gifts	
		Over (under)	% increase
	Year	Seven months budget	Over previous year
Budget	\$910,066.16	\$ 32,875.35	10.67%
Received	<u>833,333.36</u>	(\$ 63,514.06)	8.53%
Over (under)	\$ 76,732.80	\$127,282.38	13.47%
	1980	\$ 78,565.38	11.70%
	1981	(\$130,114.50)	8.90%
	1983	(\$ 55,680.63)	11.34%

In the month of July, 982 churches and missions gave through the Cooperative Program and two churches gave for the first time this year. Contributions have been received from 1,205 churches and missions, and 100% of the churches have contributed in eight associations in 1983.



Occasionally, someone will question the benefit a church derives from being a part of the Southern Baptist Convention. There are so many advantages to such a relationship that it would require far more space than we have available to enumerate them. But we might do well to consider a few.

Perhaps the most important ingredient of our work is our cooperative mission effort. Through our joint participation we are currently able to support more than 3,200 foreign missionaries and more than 3,000 home missionaries. While we should never feel that we have arrived, this is the largest non-Catholic missionary enterprise in the world.

For a moment, let us explore some of the alternatives to our cooperative method of mission support. One procedure is for each local church to support missionaries directly. This method would completely eliminate the small church from participating. At least 80 percent of our 1,264 Arkansas churches are incapable of completely supporting even one home missionary, let alone sending a family to the foreign field. If churches are to respond to the Great Commission they must, in some way, join other churches in supporting world mission causes.

A second way some groups have supported world missions is by sending each volunteer directly to churches pleading for support. Each church agrees to provide a share of the missionary family's support. This method is called "deputation." There are many inherent weaknesses in the plan. First, a God-called missionary is placed in the position of a beggar. He must plead with churches for support. The plan makes each volunteer reliant upon his personal sales ability or "charisma," to even reach the mission field. Far more serious is the danger of one of the supporting churches suffering financial reverses. A missionary family could be left stranded in a foreign country without support or a way back home.

As one examines the alternatives, it becomes evident that our Cooperative Program is the best method derived in supporting world missions. It is, indeed, gratifying to know that we have a part in home and foreign missions, Christian education, and a

multitude of benevolent ministries.

A second benefit a congregation receives from being a part of our great Convention is the excellent material developed by our leadership across the years. Many non-Baptists will readily admit that our evangelistic methods are the best. We have consistently utilized the finest educational techniques in our literature.

Available upon request is a host of specialists able to give assistance in almost any area of a church program. Such things as stewardship development, evangelistic methods, Sunday School enlargement and architectural guidance are but just a few of the specialized services offered to any church, just for the asking.

For the Southern Baptist pastor, the Annuity Board provides great security. The benefits are being expanded rapidly. This program, basically, guarantees that the participating minister will have an income when he retires. It also insures that his family will not be left without income in the event of his death.

We hasten to agree that the Southern Baptist Convention is not perfect. No institution filled with people is without fault or error. Several years back a preacher friend was visiting an extremely talented lady who had moved into his community. The new resident listed all the faults of churches that she had ever heard, and boastfully declared, "When I find a church without problems I'll join it."

The pastor quickly replied, "My dear lady, if you or I should ever join a perfect church, it would no longer be without problems."

The same principle applies to our denomination. It is composed of mortal, fallible people. People make mistakes, so errors do occur. But we do have an excellent system of checks and balances. We have implicit confidence that when Baptist people are given the information, under the guidance of the Holy Spirit, their decision can be trusted.

There must be something we continue to do right, since God is blessing us with the greatest growth of any major evangelical denomination in the world. We are glad to be a Southern Baptist.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 82

NUMBER 33

J. Everett Sneed, Ph.D. . . . . . Editor

Betty Kennedy . . . . . Managing Editor

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

Arkansas Baptist Newsmagazine Board of Directors: Tommy Robertson, El Dorado, president; Charles Chesser, Carlisle; Lyndon Finney, Little Rock; Laroy French, Fort Smith; Mrs. Jimmie Garner, Truman; Marie Milligan, Harrison; Hon. Elnajne Roy, Little Rock; Lane Strother, Mountain Home; and Jon M. Stubblefield, Magnolia.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

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## Women's needs

Referring to (Ron Sisk's) articles on economic problems affecting American women. I have been aware of this for the last ten years, and it scares me, especially with the prediction by the National Advisory Council on Economic Opportunity that 100 percent of the poverty population may live in female-headed households by the year 2000.

I have been going to college this past year, and I will be a junior this fall. If we have more federal budget cuts, I might not get to finish college. I feel so alone and helpless. I have quit going to church because it doesn't minister to the needs of women who work or women who are going back to college. The church seems to invite women to feel guilty because they are trying to do something about their life.

What can I do to help prevent this prediction that 100 percent of the poverty will be female-headed households? If something happens to my husband, I could become one of these women. Please send me

some information on what to do about this problem as soon as possible. — **Barbara Van Sickle, Cabot**

## Age discrimination

There seems to be a tacit criterion prevailing among Southern Baptists that our pastors are no longer competent to be considered seriously by pulpit search committees when they enter their fifties. Of course, there are exceptions to this general observation but such exceptions appear to be few.

Over the past few years, several of my peers have experienced conflict in ministry that resulted in unwarranted forces resignations or unChristian firings with no other call in sight. Three of these brothers averaged over twenty-five years of faithful pastoral ministry. They also averaged just under two long years of professional unemployment before being called to serve again as shepherd of another flock. Each of these brothers had passed his fiftieth birthday. Was it by

coincidence these brothers were told by their respective state workers and/or director of missions that "It's hard to get a pulpit committee to consider you when you are over fifty"?

Historically, the American people have seldom trusted the top job in the United States government to any man who was not, at least, in his sixties. Our current president was over seventy when he was elected by a landslide. This poses a baffling question for me. How can or why would a church body/pulpit search committee be reluctant to issue a call to a physically, healthy, emotionally mature, well qualified administrator with 25 to 30 years of experience in pastoral ministry and a minimum of five to ten years or more (God willing) of sound pastoral leadership yet to be given? Why are good men being "let out to pasture" when their years of most meaningful pastoral ministry are yet to be tapped? — **Jack Altman, Cumberland, Md.**

## Hanschew, Belew receive 1983 V.T. Glass awards

ASHEVILLE, N.C. (BP) — Clarence L. Hanschew, director of the Savannah River Baptist Association in South Carolina, and M. Wendell Belew, director of the Southern Baptist Home Mission Board's Missions Ministries Division, were named 1983 recipients of the Victor T. Glass Award for racial reconciliation.

The V. T. Glass Award, named for the retired HMB Black Church Relations Department director, is given annually by the Black Church Relations Department to honor persons who have made significant contributions in racial reconciliation. This year's awards were presented during the first Ministry Leadership Conference for state and HMB missions ministries leaders held in Asheville, August 5.

Emmanuel McCall, director of the HMB's Black Church Relations Department, presented Hanschew with the award for his work with blacks in the Beaufort, S.C., area and with residents of Daufuskie Island off the South Carolina coast.

Belew was honored for his denominational advocacy in ministries to ethnics, minorities and blacks. McCall credited Belew with not only "sensitizing Southern Baptist leaders, but also being a personal practitioner of interracial ministry."

During Mississippi Baptist Seminary Founder's Day celebrations in March, a third V.T. Glass award was presented to Waudine Storey of Jackson, Miss. Storey was recognized for her work as a consultant for the Mississippi Woman's Missionary Union and as liaison for Cooperative Ministries in Mississippi.



## The Southern accent

D. Jack Nicholas/President, SBC

## Balancing excellence and Christian purpose

My last article in this column quoted extensively from the concluding lecture in the H. I. Hester Lecture Series delivered by Rev. Calvin Miller, pastor of the Westside Baptist Church, Omaha, Nebraska, at the annual meeting of the Association of Southern Baptist Colleges and Schools, June 27-29, in Dallas.

Miller, in a message entitled, "The Demon, Elitism", raised the question of whether it is really possible to build a school which clearly and triumphantly exalts both Jesus Christ and academic excellence. He noted that the two emphases are rarely seen together in any equitable balance and that the trend over time seems to be in the direction of intellectual elitism.

Miller pointed out that the majority of the missionaries being sent to the foreign fields from this country today are not trained in the main-stream colleges, universities, and seminaries that were founded, in part, for that very purpose, but are being trained by the rapidly growing number of Bible colleges across the country. I think that statistic makes valid the question, to what measures may a Baptist college legitimately go in order to establish its academic excellence? Is it appropriate for a Baptist college to

turn away Baptist young people in order that it may admit only the upper 10 percent of the graduating classes of the high schools, resulting in an enrollment that is less than half Baptist?

Certainly, a secular university may make academic prestige its primary or even only goal. But a Baptist university may not do so without violating its reason for existing. As Miller stated: "(Christian) education, like the church, must help with the nasty business of rescue work. Indeed, we are both committed to that. If the Christian college grows too 'intellectual', it may come to despise the lowly work of redemption and then it will have exalted itself above its Lord."

I was stung and convicted by the truth of Miller's observations, and it occurred to me that his message was applicable not only to Baptist colleges and seminaries but also to every organizational structure of our denomination. There often appears to be a vast chasm between the creeping elitism and sometimes blatant snobbery appearing from time to time in the fabric of our denominational personalities and structures and the humble dignity of our Lord Jesus Christ.

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

... We now have over 6,600 Foreign and Home Missionaries. We Southern Baptists are amazing. We are so different in backgrounds, cultures, and interests. We are as different as Mark Hatfield and Jesse Helms or Jimmy Carter and Lester Maddox. And yet, we stick together

in reaching people, sending missionaries and starting churches. The massive monies are given voluntarily, much of the leadership is voluntary and all of the churches and individuals are independent. Anyone would say "that will not fly". But it has flown and is flying. My impressions are that in every area of denominational life leadership is moving forcefully in the direction the grassroots has been calling for. Solid commitments to evangelism, church growth, discipleship and ministry from the deepest spiritual motivation are what I am reading. A decided trend toward more conservative or "biblical" emphasis is obvious to one working close to it all. I am thankful and God is blessing!

... We have gone over our budget (slightly) for July. This is something for which we all can give thanks! It means our churches are doing well and sharing faithfully. Of course, it also means all areas of our mission work can expect a full share of the Cooperative Program dollar. We are reaching 99% of our yearly budget through July.

... Great help is available if you find your church on "high center". Or have you checked your past 10 year growth patterns to see if you are on "high center"? Some have made a survey and found they are on "low center". As many as 50% of our churches have not shown growth over the past 10 years. One half of our associations declined in Sunday School last year. Our goal is to do more than hold services. Let us help you! Ask your Director of Missions to help you discover ministries your church can perform or to locate unchurched areas where you can work. You might just need to survey your own field and make a new start. With all of us helping each other, every church can "get a move on".

Don Moore is Executive Secretary-Treasurer of the Arkansas Baptist State Convention.



Moore

JULY 1983							AUGUST 1983							SEPTEMBER 1983							OCTOBER 1983							NOVEMBER 1983							DECEMBER 1983											
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## Next month in Arkansas

**Sept. 4-10, Brotherhood Leadership Week.** Suggested time for the local church to recognize Brotherhood's place in the church's program and to train or make plans to train leadership for the coming year for Baptist Men and Royal Ambassador organizations.

**Sept. 7, Founders Day at Southern Baptist College** at Walnut Ridge. Events to remind students and faculty of the heritage of the school. W.O. Taylor, 93, one of the first teachers at the school, will be the speaker.

**Sept. 8, Statewide Church WMU Training Day** at Immanuel Church, Little Rock. In-depth training for leaders of age-level organizations and church WMU officers. Also conferences for adult members.

**Sept. 8-9, Furloughing missionaries orientation** at Baptist Building in Little Rock. Foreign missionaries furloughing in the state are invited to meet Baptist Building staff and get an introduction to the work of the Arkansas Baptist State Convention.

**Sept. 9-10, Fall Campers on Mission Rally** at Greers Ferry Lake. Business and fellowship for the state group of campers who are committed to ministry in Christ's name, and sharing worship and Bible Study with others when they camp.

**Sept. 10, Baptist Youth Day at Magic Springs**, theme park at Hot Springs. Regular attractions of the park, plus musical entertainment and information to explain the DiscipleLife program to the young people.

**Sept. 11, Baptist Foundation Day.** Suggested day for recognition of the ministry of the Arkansas Baptist Foundation in managing and holding in trust monies invested to benefit state and Southern Baptist causes.

**Sept. 11, Single Adult Day.** Suggested day for local churches to recognize singles as part of the church family, increase awareness of their needs, and affirm their gifts for service. The suggested theme is "We really do need each other."

**Sept. 12, Area WMU leadership conference**, First Church, Pine Bluff. Will provide general training for all age-level leaders and church WMU officers.

**Sept. 12, Area Brotherhood conferences**, Pine Bluff First Church. An evening session, held in conjunction with WMU area conference, to train Baptist Men officers and Royal Ambassador leaders. Conference also will lead

members to look at their role in mission action.

**Sept. 12, Area Evangelism conference**, Pine Bluff First Church. General sessions on local church evangelism, plus beginning at the local church to take the gospel to the world. Geared to reach the bivocational pastor, student ministers and lay persons, in addition to church staff.

**Sept. 13, Associational Sunday School Leadership Night.** Suggested day for each association to inform church-elected workers on programs and plans.

**Sept. 13-14, Area WMU conference**, second of eight, at Hamburg First Church. (See Sept. 12 entry above.)

**Sept. 13-14, Area Brotherhood conference**, Hamburg First Church. (See Sept. 12 entry.)

**Sept. 15, Area Evangelism conference** at Ouachita Baptist University at Arkadelphia. (See Sept. 12 entry.)

**Sept. 18-25, Season of Prayer for State Missions and Dixie Jackson Offering.** A week of emphasis on missions in the state. Local churches are provided study materials examining the variety of ministries accomplished by Arkansas Baptists through their cooperation, with oversight by the State Missions Department. The offering benefits missions in the state.

**Sept. 19-20, State Sunday School Convention** at Park Hill Church in North Little Rock.

**Sept. 22, Area WMU conference** at Paragould First Church. (See Sept. 12 entry.)

**Sept. 22, Area Brotherhood conference** at Paragould First. (See Sept. 12 entry.)

**Sept. 25-Oct. 2, Sunday School Preparation Week** for the coming church year.

**Sept. 26, Area Brotherhood conference** at East Side Church in Fort Smith. (See Sept. 12 entry.)

**Sept. 26, Area WMU conference**, East Side Church in Fort Smith. (See Sept. 12 entry.)

**Sept. 27, Area Brotherhood conference** at Rogers First Church. (See Sept. 12 entry.)

**Area WMU conference**, Rogers First Church. (See Sept. 12 entry.)

**Sept. 29, Area Brotherhood conference** at Northvale Church in Harrison. (See Sept. 12 entry.)

**Sept. 29, Area WMU conference** at Northvale in Harrison. (See Sept. 12 entry.)

# Annuity Board adopts new church pension plan, unisex tables

by Ray Furr

DALLAS (BP) — A new pension plan which will raise the level of retirement benefits and include all full time church personnel has been adopted by trustees of the Southern Baptist Annuity Board at their August meeting.

The plan, recommended by a 20-member special Church Pension Study Committee, will go into effect Jan. 1, 1988.

One of the key features of the new plan is that the member, the church and the state convention will make contributions to the members' accounts, which will increase the retirement benefits because of the increased contributions.

Annuity Board President Darold Morgan explained: "We estimate that if the member contributes the maximum five percent of his base compensation which is then matched by the church (10 percent maximum) and the state convention (\$420 yearly maximum) for thirty years, he will receive an amount equal to 50 percent of his pre-retirement salary. This retirement account, social security and personal earnings will

allow our Baptist church pastors and employees to live their retirement years in dignity."

The committee reported most Baptist ministers retiring now receive a pension of less than \$200 a month because churches failed to contribute adequate amounts to the plan, or failed to enroll the minister in the plan early in his career.

When the plan becomes effective Jan. 1, 1988, all previous retirement accounts will be frozen, and future contributions will be directed into the new retirement program. Most state conventions are expected to vote on the recommended plan this fall in their annual meetings.

The Church Pension Study Committee, composed of state executive directors, lay persons and Annuity Board staff members, was appointed two years ago by trustee chairman Charles Holland in 1981 to study and recommend a new church retirement plan.

In other action, the trustees approved the board's use of mortality tables on a

non-sex specific basis to calculate benefits for those persons retiring after Aug. 1. The use of unisex tables is in compliance to a recent U.S. Supreme Court ruling which prohibits the use of sex specific mortality tables to determine retirement benefit amounts accrued after Aug. 1.

However, the unisex tables will have no effect on those persons already retired, and little effect on members in the Annuity Board retirement programs. "Most of our members are male (70 percent) and most of them choose to receive their retirement benefits on a joint-life basis," said Peggy Coldwell, director of actuarial services.

Coldwell told the trustees currently only 2.5 percent of the board's male constituency would be adversely affected. "The females who choose to receive their benefits on a single life basis will have a five percent increase in their retirement benefits, while the males choosing the same benefit option will have only a two percent increase."

# Church compliance urged on employee Social Security

by Larry Chesser

WASHINGTON (BP) — Churches failing to comply with changes in the Social Security statutes which mandate coverage of all employees of non-profit organizations will be in violation of the law and subject to Internal Revenue Service enforcement procedures, a Baptist attorney warned.

John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, issued the warning in light of the 1983 comprehensive revision of the Social Security system which eliminated a provision making Social Security coverage optional for non-profit organizations, including churches. Beginning Jan. 1, 1984, the new law requires Social Security participation for all church employees.

In 1984, churches will be required to pay the Social Security taxes equal to seven percent of an employee's wages as well as withhold 6.7 percent of an employee's earnings. Under the 1983 amendments to the Social Security system, the employer and employee percentages will increase annually through 1990 when both will be 7.65 percent.

For Social Security purposes, ordained ministers are not considered "employees" of a church. By law, they participate in social security as self-employed persons.

Most church employees already participate in the Social Security system. Approximately 15 percent of the nation's non-profit organization employees are not currently covered, according to the conference report on the Social Security reform package.

Though there are no special rules govern-

ing enforcement of noncompliance by a church, an IRS spokesman told Baptist Press the tax collecting agency is sensitive to any action that would seem "heavy-handed or impinge on religious freedom."

Baker said IRS enforcement options in cases of noncompliance could include seizure of bank assets and property and the beginning of criminal proceedings against the "person or persons who made the determination not to pay the taxes."

In Baptist churches, Baker said, "this would usually be trustees and/or the pastor."

"If a church is inclined to challenge the constitutionality of the law requiring churches to pay Social Security taxes," Baker added, "the proper procedure would be to pay the taxes and then sue the government for a refund."

Churches whose employees have previously not been covered by Social Security will have to obtain an employer identification number, the IRS spokesman said. The identification numbers may be obtained by filing an SS-4 form with the nearest IRS office. Social Security taxes, the spokesman said, are filed quarterly on Form 941.



## Seminary Study—

It's closer than you think!

Seminary-level courses will be offered in Little Rock beginning September 19. Three classes will be conducted each Monday for eleven weeks. Students will earn two hours of credit per course, which may be applied toward a degree at any of the six Southern Baptist seminaries. For enrollment information, contact: Lehman Webb, 525 W. Capitol, Little Rock, AR 72203 (Tel. 501/376-4791), or the Seminary Studies Dept., 460 James Robertson Parkway, Nashville, TN 37219 (Tel. 615/242-2453).

by Millie Gill/ABN staff writer

### Alan Quigley

has accepted a call to serve as youth minister of Fordyce First Church. He is a May graduate of Ouachita Baptist University. Quigley has served both Arkansas and Oklahoma churches.



Quigley

### Jimmy L. Gilbert

began serving July 31 as pastor of Eureka Springs First Pehn Memorial Church. He is a recent master of theology graduate of Southwestern Baptist Theological Seminary. He and his wife, Sue, have two children, Tammy, age 14 and Jeff, age 10.

### Mildred Williams

was recently honored by Searcy First Church for her 26 years of service as church secretary. She is both secretary to pastor David D. Crouch and finance secretary.

### Mary Beth Gentry

was recently honored by Searcy First



Williams



Gentry

Church for 25 years of service. She is church educational secretary.

### Larry Maddox

has resigned as pastor of Little Rock Second Church to join the staff of First Church of Longview, Texas, as associate pastor with responsibilities in planning, coordinating, implementing and evaluating programs, and with personnel, properties and financial affairs. While in Arkansas he has served as president of the Lord's Day Alliance and as chairman of the credentials committee for the 1982 Arkansas Baptist State Convention.

### Sylvan Hills First Church

in North Little Rock ordained Terry L. Fortner to the ministry Aug. 14. Pat Kerr, Keith Kerr and Barry Morgan were licensed in the service directed by pastor Don Moseley.

### River Road Church

at Redfield observed homecoming/anniversary Aug. 24. Pastor J. W. Whitley coordinated activities.

### Wilmot Church

Woman's Missionary Union sponsored a commissioning service Aug. 10 for Ruby Nell McCain, a Mission Service Corp volunteer who will be serving with the Baptist Women's Center in Oklahoma City. Pastor Kenneth Overton led the service, which was followed by a reception.

## Focus on youth

### Manila First Church

youth choir returned Aug. 4 from presenting the musical "The Clown" in Illinois and Missouri churches. Mark Howell, minister of youth and music, directed the performances. There were 19 young people and two adult couples on the tour.

## Indiana update

### North Crossett Mount Olive Church

youth and adults have returned from a mission trip to Mishawka and South Bend, Ind., where they assisted with Backyard Bible clubs.

### Searcy Temple Church

youth mission team, accompanied by six adults, returned July 29 from the Jasonville and Linton, Ind., area where they assisted Hymera, Bloomfield and Sullivan churches with backyard Bible clubs and surveys. They also presented music concerts in public parks.

### MHC reunion set

More than 100 former students and teachers of an Arkansas Baptist college which opened in 1893 and closed in 1933 will meet in Mountain Home Sept. 17 for their annual reunion.

Mountain Home College was founded by the White River Association, Arkansas' second oldest association. For 40 years it provided high school and junior college training for residents of northern Arkansas and southern Missouri, where high schools were either weak or nonexistent.

Histories of the college have been written by former president H. D. Morton and Arkadelphia resident Michele Wesson. The MHC Alumni Association has more than 200 members.

Persons interested in attending the reunion may write Mrs. Imogene Lowe, 1500 Manor Dr., Mountain Home, AR 72653.

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# Marital instability at all-time high in United States

by Charlene Shucker

ATLANTA (BP) — A high degree of marital instability remains in United States society, according to the final report on divorce for 1980 by the National Center for Health Statistics.

Abstracted by Home Mission Board research director Orrin Morris, the report says the number of divorces granted was at an all time high of 1,189,000.

The degree of instability differs widely from state to state, with the divorce rate per 1,000 population ranging from 2.9 in Pennsylvania to 17.3 in Nevada, according to the report.

The ten states with largest number of divorces in 1980 are California, Texas, Florida, New York, Ohio, Illinois, Michigan, Indiana, Pennsylvania and Georgia.

States with the lowest divorce rates in 1980 are Pennsylvania, Massachusetts, North Dakota, New York, Wisconsin, Minnesota, Rhode Island, New Jersey, Delaware, Iowa, Maryland, Nebraska and South Dakota.

Morris attributes the low rate in these states to the religious and cultural backgrounds of its residents and legal climates that grant divorces for very precise and limited reasons.

Roman Catholics appear to be a major factor in Massachusetts, New York, Wis-

consin, Rhode Island, New Jersey, Delaware and Maryland, while major European immigrant groups strongly defended by family patriarchs are a major factor in Pennsylvania, North Dakota, Minnesota, Iowa, Nebraska and South Dakota, he added.

There appears to be a relationship between growth in population and divorce rates. Most states with high divorce rates experienced high rates of increase in population from 1970 to 1980, he said.

According to Morris, there is a relationship between population change and the number of divorces in three of the top ten states. California led the nation with a 3.7 million gain in population from 1970 to 1980. Texas was second with a 3.0 million gain and Florida third with 2.9 million.

During that same period California had 133,541 divorces; Texas 96,809 and Florida 71,579.

The relationship of residential relocation to frequency of divorces appears to be a two-way relationship. Residential relocation is a destabilizing event for many married couples. States experiencing large numbers of immigrants are likely to experience large numbers of divorces. Further, states experiencing rapid rates of population growth reflect the relationship by high divorce rates.

Secondly, the legal climate of some states invites people desiring a divorce to establish tenure. Nevada is the classic example of this process, but divorces in this state numbered only 13,842 — about one-tenth as many granted in neighboring California, Morris said.

## 1983 Area Evangelism Conferences



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Speakers —  
Clarence Shell, Southern Baptist College  
Wes Kent, Brinkley and Waldron  
Don Moore, Ouachita Baptist University  
8:15 Special Music  
8:30 "Evangelism Our Priority"  
Glendon Grober  
9:00 Commitment Service

### DATES:

- Sept. 12, Southern Baptist College, Walnut Ridge  
Sept. 13, Brinkley First Baptist Church  
Sept. 15, Ouachita Baptist University, Arkadelphia  
Sept. 16, Waldron First Baptist Church

## Boards show little interest in name changes

by Bob Stanley

GLORIETA, N.M. (BP) — Preliminary discussions show little interest in changing the name of the Southern Baptist Foreign Mission Board.

Both the Foreign Mission Board, based in Richmond, Va., and the Home Mission Board, in Atlanta, have initiated preliminary discussions about the possible name change. Suggestions include changing the designation of the FMB to International Mission Board, and of the HMB to National Mission Board.

The FMB, which has had the same name since it was created in 1845, felt the problems that would be encountered in a name change outweighed advantages.

President R. Keith Parks told board members at their Aug. 11 meeting some question has been raised on whether the word "foreign" carries a negative connotation in certain parts of the world today. But he said he had recently polled the various mission fields and to his surprise found only a few places which said the present name causes problems.

He said discussion among the board's staff also showed most felt the present name is meaningful to Southern Baptists and that a change would be expensive and time consuming. Many properties owned

by the board overseas are registered in the present name.

The board did not take action on the matter but Parks said research would be done on the possible cost of such a name change and that this information would be available as the board gives further consideration to the proposal in September.

In Atlanta, William G. Tanner, president of the HMB, said directors discussed the possibility of changing the name to National Mission Board, but "no decision was made. There has been some interest shown (in changing the name) but no decision. We plan to discuss it again at the October meeting and we will decide at that time."

If either of the boards opts to change its name, such a recommendation would be reviewed by the SBC Executive Committee and would be presented to messengers at two annual meetings for a final decision.

During their Glorieta meeting, FMB board members also discussed the possibility of creating a separate non profit legal entity to make it possible for the board to do charitable and humanitarian work in some countries which will not permit entry by a mission board. No decision was reached but Parks said the matter will be discussed further at subsequent meetings.

## Southern Baptists join 1984 Olympic countdown

by Todd Turner

LOS ANGELES (BP) — In less than one year, Los Angeles will host the thirty-third Olympiad Summer Games.

The city already is swarming in preparation for the games, scheduled July 28-Aug. 12, 1984. Work crews are covering freeway graffiti with scenic murals. Businesses are churning out "official Olympic products" from neckties to seat cushions, anticipating their share of the \$3.3 billion tourists are expected to spend. And local residents are planning vacations so they can rent their homes to visitors for thousands of dollars during the 16-day event.

Southern Baptists also are working to participate through the Summer Games Ministries (SGM) a joint venture of the Home Mission Board, the Southern Baptist General Convention of California and six local associations.

Four years ago, L. G. Chaddick, Los Angeles-area Christian social ministries director, began dreaming of ways Southern Baptists could minister during the Olympics. He visited the Baptist ministry at the 1980 winter games at Lake Placid, N.Y., and talked to the Home Mission Board about backing a similar project in Los Angeles.

Elmer Goble, one-time Olympic hopeful in swimming, agreed to take a two-year leave of absence as campus minister at Ar-

kansas' Ouachita Baptist University to coordinate the summer games ministries. US-2 missionaries Kevin and Brenda Collins from Unionville, Mo., joined Goble as staff assistants.

One of their first jobs was locating an office. Unlike other Olympics, where there was one main site for all events, the 1984 games will be spread over 22 sites throughout a 200-mile radius.

After much searching, the SGM team rented an 1,800-square-foot facility a half block from the University of Southern California campus, where most events will take place. Even though it needed renovation, the building's rent was right, the location good. Work was soon underway to convert it into an office/hospitality center.

The team also held brainstorming sessions with interested pastors and laypersons to map out a strategy for meeting the needs of millions of Olympic visitors.

Their first and foremost goal, Goble explained, will be to "evangelize through ministry." They also will aim to increase missions awareness among area Southern Baptists and to improve Baptists' credibility in southern California.

Because the games are so spread out, the ministry will involve people from many congregations, Goble said. He stressed

SGM will operate as an extension of the local churches rather than as a separate entity.

Specific jobs have been divided among 18 task groups. Goble foresees one of the most active groups will be that responsible for off-site ministries. These volunteers will work at hotels and campsites, as well as plan evening activities at local churches.

Other ministries will include providing aid, tours, transportation and housing, and witnessing to the expected one million daily visitors.

Because of the SGM office's strategic location, it will be used as a hospitality center, providing meals in a coffeehouse atmosphere, as well as doubling as a crisis center. Travelers' Aid estimates 80 percent of Olympic visitors, or 80,000 persons daily, will have some sort of crisis need.

Goble noted SGM has placed a high priority on establishing ministries that can be carried on after the Olympics. Many, such as the Sunshine Club, are already underway. SGM staff will also "lean heavily" on outside volunteer groups to staff various projects, he said.

Turner is a Mission Service Corps volunteer with the Summer Games Ministries.



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# Your state convention at work

## Evangelism

### Foreign missions at home

During a revival at Lakeside Church, Hot Springs, I was made aware of a Japanese lady in the community. She was a native of Tokyo and a Buddhist by religion. She had married one of our servicemen and moved to our state.



Shell

The people of the church had become concerned about her and bought a Japanese Bible for her to read. Brother Kendall Black, the pastor, had a burden for her. We visited her in her home and invited her to the revival. She came on Tuesday night and sat near the back. She was back in the service on Thursday night near the front.

I watched her that night as I preached about receiving Jesus. During the invitation, one of the Christian ladies spoke to her about her relationship to Christ. This Japanese Buddhist lady came forward to the altar. Pastor Black questioned her about her decision. Her response was, "I have not read all the Bible yet. Can I be saved?"

Brother Black told her she could be saved if she would call upon the Lord for salvation. Her response was, "But my Japanese accent, can He understand me?" Her concept of God was that He was an English-speaking American God.

Brother Black informed her that He not only could hear her, but He could hear anyone in any language as they called upon Him. This Japanese Buddhist lady bowed her head and repented of her sins and received Christ precious to her soul. She became a lovely Christian witness.

Our God is the God of all people. Jesus loved and died for every person. — **Clarence Shell, director**

## Family and Child Care

### 'Welcome the children'

Baptist Student Union summer missionaries Judi Lynn Alstatt and Edwina Carole Davis served in our Sherwood and Little Rock emergency receiving homes for children this summer.

Judi is a music education major at UCA, and Edwina is a journalism major at ASU. Each has special gifts, and a love for children and it was exciting to have their hands, arms, feet, minds, and hearts available to the children. "...He took a child and had him stand in front of them. He put his arms around him and said to them, 'Whoever welcomes in my name one of these chil-

dren, welcomes me: and whoever welcomes me, welcomes not only me but also the one who sent me." (Mark 9:36-37).

During "Summer Missions '83", our Baptist emergency shelters welcomed 53 children. With the care and direction of our resident staff couples — B. J. and Dale Linam at Sherwood and Diane and David Morris at Little Rock — we have put our arms around these. In His name we have sought to clothe and feed, to nurture and protect, to share ourselves in play and to worship through daily living, prayer, and Bible Study.

We are thankful for Judi and Edwina and for BSU, whose ministry reaches through students out to wherever a need is, and meets that need in His name. — **Doug McWhirter, Little Rock Area Director, Arkansas Baptist Family and Child Care Services**

## Family Ministry

### Last call for senior adult Chautauqs

The time for the Senior Adult Chautauqs at Glorieta and Ridgecrest is drawing near.

The Glorieta Chautauq will be Sept. 19-23. A charter bus will depart from Little Rock on Saturday, Sept. 17, and return on Saturday, Sept. 24. The Ridgecrest Chautauq will be Oct. 3-7 with the bus departing from Little Rock on Saturday, Oct. 1, and returning on Saturday, Oct. 8.

In each case the groups will spend two nights enroute to the Chautauq and one night on the return trip. We are holding only 46 reservations for each of these weeks and reservations must be in our office 35 days in advance of the trip. Cancellations must also be made 35 days in advance to receive a full refund of the registration fee.

"Being a Good Senior Samaritan" will be the theme of this year's Chautauqs. The programs will provide opportunities for



Holley

worship, Bible study, fellowship, interest conferences, handcraft workshops and tours.

For additional information or reservations, call or write Church Training Department, P.O. Box 552, Little Rock, Arkansas, 72203, phone 376-4791. — **Robert Holley, director**

## Christian Life Council

### Prophetic music instruments

It's fascinating that centuries ago King David set apart for service in the place of worship those who were to prophesy with lyres, harps and cymbals (I Chronicles 25:1). When prophecy is considered, usually one automatically thinks of the human mouth and words.

God can and does speak to the heart through instrumental music. It isn't necessarily music associated with words such as those in familiar hymns.

Would you believe that God apparently calls some to prophesy through the playing of instrumental music. The music of young David's harp tried to speak to the depressed King Saul. The wicked king, however, showed utter disdain at the time for such music. His rebellious heart was sadly out of tune with God. He even tried to slay the young musician.

Parents, if your children show interest in learning to play musical instruments, remember that in the future, God could speak in marvelous ways through music thereby produced.

Like other things, contemporary music can be used for good or for evil. Our lives and influence can be harmed or helped through music. As what is seen and read, words and music heard become a part of us. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus..." (Colossians 3:17). "Whatsoever" would, of course, include music, so listen, play and sing always for God's glory. — **Bob Parker, director**



Parker

## MK Prayer Calendar

Home and foreign missionary kids who attend college on the Margaret Fund

### September

- Jonathan T. Rice (Venezuela) OBU, Box 144, Arkadelphia, AR 71923
- Sharon J. Magyar (Colombia) OBU, Box 259, Arkadelphia, AR 71923
- Timmy Reynolds (Botswana) OBU, Box 1512, Arkadelphia, AR 71923
- Dustin D. Garrett (Zimbabwe) JBU, Box 2099, Siloam Springs, AR 72761
- Christine S. Wolf (Taiwan) JBU, 1022 Hummingbird Ln., Siloam Springs, AR 72761
- Susan B. Monroe (Zimbabwe) OBU, Box 1058, Arkadelphia, AR 71923

# Upheavels part of life for Byrds in Guatemala

by Martha Skelton

DURHAM, N.C. (BP) — Reports of the recent governmental coup in Guatemala sounded like a familiar refrain to Harry and Jean Byrd.

Now in North Carolina on furlough, the Byrds have been Southern Baptist missionaries to the Middle American country since 1967. For them, upheaval is a part of the toll road to their chosen way of service.

And it is a toll road.

The Byrds came home to North Carolina in June with the toll of recent years in Guatemala reflected on their faces and physical conditions. Byrd, as mission president until his furlough, has had to deal not only with external uncertainties, but also with a major crisis in the Guatemala Baptist Convention.

The strain contributed to his several stays in a hospital before furlough — a furlough they postponed because of the need to stay and work. An asthmatic, Byrd has maintained his work load for the mission and has been interim pastor of a local church. But not without cost.

Jean Byrd has borne the emotional strain of supporting her husband while fulfilling her outside responsibilities. She was forced from her car at gunpoint when it was stolen (later recovered) during this last term. Their teenage son, Emerson, narrowly missed an apparent kidnap attempt on a Guatemala City street.

But don't ask the Byrds why they stay. The real key is not why, but who.

Even before they went to the mission field, they faced some tough challenges.

"Harry, it's just like taking your whole family and putting it on the chopping block," his mother said when she heard of their missions commitment.

But he had felt God's leading to go. "There was a (missions) call," he affirms. "The call to preach was almost like the Lord touched me. This was more like a leading. The more I thought about the world's needs and really prayed about them, the more I felt this was what the Lord wanted."

Jean had struggled with the commitment to be a pastor's wife. Once that choice was made, "I gave up my right to run my own life," she says. "I accepted the Lord's leading in Harry's life as the lead for our family."

The Guatemalans alongside whom they work, and those who need to hear the gospel, form another compelling reason to stay.

Byrd, who has been active in theological education as former seminary president and now as extension teacher, recalls an incident several years ago in a seminar in a rural Baptist church.

"There was a pastor there I knew had to come part way by horse, part by a type of



**Close contacts** — The close contacts of local church work have been especially meaningful for missionaries and Guatemalans in the upheavals of the past few years, says missionary Jean Byrd, seen here talking with a Jericho Baptist Church choir member.

railroad and then walk," he says. "He had a little boy with him. The son could read and write and the father could not. So the son would take down the material.

"That turned me on," the missionary says, smiling. "It was important enough to him that he'd gone that distance and was paying for his son so he could get it down."

Drawing on their spiritual resources, they stay.

"We've learned more about spiritual warfare," Byrd says. "Parts of the Bible take on new meaning." And Christian teaching says not to give just one time or several times, but over and over.

Mission-policy is to let each family decide whether or not to stay in a given situation, and not to second guess each other's decisions. Their mission committed itself to "what God wants to do," says Harry. "The work he has done is great and we don't have time to be casting stones."

This term, for the first time, Byrd checked about evacuation procedures at the American Embassy in Guatemala City. "They did develop a plan, really after things got better," he says.

The consular officer asked Byrd how long he had been in Guatemala. When Byrd told him 15 years, the man responded, "You need to be telling me what to do."

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## International

### Mordecai and Esther: Challenge and Commitment

by Harry D. Trulove, President, Arkansas Baptist Foundation

Basic passage: Esther

Focal passages: Esther 2:7; 4:13-16; 8:3-8

Central truth: The influence of one committed person who accepts the challenge of standing for right can change the destiny of a nation.

Esther was a beautiful Jewish girl who lived during the period of the Persian captivity. At the death of her parents, Mordecai, her cousin, took her as his own daughter. Later she was selected by King Ahasuerus (Xerxes) to be his queen. When Haman plotted to annihilate the Jews, Esther met the challenge with commitment and, though faced with personal danger, appealed to the king on behalf of her countrymen. Her appeal was heard and the nation spared.

1. Challenge and commitment open the door of service (2:7). Mordecai accepted the opportunity to take his cousin Esther into his own household. His commitment to love and care for Esther as his own daughter brought a similar response from the orphaned child. Esther loved and respected Mordecai. Both learned that it is not what happens to a person — Esther's loss of parents; Mordecai's added responsibility of another child — that is important, but how that person responds to the experience.

2. Challenge and commitment broaden one's responsibility. (4:13-16) After being placed in the king's court, Esther is faced with the challenge to intercede for her people. Esther made the commitment to go before the king even if it meant her own life. Mordecai's challenge to her was in the language of faith. He reassured Esther that God's purposes would be accomplished, whether by her or someone else. Esther's response gave evidence of proper priority. She sought the favor of God (v. 15) before attempting to influence the king.

3. Challenge and commitment strengthen character (8:3-8). Esther's tears were not for herself, but for others. Although she was the queen, she did not forget her people. A person never stands taller than when kneeling on behalf of others.

Christians of today face the challenge of intervening before the King of Kings on behalf of an unsaved family member, a neighbor, a dying world. To meet that challenge may require a commitment of one's own self, a child or a grandchild. Will we, like Mordecai and Esther, be more concerned about our loyalty to God than our personal safety?

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## Life and Work

### Leader in Crisis

by Mason W. Craig, First Church, McGehee

Basic passage: Judges 4-5

Focal passages: Judges 4:4-9a, 14-15a; 5:7, 31c

Central truth: The real dimension of an individual is revealed in a time of crisis.

For twenty years Israel had been oppressed by Jabin, king of Canaan. God needed a leader during this time of crisis. He chose Deborah. She was an adequate leader because of, among other things, her:

1. Submission to the will of God.

The role of prophet was traditionally that of man. It must have taken much courage for Deborah to assume that role. What prompted such courage? Surely it must have been an awareness that God had chosen her for that task.

2. Sensitivity to the plight of God's people.

Deborah burned with indignation at the plight of God's people who were born to be free. Because of her sensitivity to the fear and complacency about her, Deborah was moved to action. Needed changes come in our world only when someone cares enough to become the instrument of change.

3. Satisfaction with the word of God.

Nothing had changed when Deborah said to Barak, "So gather your men at Mt. Tabor." But God had said "go" and she was satisfied with that. She believed God's word could be trusted. So sure of this was she that, at Barak's request, she went to the battle front herself.

God could use Deborah in a time of crisis because she was available, she was aware of the need, and she was attuned to the word of God.

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## Bible Book Series

### The futility of wealth

by Doug Dickens, First Church, Hot Springs

Background passage: Eccl.4:4 to 6:12

Focal passage: Eccl.4:6, 8-9; 5:4,8,10-13, 18-19; 6:10

Central truth: Success and wealth are empty goals apart from a life joyfully submitted to God.

In about the year 960, Abd-er-Rahman III of Spain shared these thought-provoking words: "I have now reigned about 50 years in victory or peace, beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honors, power and pleasure have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot. They amount to 14."

Thousands of years ago, the Preacher, reflecting on the meaning of money and wealth, came to similar conclusions. When all is said and done, our obsession with wealth, power, and materialism may prove to be our ultimate undoing. Today we live in a dog-eat-dog kind of world where workaholic is a desirable sickness, where Wall Street Saints worship at the shrine of success, and where loneliness lives at the top of the heap.

To be sure, there is nothing wrong with wealth or success, in themselves. But we must not miss the important truths, the old truths of this passage which are as contemporary as this morning's newspaper.

We need to realize that the goals of success and wealth are futile and empty apart from a purpose for utilizing them (5:10-17). We need to realize that while Mr. Success may have climbed over many on his way to the top, friendship and companionship help to keep life meaningful (4:4-12).

We need to realize that the "good life" finds fruition only in meaningful work, willing stewardship, and joyful awareness of God's presence in our lives (5:18-20). We need to realize that God expects us to be as responsible in our "contracts" with Him as we are in our business contracts (5:1-7).

May it never be said of children of the Heavenly Father, who we stand to inherit all that is our Father's, that "we learned well the art of making money, but never learned well the art of living."

What a sad commentary on what many saw as a great life: "... I have diligently numbered the days of pure and genuine happiness which have fallen to my lot. They amount to 14." How do yours add up?

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## Prohibition, a failure; repeal, a success?

by John Finn

An attorney and lobbyist for the Alcoholic Beverage Industry, during the 1983 legislature, said, "If prohibition could work, I would be for it."

The statement revived an old argument believed by many, and that is, prohibition was a failure and repeal was a success. However, we refuse to accept the statement as the gospel truth, choosing to look at both sides of the issue, weigh the facts and arrive at a conclusion.

Prohibition was fully enacted into law in 1920. The surge for prohibition came in three waves. Initial prohibition, beginning in 1915, was voted by local options and some states. The second stage came in 1918 and was known as war-time prohibition. The third and final stage came in 1920, and it became constitutional prohibition.

The year prior to initial prohibition, 1914, per person consumption of beer was at its peak of 20.74 gallons. Between 1915 (initial prohibition) and 1920, when prohibition was fully enacted (constitutional prohibition), consumption had dropped to 2.67 gallons per person. By 1930, the Census Bureau and the Department of Commerce reported that per person consumption was at 0.92 gallons.

Prohibition a failure? Consumption of beer per person decreased from 20.74 gallons to 0.92 gallons. In our opinion, decreased consumption produces fewer health, social and personal problems.

In 1933, the bells of repeal rang out. Americans rushed back to the taverns after 14 years in which liquor could not be sold legally. Is repeal a success? We prefer to let the record speak.

After repeal in 1933, consumption in one year jumped to 9.23 gallons per year. Per-

sonal consumption continued to increase until it was over 26 gallons per person in 1980. Repeal a success? The alcohol beverage industry would reply, "Yes, consumption has increased and our coffers are full." We say "No," for increased consumption has increased the health, social, personal and legal problems. It also has increased the tax burden of the American citizens. We want to be fair. So, we will look at some of the accomplishments of repeal.

Currently in every state of the union, it is not against the law to drink and drive. Drinking and driving is not encouraged by the law or the alcohol beverage industry. However, until a person registers at least 0.10% B.A.C., that person is not in violation of the "drunk codes." Most licensed outlets are located on streets and highways. Many people drive to the outlets and drive away before they are detoxified.

A new study by the National Highway Safety Administration estimates that alcohol is involved in up to 55% of all fatal highway crashes. Analyses of recent fatal accidents reveal that 60% of fatally injured drivers have alcohol in their systems at the time of death.

The only class of accident that continues to mount is the one-car accident. Teens continue to form the largest age group in one-car accidents, and listed most frequently on state patrol accidents is alcohol. The violation for teens begins with the first drink, and every teen knows it. Knowledge of a law, alone, never has or ever will guarantee conformity to that law.

Repeal seems to have made liquor so common and accepted by adults that they

can no longer even take action to stop the slaughter of our youth.

Prohibition a failure, and repeal a success? The record speaks. In our opinion, if prohibition was a failure, it would be great to fail again.

John Finn is executive director of the Christian Civic Foundation of Arkansas, Inc.

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# Burnout: a fact of life for Baptist pastors

by Nancy Barcus

WACO, Texas (BP) — The stress level among Southern Baptist pastors is higher than ministers of most other denominations, according to James Landes.

Landes, former executive director of the Baptist General Convention of Texas and now distinguished professor of religion at Baylor University in Waco, Texas, says he is acutely aware of the problem and he's made a personal vow to change it.

"Our completely autonomous church government structure means all the weight falls on the preacher to keep the churches running," he said recently. "Did you know the stress level among Baptist preachers is higher than among preachers in churches with more hierarchy in their structure?" he asked.

Today, 80 percent of the difficulty in churches comes from staff conflicts, he said. "The pastor never knows what will happen during a Wednesday night church meeting."

Landes feels an urgent need to teach young ministers how to take better care of themselves. "At a recent statewide meeting, the Red Cross was checking blood pressure as a public service and Baptist leaders were amazed at the dangerously high levels among pastors.

"Statistics indicate nearly all our ministers have suffered some kind of stress or personal crisis by age 40," he said.

While pastors are expected to turn to God when they experience conflict, they also need practical assistance with their lives — including advice on how to manage their families, their finances and their health, Landes pointed out. "They're human beings, and they lead the most stressful lives I know anything about," he said.

Burnout among pastors is a subject Landes understands well. He spent most of his adult years as a pastor in churches throughout Texas and Alabama. He remembers those years as good ones, but including nearly 20 years at Wichita Falls' First Baptist Church. But he knows from the inside the pressures of the job.

He knows, too, the idealism dedicated young Christians bring to their first pastorate. As president of Hardin-Simmons University in Abilene in the mid-1960s, he came to understand the fresh and enthusiastic outlook these future pastors have. That exposure, plus a longstanding love for Baylor, may explain why he selected Baylor's religion department for his first step in fulfilling his vow to be of help.

When he retired from his post as executive director of BGCT earlier this year, he carried with him one vow — to do every-

thing in his power to prepare young pastors for the lifetime of stress he knows awaits them.

In his courses, he talks to students about what lies ahead — the stresses they will have to manage as they encounter staff and congregational conflict. "First, these young ministers need to know how to get the job done," he said. "Then, they need to know how to function when the water hits the wheel.

"Our Baptist young people are capable, articulate, dedicated, and they respond to

challenge," he said of his students today. "The younger they are, the more they like a 'big, big job' with lots of risks — and stress." So, when they begin hitting the bumps, Landes wants to be there. His long-range goal is to set up seminars and counseling centers where these talented and idealistic young leaders can receive enough help to stay with that first love — the church.

"Yes, our Baptist church autonomy makes it harder for them," he said, but he added, "Show me a system that works better! Our churches are standing the test."

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Sept. 8 p.m. ....	Immanuel, Little Rock*
Sept. 12 a.m., p.m. ....	First, Pine Bluff
Sept. 13 p.m., Sept. 14 a.m. ....	First, Hamburg
Sept. 22 a.m., p.m. ....	First, Paragould
Sept. 26 a.m., p.m. ....	East Side, Fort Smith
Sept. 27 p.m., Sept. 28 a.m. ....	First, Rogers
Sept. 29 a.m., p.m. ....	Northvale, Harrison
Oct. 3 a.m., p.m. ....	First, West Memphis
Oct. 4 p.m., Oct. 5 a.m. ....	Central, Magnolia

**Day sessions**  
10 a.m.-2:30 p.m.

Conferences for WMU officers,  
BW/BYW officers, Acteens,  
GA, & Mission Friends leaders.  
Bring a sack lunch and leader  
materials.

**Night sessions**  
7-9 p.m.

WMU conferences repeated.  
Brotherhood conferences:  
Baptist Men and RAs (\* not at  
Immanuel, Little Rock)  
Bring leader materials.

**Nursery for preschoolers at both sessions.**

# Counseling youth called part of teacher's role

by Linda Lawson

GLORIETA, N.M. — A youth Sunday school worker should not only teach the Bible, but also be available to be a counselor and minister with youth coping with changes in family structures and other crises.

Jim Harvey, pastor of First Southern Church in Glendale, Ariz., said, "a Sunday school teacher is teaching biblical principles for living rather than simply communicating Bible facts." Harvey led sessions on helping youth cope with crises during the Sunday School Leadership Conference at Glorieta Baptist Conference Center here.

Harvey said the most "basic and threatening" crises youth experience relate to changes in the family caused by divorce, remarriage, moves to new locations and other changes in the makeup of the family.

"In today's highly mobile society, it's hard for youth to have roots," said Harvey. "Youth really struggle with feelings of security because of changes in their families."

He said he finds most Sunday school workers feel incompetent as counselors, "but I really believe God qualifies people to counsel if they'll do basic study and recognize the resources they have."

To be an effective counselor, Harvey said youth workers must be aware of a youth's struggle, be available to him, listen with compassion and empathy and understand concepts of biblical counseling.

"As counselors I see youth workers preventing the development of a problem before it becomes too serious for a nonprofes-

sional to handle," said Harvey.

He acknowledged that some youth workers may hesitate to counsel out of a fear they'll give bad advice. However, he said, "the biggest mistake is when we don't counsel at all and simply hope things will work out."

Harvey said youth workers can minister effectively in crises only when they have developed a good relationship with the youth and his family in earlier times.

"We need to see the youth in the context of his whole life — not just the isolated Sunday morning experience," said Harvey. "A Sunday school teacher needs to visit the youth in his home and be a friend to his family. Then when crises come, they feel more at ease in calling on the teacher."

When a youth is experiencing a crisis, Harvey suggests Sunday school workers get together and talk about ways to help the

youth and his family. At the same time, he emphasized, "Youth workers must respect the confidentiality and privacy of the youth."

A youth worker should also help a youth see that his crisis can be a growth experience.

"I see the youth worker as counselor helping the youth get his thoughts properly oriented," said Harvey. "Wrong behavior is always practical to wrong thinking or belief."

He added that youth tend to assume their feelings are fact — that if they feel guilty, they are guilty. If we can lead them to begin thinking right, then will come the right behavior and thinking.

"A new way of thinking transforms a person's life," said Harvey. "This is where the Bible teacher has such an important role. We have ultimate truth as our authority."

## The Bookshelf

### *The Little Broadcast*

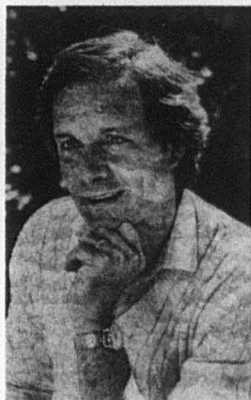
This devotional book is a collection of stories and poems compiled and edited by Cecil Guthrie, who for many years, was director of missions for the Black River Association. The book will minister to a wide range of devotional needs in the life of any Christian. In addition, it would provide a rich resource of illustrations for a pastor, a Sunday School teacher, or any individual who speaks frequently in a Christian setting.

The book is an outgrowth of a five-minute program which was started on March 1, 1972, on a Newport radio station. Because of the response to the devotional period, a Jonesboro television station began carrying the devotional time on Jan. 4, 1975.

The book, which is available from Cecil Guthrie at 2300 Normandy Drive, Newport, Ark. 72112, would be a valuable addition to any Christian worker's library.— J. Everett Sneed

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

## Refugees move slowly into new life

by Roberta S. Todd

Help can be as easy as a warning not to touch the hot coils and as trying as explaining bureaucratic red tape.

Almost 14 million, or 6.2 percent of all U.S. residents, are foreign-born and need or have needed such cultural orientation.

Southern Baptists have been offering such assistance and sponsoring refugees since Cubans began fleeing Fidel Castro's regime more than 20 years ago, says Donoso Escobar, director of Immigration and Refugee Service at the Home Mission Board.

There are now more cases of reunification than resettlement to handle, and Indo-Chinese refugees outnumber Europeans, until recently the largest immigrant group, but the work continues.

Approximately 350 Southern Baptist churches around the country are helping refugees today, and Escobar estimates his office handles about 50 relocation cases involving 250 people a month.

Statistics on refugee work were not kept originally but from 1975 to 1982, about 12,700 people were resettled in the U.S. by Southern Baptists, Escobar says.

"Out of these efforts congregations were originated, congregations made up of refugees," he notes. It's estimated that 15,000 of the foreign-born residents are active Southern Baptists.

Before being allowed into the United States, Escobar says refugees must have a sponsor — a role churches can fill.

"The sponsor assumes the responsibility to take care of them until they are self-sufficient," he says. Church members can provide housing, English lessons, transportation, clothes, job placement, and the like until the new resident has adjusted to his surroundings. The refugees average about a three-month stay with their church sponsors before they are ready to make the break, Escobar says. Previous exposure to American ways rather than geographical distance sets the pace for adjusting to life here.

"The further the cultural distance from American society the harder it is," he explains. "It would be harder for the Cambodian to adjust to the American way of life than for a Vietnamese because the Vietnamese have a lot of contact with Americans.

"And it would be harder for the European than for the Cuban. The Cuban is aware of what's going on in the U.S. somehow. The two cultures are closely related."

Escobar says 99 percent of the cases his office handles now are reuniting refugees who've settled here with relatives they left overseas and in relocation camps.

Still, sponsors are needed as a backup for the anchor relative in the U.S. Escobar says. "The need for sponsors will always be with us."

In some cases thinking of loved ones left

behind is just the impetus the refugee needs to adjust to his new life, according to Escobar.

"They need money to send to the family back home. It's an incentive to work and learn English."

Living in the United States may have been a long-harbored desire, but the actual experience can be traumatic for the new arrivals.

"At the beginning it would be exciting. 'We're here,'" Escobar theorizes. "But then after a week they would have a chance to think of what they've left, probably some relatives, some close friends. Depression sets in. This is when the church becomes so important."

After that stage refugees may feel remorse and guilt because they're being taken care of while those left behind are not, Escobar says. Again, church members can help the new residents by offering moral and spiritual support.

Refugees are also finding help for coping with day-to-day life in the U.S. through churches. "Cultural orientation is being beautifully provided by Baptist Men's units, the WMU, and Sunday School classes," says Escobar. Immigrants are being taught to drive a car, the importance of insurance — "things that are very basic and that we take for granted."

From around the globe — Europe, Asia, the Middle East, Africa, South America, and elsewhere — refugees continue to come. Many are middle class and professionals who establish themselves here quietly. Increasingly the unskilled are coming. They may need help in becoming responsible, productive residents.

## Tennessee Board dismissed

BRENTWOOD, Tenn. (BP) — The Executive Board of the Tennessee Baptist Convention has been dismissed as a plaintiff in the lawsuit it had filed jointly with Tennessee Baptist Children's Homes Inc. against the Internal Revenue Service.

The suit had been filed Feb. 16 in U.S. District Court for Middle Tennessee, Cookeville Division, to contest penalties levied by IRS against the Children's Homes for its refusal to file Information Form 990.

In an action which may have impact outside Tennessee, Judge L. Clure Morton instructed the IRS to submit to TBCH attorneys its definitions of "interchurch agency, church and association or convention of churches." However, Morton instructed IRS to provide these definitions "in the main."

The definitions could provide a consistent outline of what an "integrated auxiliary" of individual churches and state and the national Southern Baptist Convention legally is.

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