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Avoiding the Pitfalls

Arkansas Baptist

August 27, 1987



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ABN photo / Millie Gill

Avoiding the Pitfalls 7

Daily contact outside formal roles is an essential part of strong relationships for clergy families. This month's "Helpline" feature offers good advice on avoiding seven marriage traps common to ministers' families.

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IT'S UPLIFTING

With A Heart For Missions

SEOUL, Korea—Tonahm Baptist Church demonstrates its heart for evangelism and missions. Located on a mountain top in Seoul, Korea, the congregation tore out inner partitions in their place of worship to make one room large enough to seat 200 people. "Some people wonder why we don't buy land and build," pastor Shin says. "I would rather use our funds to support people who are out preaching the gospel than have a fine building." Though the church is young, 47 people are studying for the ministry or have gone as evangelists to other churches or as missionaries to other countries.

Hope For Mexico

Southern Baptist representative to Mexican Baptists, Mike McAleer, is frequently asked what is going to happen to Mexico. There are problems in Latin America, McAleer agrees, but he sees hope because the kingdom of God is there. "We live and work in one of the most populous cities in the world, Mexico City—17 million people in a geographic area about the size of Dallas-Fort Worth. Even if Baptists were 1 percent of the population of the city, which they're not, how in the world could we touch those 17 million people?" he

asks. McAleer, who teaches at the Mexican Baptist Theological Seminary, sees hope in one-on-one discipleship and in the growth of churches. A young woman in a MasterLife class told McAleer of a Bible study she was starting in her neighborhood and counseling she was doing in the clinic her church sponsors. Her excitement was reflected in a written statement: "Now I know why I was called by God from the moment of my salvation." Mexican Baptists have a goal of establishing 2,000 churches by the year 2000.

Matching Funds

A search for a creative way to expand missions work in Guyana led to the "matching funds principle." Missionary Paul Rohde says a plan adopted in 1985 encourages Guyanese churches to assume more responsibility in giving. The churches give funds during one quarter of the year and the mission (organization of Southern Baptist missionaries) matches those funds during the next quarter. When implemented, the plan prompted an increase of about 25 percent over average giving for the previous three years. Like all plans to increase stewardship, the matching funds plan helps churches prioritize the things they want to do for the Lord and support those efforts with their material possessions.

GOOD NEWS!

There Is an End To God's Mercy

Nahum 1:1-3

How we rejoice in the enduring mercy of God! But let us not presume upon that mercy. The psalmist who said, "The mercy of the Lord is from everlasting to everlasting" later added, "to such as keep his covenant, and to those that remember his commandments to do them" (Ps. 103:17-18). It is not a comforting thought, but nonetheless true: there are times when God's mercy is replaced by his judgement. Such was the situation at Nineveh.

There Is an End To Evil Power

Nahum 3:1-6

Nineveh was proud of its power. It had walls about the city wide enough for three chariots to drive abreast on their top. It had

a strong army and was confident it would endure forever. It was such headstrongness that led the Ninevites to be unusually cruel to others. As William Sewell reminded us, "We shall be judged, not by what we might have been, but what we have been." Let's not make that mistake of the Ninevites and think our power and potential will keep us safe. The messenger of God came with notice that the Ninevites' evil power was at an end. We need to be reminded that we could receive that same indictment.

The Interpreter's Bible says of Nahum's prophecy, "The injustices of Nineveh stirred Nahum . . . to the point where he could utter truth in language so plain, so unvarnished, and so memorable that it has survived as the classic description of the tyrant's fate." In the destruction of Nineveh, the moral governor of the universe was vindicated.

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Voluntary Cooperation

J. EVERETT SNEED

Baptist churches have a congregational form of government. As a result, voluntary cooperation is absolutely essential. Without cooperation it would be totally impossible for any given church to carry out the Great Commission. In order for cooperation to function without abuses, checks and balances are essential in Baptist life.

In addition to the congregational form of government, there are at least three other patterns used by various denominations. First, there is the monarchical polity, in which there is one supreme head of the denomination. This type of polity results in a dictatorship. The authority is centralized in one person and is channeled downward through bishops and other appointed church leaders.

A second type is the episcopal church polity, in which bishops oversee the affairs of the churches. Churches are grouped in episcopates, with a bishop having authority over each. There is a system of ranking among the clergy with a definite distinction between the clergy and the laity.

A third type is the presbyterian polity, which provides for the governing of the church by a session or board of elders which have designated responsibilities. These delegates make up the presbytery, which usually has legal and judicial authority over the churches.

Some of our Baptist forefathers got the mistaken idea that cooperation was wrong. They felt that in cooperating with others they lost their own liberty. They insisted that each individual church must go its own way and never cooperate with any other church.

Cooperation is not compromise. It is the key to carrying out the Great Commission. Every Baptist church is independent. We use the term "autonomous" because each church is self-governed, that is, it makes its own decisions and determines the activities with which it will be involved.

Is there a danger in the democratic form of government which Baptists have adopted? Democracy has a hard time enduring unless checks and balances are built into the process. Democracies tend to destroy themselves by overreacting in special areas and neglecting others.

In our national government, we not only have the executive (the President), but our system has two legislative branches.



One branch is the Senate, which has territorial representatives with two senators from each state. The House of Representatives is elected on the basis of population. Thus, it becomes "people" representation. There is also the judicial (Supreme Court), selected for a life term so that laws can be interpreted and enforced objectively and fairly. Government is in a healthy state when all three of these branches are functioning, each in its own way, simultaneously. Government is weakened when any branch of our democracy fails or relinquishes to the others. The welfare of the people is best preserved when all branches function adequately and in balance.

The same general principle applies to our Baptist life which functions democratically, but which is actually a "theodemocracy" rather than a

democracy. Local churches are autonomous and each cooperates in Southern Baptist life voluntarily. No local Southern Baptist church can be coerced by any ecclesiastical body to do anything. They are not controlled by any unit in Southern Baptist life but have control over the various agencies, institutions, and commissions. Elected boards of trustees control the various segments.

In Baptist life there are three units to which a local church may relate. These are the Southern Baptist Convention, the state convention, and the local association. But how do each of these units interrelate to each other? Each of these units is autonomous and has no control over any other. Churches voluntarily relate to each of these separate units.

It is not by accident that each of our Baptist bodies is separate and autonomous. The working together of churches and separate Baptist bodies is totally voluntary. Each of the denominational bodies is made up of messengers from the local churches, which means that these churches control all the branches of the denominational life separately. Since Baptists do not wish to work against themselves, the messengers which are selected by the churches encourage cooperation between various Baptist bodies. These messengers see to it that no one dominates the other bodies.

It is essential that each body remains separate and never exercises authority over another. Voluntary cooperation without coercion is essential.

Periodically there may need to be rebalances. When there is this need, Baptists should set their house in order. When one Baptist body errs, that body alone must correct it.

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Mark Kelly Managing Editor
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Letters to the Editor

Redemptive?

Are we being redemptive or legalistic? Consider the record of the Peace Committee Report, and our leaders' response:

The report says that the recognition of our diversity (not all interpreting every scripture the same) should "not create hostility... nor interfere with the rights of all Southern Baptists within the denomination to participate in its affairs."

Further the Peace Committee recommended that appointments be made in a "balanced fashion from the broad spectrum of loyal cooperative Southern Baptists, representative of the diversity in our denomination."

However, consider these responses: (1) the president says he will "appoint only errantists;" (2) he insists that the "minority" votes (40-49 percent) in past SBC meetings are not really representative of Baptists, so that there is little recognition of our diversity; (3) the Home Mission Board president states that those who "will not be responsive (to the Peace Committee report) will be replaced."

Thus employee selection and presidential appointments will reflect not diversity but absolute conformity. I would like to make the following observations: (1) Some read the Committee Report and the Bible the same. Some verses (words, parts of sentences) are seen as a "mandate;" others are ignored. (2) Is this response redemptive in nature and spirit? (3) Is it a Christ-like response in accordance with the New

Testament record, or is it legalism? (4) And finally, are we "people of the Book-God's Word;" or are we becoming a "people of the next-committee report"? Are we a people of diversity—each a member of the body—or are we a people of "conformity-or-else"?—Name withheld by request

Personal Value

Contemplation of personal value is a typical modern philosophic past-time. It is another of Satan's ways of turning our gaze self-ward and not God-ward. Delivered in a most becoming package, self-esteem is at best a balm for itching ears, and at worst a flirtation with heresy.

Dr. Sneed's article, "What Are You Worth?", states that the "clear" and biblical "truth" is that man is of infinite worth to God. Two proofs are offered. First, that man is made in God's image. Second, that the atoning sacrifice sets forth our worth. Nothing could be less biblical or more removed from the truth.

What fanciful exegesis derives man's alleged infinite worth from the fact that man was made in God's image? Man's infinite worth does not follow logically from this concept. A finite and created being could not possibly be of infinite worth to

God, as this necessarily means that man is somehow needed by God.

Secondly, and most glaringly in error, is the notion that we find man's infinite worth in Christ's sacrifice. Reading the Scripture cited by Dr. Sneed himself, we find that it was because God so loved the world that he sent his only Son, not because man was intrinsically valuable.

What was missed was that God saved man out of pure grace, completely apart from any value in man. Scripture teaches that, God, in his mercy, set his love on man, rather than being influenced by man's worth to him. Mentioning the false notion of infinite worth in conjunction with salvation effectively denies God's grace and makes the motive for man's redemption his value or worth.

The inherent problem with this kind of "theology" is its focus on the value of man at the expense of focusing on the love of God. No such teachings on self-esteem or self-worth are found in Christian literature for nineteen hundred years until the advent of humanistic psychology. While attempting to be sincere, it ends up with yet another man-centered distortion of Scripture.—Paul B. Milne, Arkadelphia

(Editor's note: Read Psalm 8:4-9)

July Cooperative Program Report

Received \$ 978,289.09
Budget \$1,028,489.58
Under \$47,865.51

Year-to-date

Under \$119,517.54

Same time last year

Under (\$343,189.83)

Churches do not exist to maintain themselves or to serve themselves, but as a great base for outreach to the world. Your gifts through the Cooperative Program will reach more missionaries and more people in more countries more quickly than any other program of outreach to the world.—Don Moore, executive director

BOB PARKER

Attention all pastors, deacons, and other church leaders. Proponents for state lottery gambling have recently begun organizing for another effort to obtain signatures to call for a state vote on the issue. It is not too early to begin preaching sermons, bringing devotions and speaking less formally about the evils of gambling. Don't just speak of "lottery." Speak of it always as "lottery gambling." This needs to be definitely identified as gambling!

A good definition of gambling is as follows: "gambling is the process by



which a person seeks by chance to gain at the expense of another, or others, without rendering in service or in value an equivalent of gains obtained." The command in both the Old and New Testaments to love one's neighbor rules out gains for self at another's loss!

If state lottery gambling comes to Arkansas, you

and I as citizens of this state will be promoting and operating a gambling enterprise. How will we explain this to our children? We already are confusing them by having legalized the number one drug problem—alcohol!

Good information regarding this issue can be obtained by calling or writing the Christian Civic Foundation of Arkansas, John Finn, Director, Suite 201, 8300 Geyer Springs Road, Little Rock, AR 72209; telephone (501) 568-0448. Our office also has information.

Bob Parker is director of the Christian Life Council.

Small Church Emphasis

Shared Ministry

DALE HOLLOWAY

Shared Ministry is not a Tom Sawyer and a white-washed fence revised. It is not a plan for a pastor to put everyone to work so that he will have more time to improve his golf game. Nor is it a return to the "non-directive, go with the flow" leadership style advocated for small church groups in the sixties. Rather it is an intentional effort to develop teamwork between staff and laity in doing the essential work of the church. It seeks to break down the barriers between clergy and laity which so easily turn ministry over to the "hired hands." It affirms that the Great Commission was given to all church members—ordained and lay alike.

The concept of Shared Ministry is uniquely appropriate for small churches, bi-vocational and student pastors. Why? Because work or a school schedule and the task of ministry do not mesh neatly. Crisis in the community, deaths, sickness, and family problems seem to occur at inappropriate times. The annual events, such as homecomings and Vacation Bible Schools, which might be planned and operated by a full-time pastor, will need strong lay involvement if they are to succeed in a bi-vocational setting.

Shared Ministry is the ministry to which the whole church is called. The Bible teaches that God calls us to salvation in Christ and, as a part of receiving God through Christ, all Christians are called to minister. God gives abilities for ministry within each local congregation.

Pastoral ministries are performed by those whom God has called and gifted to provide general ministry within each local congregation. Those individuals whom God has called as pastor-teachers are equippers, enablers, guides, or leaders. The Apostle Paul set forth this truth as he said, "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ" (Ep. 4:11-12).

The purpose of Shared Ministry is to encourage congregations to return to the biblical and historical understanding that in the act of salvation every member is called to minister. Baptism, in a sense, is every member's commissioning service

to minister.

Sharing should be a two way street. Many older pastors are quick to testify about the education on "how to do ministry" they received in their early small church bi-vocational or student pastorates. In this early place of service, some sainted church leader assisted them in grinding off some of the rough spots and provided wise counsel. This is learning without peril.

We applaud the Sunday School Board's Church Administration Department for designing Shared Ministry. People need to be cared for and to care for others. They need to be known. They need to be loved. They need to love.

Shared Ministry is a plan that can be exceedingly beneficial to small churches, bi-vocational and student pastors. Simply put, it means that the pastor and congregation "covenant" to do together what the pastor cannot do alone. The congregation and the pastor become a team to accomplish what God would have done in their location.

Another advantage of the Shared Ministry approach is that it will lead a church to do a self study and to set goals. This goal setting helps a church to see what it is doing, how it has been doing and to identify what it should be doing in the future. Assistance in this goal setting can be obtained through the Home Missions Board in a publication called "Our Church on Mission."

It is helpful for a church to formalize its goals and for the pastor and congregation to covenant together in a public dedication service to work toward obtaining these goals. A covenant for ministry dedication service can be held on a Sunday morning after the plan is formalized and agreed upon by pastor and church leadership.

A pastor may wish to give an invitation at the close of his morning service for those who will assist him in the Shared Ministry covenant for ministry. The pastor and those responding can clasp hands and have prayer. Quietly the congregation can depart from the place of worship. This can become exceedingly meaningful and helpful in involving more people in ministry.

Dale Holloway is national consultant for bi-vocational ministries for the SBC Home Mission Board. He was a bi-vocational pastor for 33 years.

BEN EARLY

Southern Accent



See The Rainbow

Recently while visiting my parents, Aaron, my eight-year-old nephew, was going to play baseball but didn't seem very excited about the forthcoming game.

Thinking perhaps if we could talk about his involvement, some excitement might show forth, I asked, "Aaron, what position do you play?" He replied, "Right field. They don't hit the ball out to me very often, but I have the best seat in the house."

His attitude called to my mind a motto I've tried to develop in my own life, and that is to always "Look for the Rainbow."

In Genesis, Noah was given a special covenant with God which was signified by the rainbow. I'm afraid many people today, instead of looking for the rainbow in others and in situations, would rather dwell on the negative, accent the bad, and look for the storm clouds.

As Christians, we should constantly keep our eyes open for rainbows in each situation. It will make a positive difference in every area of our life.

Too many people constantly complain, criticize, and run down, never once realizing the damage done to ourselves and others. Life is too short to spend in bitterness, being unforgiving, and never loving.

As we look for the rainbows, we'll be more able to keep a song in our hearts, a prayer on our lips, and become the witness Christ commands us to be.

God's covenant was not just for Noah, but it's a promise for each of us, calling us to realize that each moment of life is a new beginning.

We may have a lot wrong with us and there needs to be a constant striving to improve, but there's a lot more that's right with us. It just depends if we want to look for the rainbow or the storm cloud in our lives.

Remember, whatever situation you're in, "Look for the Rainbow."

Ben Early is public relations/alumni director at Southern Baptist College.

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Sulphur Rock Celebrates 100

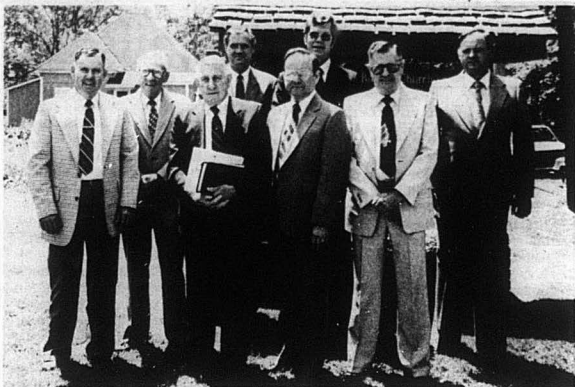
The Sulphur Rock Church held its centennial on Aug. 16. Seven former pastors attended the service. The morning message was delivered by *Arkansas Baptist Newsmagazine* Editor J. Everett Sneed who spoke on "The Church." Special music was presented by Teresa Gourley who is pianist for First Church, Maumelle.

The afternoon message was delivered by Independence Association Director of Missions Eddie McCord, who spoke on "Commitment to Conquest." McCord's text was taken from Joshua. 1:7,11 and Romans 12:1-2. He emphasized the motivation to commitment and the strategy to produce commitment.

The Sulphur Rock Church was organized in 1887 at the home of Mrs. Annie Anderson. There were five charter members and the meeting was presided over by a Pastor J. L. Brown. Baptists and Cumberland Presbyterians shared a building for a number of years. After a few years the Baptists bought the Presbyterians' interest in the building and continued to worship in the initial building until it was destroyed by a tornado March 30, 1937.

A new building, designed by Mrs. Minnie Wright, a long-time teacher of the adult women's Sunday School class was erected at the same location. This building was dedicated Oct. 25, 1939.

On Sept. 9, 1965, Mr. and Mrs. Albert Shell donated an acre of land on which the



Participating in the Sulphur Rock centennial were former pastors G.M. Roberts, Had-dock James, Richard Davis, Jim Ingram, Vernon C. Henderson, and Charley Jones. Also pictured are Independence Association Director of Missions Eddie McCord and Sulphur Rock Pastor David Coleman. Not pictured is former pastor Cecil Lewallen.

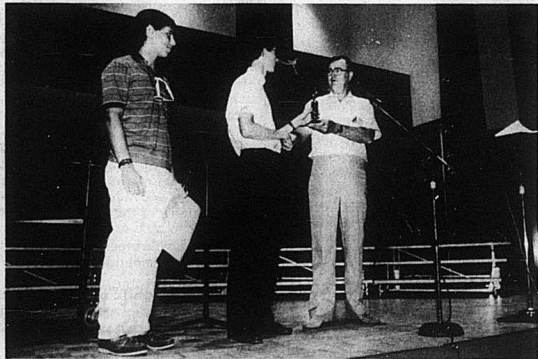
present building was erected. Dale Jackson, at the time, pastor of First Church, Harrison delivered the dedicatory address on Jan. 16, 1966. The fellowship hall, nursery and classrooms were added in August 1975.

It would be impossible to report the impact that the Sulphur Rock Church has had for the cause of Christ. There are preachers,

deacons, teachers, pianists, and workers who have been converted in services at the Sulphur Rock Church. Many of these individuals have and continue to serve in the Lord's work across the nation and around the world.

Pastor David Coleman said, "The future of our church is bright as we continue to magnify the name of the Lord."

Photo / Glen Ennes



Music Arkansas—Two young Arkansas Baptists received Star Camper awards during Music Arkansas at Ouachita Baptist University July 27-31. Ervin Keatley, ABSK Music Department, presents the awards to Lee Crouse of Magnolia Central Church (left) and Tim Fowler of Paragould East Side Church.

Langston To Recruit In State

Southern Baptist missionary Ron D. Langston of Jonesboro will travel the state to challenge pastors to consider becoming foreign missionaries.

Langston, who plans to return to field work in Zimbabwe in March 1988, wants to meet with as many Arkansas preachers as he can between now and the end of December. He will ask them if they have ever seriously considered or prayed about an overseas ministry, and will encourage pastors to consider missionary service.

He is one of 20 furloughing missionaries serving as enlistment assistants with the Foreign Mission Board's Missionary Enlistment Department.

Langston's furlough address is 4006 Evandale St., Jonesboro, AR 72401. He may be contacted by telephone at 935-9291.



CLERGY MARRIAGES

Avoiding the Pitfalls

How to avoid seven marriage traps common to ministers' families

by James Hightower
Baptist Sunday School Board

Ministers are expected to care for others. Too often, however, they care for others at high cost to themselves and their families. Ministers and their families should be aware of seven hidden traps in minister marriages.

The first trap is the general state of mental health among ministers. Since biblical days, God's servants have been known for exhibiting depressive behavior. Remember Elijah? He won a great spiritual victory then threw himself under the juniper tree, pleading with God to take his life.

Clergy often suffer from poor mental health. Several state conventions have instituted innovative programs to help clergy cope. One of these is in South Carolina under the direction of Charles Rabon. Rabon has a referral service of qualified counselors throughout the state. In a three-year span, 76 people were referred for in-depth counseling. This does not include people Rabon helped personally.

And this is the tip of the iceberg, Rabon declares. He estimates the number of South Carolinians seeking in-depth help was between 240 and 350 people. South Carolina and several other state conventions have opened the door for improved mental health among ministers, and this will aid clergy marriages.

A second issue for minister marriages involves the conditions required for intimacy between mates: (1) people seeing each other daily, even if briefly, and (2) seeing each other outside formal roles.

Ministers often find it hard to meet these two conditions. Add to this a two-career couple, and the problem is compounded. In a clergy marriage, there is no 9-to-5 schedule. Oftentimes the wife works all day, only to get home in time for her husband to dash off to a committee meeting or churchwide visitation. By the time they are back together, both are too tired to communicate meaningfully. So communication is reduced to who will pick the kids up from school tomorrow. In addition to not seeing each other are the times church emergencies "call off" a family outing, and the problem is compounded further.

A third area of concern in clergy marriages is failure to develop an intimate relationship. Ministers have a hard time giving someone their full attention for long periods of time. Yet this is precisely what is needed if intimacy is allowed to flourish.

A pastor's wife often thinks that after seminary her husband will pay more attention to her. Then after that fails, she waits for him to launch his career in his first pastorate. Then children come calling for whatever supply of emotion the pastor may have left after congregational duties are complete. Finally one day she realizes her husband is married to a church or is more interested in being a "professional" than he is in being her husband. Somehow intimacy never came with the marriage.

A fourth clergy concern is role stress. Americans ask ministers to do more and be more for others than they can possibly be or do. As a result, ministers suffer from unreasonable demands.

Pastors' wives also suffer role stress. They always are compared to former pastors' wives or (even worse) to a model pastor's wife people carry in their heads. Clergy and their spouses need help negotiating role expectations, yet no seminary or continuing education events give substantive help in this delicate art.

When so many people are asking so much, the minister's own family suffers. Ignoring children or yelling at one's spouse replaces an honest bid for role negotiation.

The fifth trap is that some pastors have a hard time leaving their "holy man" image at the front door of their homes. This is not to suggest they turn into sub-Christians when they arrive home; rather, it is to say pastors need to choose to be attentive spouses and caring fathers at home. Most pastors' families get to see enough of the other side of their husband/father at other times and places.

Finally, clergy are suffering from lowering self-esteem. Many have lost the status they once held in the community. As television religion becomes an increasing force in modern America, the prestige of being "the Reverend" is not what it used to be. This lowering of self-esteem often damages marriages.

Prevention and Treatment

(1) Clergy need to practice setting appropriate limits on their time. This would give time to make marital intimacy a priority.

(2) Baptist clergy need to mobilize church members in believing the members themselves are priests before God. Then whether a church succeeds or fails would

be a team effort, rather than "the preacher's job."

(3) Clergy couples should be encouraged to seek marital counseling early when tensions arise. As noted, several state conventions have innovative counseling programs for clergy, clergy spouses, and families. (In Arkansas, pastors should contact Dr. Glen McGriff at the state convention's Ministry of Crisis Support, 225-1113.)

Some time ago, the Southern Baptist Radio and Television Commission printed and distributed a personal declaration entitled "A Family Pledge." It identifies ways ministers can strengthen their family lives. It seems an appropriate way to close this article:

"I will do my part to make our home a happy place to work, love and worship.

"I will keep a sense of humor and learn to laugh even at myself, making it a habit to exercise my smiling muscles more and my tear ducts less.

"I will give religion an important place in my heart and in our home, with definite times for Bible study, prayer, and family worship.

"I will seek to understand and enjoy members of my family and to appreciate each one for what they are and what they can do.

"I will never punish or criticize to relieve any inner feelings, but rather to bring good into the lives of my entire family.

"I will strive to lead my family to an appreciation of beautiful literature, music, art, and the world of nature about us.

"I will strive to lead my family to appreciate and befriend people of all races, to live above petty grievances and neighborhood gossip.

"I will take time to read, talk and listen to every member of my family and to answer honestly all their questions about life.

"I will do all I can to prepare my family for happy, useful living."

Adapted from "Light," April 1987. Copyright 1987 by the Christian Life Commission of the Southern Baptist Convention. All rights reserved.

Ministers and families
in crisis, contact

**Ministry of
Crisis Support**

Dr. Glen McGriff

9601 Lille Dr., Suite 660
Little Rock, AR 72205
225-1113

Helping Small Churches

by Don Moore
ABSC Executive Director

"We start churches where Presbyterians are. You Baptists start churches where people are." A Presbyterian leader made that remark in explaining why they would never have a large number of churches like we do. He paid us a great compliment. This does explain why we have a church in most small communities as well as the large cities. It also explains why we are starting new churches as quickly as feasible and possible. We believe everyone has a right, not only to hear the simple gospel of salvation by grace, but also the right to grow in that knowledge in a church where they are comfortable, as it relates to their own environment.



Furthermore, we do not believe a church has to be a certain size to be effective; or have a seminary trained pastor to be effective; or have all of the possible program activities to be effective. This is the reason small churches are to be started, nurtured, helped, honored and recognized as any other church might be. This could never happen in some other denominations.

However, small churches do have special needs. Limited numbers of leaders, limited prospects, and limited finances creates a special set of problems. Many have bivocational pastors because of this. Did you know that almost one-third of our churches are pastored by bivocationalists. We want to help these men and these churches. You will understand, then, why I take special pride in providing the following four opportunities for these churches and their leaders.

Better Bible Teaching in the Small Church conferences will be held at Bellaire, Dermott; and First, Wilton. The objective is to help improve the teaching skills of Sunday School workers in churches that have less than 150 enrolled. Another objective is to help the smaller church Sunday School learn to adapt and use the literature more effectively. This area of frustration can be greatly improved if our leadership will participate in this conference.

Small Sunday School Leadership Update. Five of these are scheduled to help pastors, directors and other key leaders have the latest and best ideas available for leading their Sunday School. Leaders in Sunday Schools under 150 enrolled are looking for great ideas, too. These con-

ferences will help. Note the locations and times elsewhere.

Bivocational and Small Church Evangelism Conferences. Scheduled Sept. 21, 22, 24, these conferences will bring inspiration, ideas and encouragement to many church leaders who never get to attend the State Evangelism Conference. These are scheduled at First, Mansfield; First, Clinton; and First, Trumann. Perhaps next year we can have some across the southern part of the state. Those who share in these will be greatly blessed through Dale Holloway and Harper Shannon.

Church Pastoral Aid Pastors/Wives Retreat. This special gathering at beautiful Petit Jean State Park holds untold blessings for these people who have labored hard and long under discouraging circumstances. They have been able to survive financially because of all of us who have given to the Dixie Jackson, Annie Armstrong and Cooperative Program offerings. We pray for a glorious time of renewal to saturate the program and fellowship of these tough Christian leaders.

I know you all rejoice over the encouragement and help being made available to our small churches. Over half of Arkansas Baptist churches have less than 65 in attendance on an average. No one has intentionally neglected our smaller churches, but we are intentionally going to try to reinforce what they are doing.

State Sunday School Conference. This meeting, usually known as the State Sunday School Convention, will prove again this year to be an absolutely sensational Sunday School experience. Record crowds will pack Geyer Springs First Church. We have learned how to handle the crowds more effectively, so please don't stay away because handling the crowd was so difficult last year. Hopefully, the air conditioning will cooperate and keep running through this year's convention.

We have 39 conferences scheduled for you. Many are specialized, such as those for small Sunday Schools, those using the various different curricula, those working with the mentally retarded, the homebound, etc.

We have 19 out-of-state conference leaders from Virginia to New Mexico coming to help us. To cap it off, we have Mr. Sunday School, Leon Kilbreth, coming as our inspirational speaker! How God has used that man to bless Sunday School workers!

If your Sunday School is limping or lame, here is your chance to get it back on its feet again.

State Mission Offering. Every church needs to have a time of education, prayer and giving directed toward mission work in Arkansas. It really hurts to turn down churches needing pastoral aid, churches and associations that need assistance in buying property for new churches, and those that can't build without assistance of some sort. This we have to do often. The chief reason is that our mission work is growing faster than our support. In the last few years our churches have increased their unassigned receipts by 26 percent. They have only increased their support of the Cooperative Program by 0.3 of 1 percent. This makes the Dixie Jackson offering crucial to all of our mission work. Please lead your church, or get your WMU to lead your church in a special time of prayer and giving Sept. 20-27.

Baptist Youth Day. When can you have a more enjoyable time than at Arkansas Baptist Youth Day? Besides the fun of the park and the fellowship with friends, a fantastic program has been planned. You'll not want to miss the music, magic and message of this event.

Music, Music, Music. Five adult choir festivals are scheduled Sept. 1 and 3. They are in Booneville, North Little Rock, Mountain Home, Monticello and Little Rock.

Instrumental workshop, Central, Jonesboro on Sept. 14.

Keyboard clinic, First, Little Rock on Sept. 19. Please find more information in the *Arkansas Baptist Newsmagazine* or call 376-4791.

Lay Renewal Statewide Fellowship. God is doing so much in churches through Lay Renewal. Sept. 11 and 12 we want all of these people together for a great time of celebration, praise and encouragement. Conferences for music, youth, children coordinators, consultants and team members will be held. Doyle Pennington, from Atlanta, will be speaking. Pre-registration is necessary. Call 376-4791.



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Sunday School

Some False Assumptions

Much of what we do in our churches regarding Sunday School enrollment is false and should be corrected. Consider these false assumptions now held by some church leaders:

False Assumption No. 1. "Persons should attend Sunday School three straight Sundays before being asked to enroll." This is both false and tragic! This practice is widespread, but has never been recommended in any of our Sunday School books or literature. It builds barriers against enrolling persons in Bible study and should be changed. Sunday School should be the easiest organization of the church to join. It is the outreach arm of the church. A person does not have to be saved or to be a Baptist to belong to our Sunday School. Anyone who wants to join should be allowed to do so.

False Assumption No. 2. "A person should not be asked to join a Sunday School class the first time he attends." This is wrong. If the person lives in the community and is not enrolled in another Sunday School, he should be asked warmly and enthusiastically to join the first Sunday he comes. He may respond that he is just visiting, but he knows he is welcome and wanted if he is asked to join! Of course, one should contact parents of preschoolers and children before enrolling them.

False Assumption No. 3. "Persons should be dropped from the Sunday School roll when they are irregular in attendance or when they have not attended for several months." This is also wrong. This practice gets rid of the very people who need our ministry most! What have we gained when we drop persons from the roll? Nothing at all! On the other hand, when we keep them on our rolls, pray for them, visit them and cultivate their friendship and involvement, we stand a far better chance of reaching them for the Lord and for regular attendance.

False Assumption No. 4. "Enrollment is not all that important. Attendance is the main thing." Though this sounds reasonable, it is based upon a misunderstanding of how enrollment and attendance are related. Assuming that Sunday School leaders will minister to enrolled members as they should, the more people we enroll, the more we will have in attendance.

False Assumption No. 5. "It is important that we maintain a high percentage of attendance; therefore, all of the 'dead wood' should be trimmed from our rolls." Our Broadman record system does not even figure percentages anymore. People are far

more important than percentages! In Sunday School we are in the people business, not the percentage business. Persons should be dropped from the roll for only three valid reasons: (1) they die, (2) they move out of the reach of the church, or (3) they join another Sunday School and become active.—**Freddie Pike, director**

Church Training Convention Highlights

Perry Webb Jr., pastor of the First Church of Baton Rouge, Louisiana, will be the inspirational speaker at the annual State Church Training Convention on Oct. 27.

He is a native of Arkansas and son of the late Dr. Perry Webb, longtime pastor of Arkansas churches. He will be speaking on discipleship and the equipping ministry of the church during the morning and evening sessions of the convention.

Pastors, church staff members, and Church Training directors will receive help in administering a comprehensive Church Training program through two specialized conferences. Those from churches with a membership of 700 or above will be led by Steve Williams, consultant in the Church Training Department at the Sunday School Board. Those in churches under 700 in membership will be led by Luell Smith, also a consultant at the Sunday School Board. They will receive practical helps for use with MasterLife, New Member Training, Potential Leader Training, Equipping Centers, LIFE (Lay Institute for Equipping), as well as the ongoing Church Training program. Ingathering, the strategy for reclaiming inactive members also will be presented.

Leaders of adults, youth, children, and preschoolers also will find helps and will receive an update in these areas of the Church Training program. Conference leaders include James Chapman, Randy Lanford and Robert Sauls, consultants in the Church Training Department of the Sunday School Board.

Other conferences for church secretaries and media library will provide information and skill development for these vital church ministries.

The Church Training Convention will meet at Immanuel Church in Little Rock,

with sessions at 10 a.m., 1:50 p.m., and 7 p.m. Don't miss this opportunity to strengthen and enlarge the training program of your church.—**Bob Holley, director**

Missions Advance 87-89

Prayer Support Needed

Just as prayer is necessary to support our mission causes around the world, prayer is needed to undergird "Missions Advance 87-89." You can be part of that "army" of prayer warriors. If you feel led to make this kind of commitment, complete the form below and mail to: Prayer Partners for "Missions Advance 87-89", P.O. Box 552, Little Rock, AR 72203.

"Missions Advance 87-89" has two basic purposes:

—To challenge churches to adopt a plan of advance in missions giving through the Cooperative Program, and

—To interpret the crisis Arkansas Baptists are facing in Cooperative Program support. To achieve these purposes, a task force of speakers have been trained to share the message of "Missions Advance 87-89" with all our churches. All a church needs to do is request a speaker. There will be no cost to a church having a speaker. Call or write to Jimmie Sheffield at the above address for more information.

Prayer Partner Commitment



Yes, I want to make a commitment to pray for "Missions Advance 87-89" on a regular basis.

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Evangelism

Area Evangelism Conferences

The Area Evangelism Conferences this fall will give a special emphasis to bivocational and small church pastors and people. We are aware that many of our pastors and people cannot come to the State Evangelism Conference in Little Rock. Therefore, we have made a commitment to bring the best Evangelism Conference possible to the area.



Each of these Evangelism Conferences will begin at 7 p.m. We will be meeting in the following locations: Sept. 21, First Church, Mansfield; Sept. 22, First Church, Clinton; and Sept. 24, First Church, Trumann.

There will be special Interest Conferences for both pastors and lay people. These conferences are as follows: "Youth Leaders and Teachers," Jim Lagrone; "Liturgy in Witnessing," Paul McClung; and "Evangelistic Preaching," Clarence Shell.

We will have a special emphasis on music in the local church. The local music director in each of the host churches will be asked to direct our music. The local church choir will have a special time of music.

We are delighted to have two excellent speakers in the conference. Dr. Harper Shannon is well known in national and state circles. Dr. Shannon will be speaking in each of our locations. He is director of evangelism for the state of Alabama. Dr. Shannon is a dynamic preacher.

Dale Holloway will speak at Mansfield and Clinton. Dale is national consultant for bivocational ministries for the Home Mission Board. He probably understands the bivocational pastor and church situation better than any other person in the U.S. He is an excellent speaker. He relates very well to pastors and people in small and bivocational churches. Dale will make you glad that you are a pastor or member of a small church.

Paul McClung, our own associate who works with small churches in evangelism, will speak at Trumann. Paul came to work with us in evangelism on April 15. He is former pastor of Calvary Church, North Little Rock, and First Church, Mansfield. We appreciate very much his love and concern for our churches in Arkansas. Your evangelism staff looks forward to seeing you in the Area Evangelism Conference near you. This can be a night of information, interpretation and inspiration.—Clarence Shell, director

Annuity Churches Adopt Expanded Plan

After two years of intense promotion, churches are adopting the Expanded Church Annuity Plan before the Dec. 31, 1987 deadline. All A plans sponsored by the Annuity Board close Dec. 31.

The Expanded Plan becomes effective Jan. 1, 1988. A majority of the associations in Arkansas have adopted the Expanded Plan. Others plan to adopt this year. Churches are slower in signing the Church Adoption Agreement forms. The Annuity Board encourages early adoption in order to change computer programs before 1988. There are other reasons for immediate adoption. The Expanded Plan will increase the units of contributors to a member's income retirement account. The Plan suggests both member and church participation on a matching basis. The State Convention will add a contribution to the member's income retirement account when certain conditions are met. The Convention's contribution is set at one-third of member and/or church contributions not to exceed \$420 a year.

The Expanded Plan suggests increased contributions from the member and the church. Under ideal conditions, the member will contribute 5 percent of salary and the church will contribute 10 percent. The percentage is flexible with the source and proportion of the contributions being determined by the member and the church.

Participants can anticipate increased retirement benefits in the Expanded Plan. As an example, the State Convention's annual contribution of \$210 to the member's income retirement account is projected to increase the annual benefit of a 35-year-old participant by more than \$3,000.

Churches need to formalize the Expanded Church Annuity Plan by voting to sign the Adoption Agreement. Adoption is the church's affirmation of the Expanded Church Annuity Plan. Annuity Board per-

sonnel will discuss the Expanded Plan at area conferences set for August and September. Your annuity representative is available for personal or church conferences. For further information call 376-4791.—James A. Walker, annuity representative

Brotherhood

Construction A Spiritual Gift?

Beginning in Exodus 35:30, Moses reviews the calling of Bezalel. God had gifted Bezalel with the ability to work all manner of work for the service of the sanctuary (Ex. 36:1). In today's world he would be called a "finish carpenter."

It is important to recognize that Scripture considers construction skills as one of God's gifts. Moses speaks of "Everyone whose heart stirred him up to come into the work and do it" (Ex. 35:2).

There are a number of needs for men who have construction skills to use them in helping with church buildings. The constitution of new churches in Arkansas and home and foreign mission fields can depend on help in constructing the mission/church building.

The new Petit Jean Church is in a mobile home that must be remodeled. It needs the work of an electrician, a plumber and two or three carpenters.

Our Brotherhood office has received a request from Manistec, Mich., for a small amount of sheetrock work, painting, hanging doors and possibly laying carpet.

Are you a Baptist man with some God-given construction skills that you could offer to him for one Saturday or one week? If you could help with either of the above, would you please contact our ABCS Brotherhood office?

Baptist Men who have construction skills will be instrumental in helping to start 100 new churches in the state of Arkansas, on home mission fields and on foreign mission fields.

During 1988 through 1992 Arkansas Baptist Men could construct temples for: 12 churches per year in Arkansas, six churches per year on home mission fields, and two churches per year on foreign fields.

12x5 = 60 in Arkansas
6x5 = 30 in Home Mission Areas
2x5 = 10 in Foreign Mission Fields

100 new churches 1988-1992

If the Lord God stirs your heart about becoming personally involved in church starting, contact our office.—Glendon Grober, Brotherhood director

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Next month in Arkansas: September

Sept. 1, Adult Choir Festivals, Booneville First Church, North Little Rock Calvary
Sept. 1, Area Conferences: WMU, Brotherhood, Annuity/Stewardship, El Dorado Second Church
Sept. 3, Adult Choir Festivals, Mountain Home First Church, Little Rock Second Church, Monticello Second
Sept. 3, Area Conferences: Texarkana Beech Street Church (WMU-S/S-Bbd)
Sept. 10, Area Conferences: North Little Rock Baring Cross Church (WMU-SA-Bbd)
Sept. 10-13, Fall Campers on Mission Rally (Mn)
Sept. 11, Furloughing Missionaries Orientation, Baptist Building, Little Rock (SA)
Sept. 11-12, Lay Renewal Statewide Fellowship, Little Rock (Bbd)
Sept. 12, Baptist Youth Day, Magic Springs Theme Park, Hot Springs (CT)
Sept. 14, Area Conferences: Fort Smith Grand Avenue (WMU-SA-Bbd)

Sept. 14, Instrumental Workshop, Jonesboro Central Church
Sept. 14-15, Better Bible Teaching in the Small Sunday School, Dermott Bellaire Church, Wilton First Church (SS)
Sept. 15, Area Conferences: Fayetteville First Church (WMU-SA-Bbd)
Sept. 17, Small Sunday School Leadership Updates, Hot Springs Emmanuel Church, Fordyce Southside Church, Lexa First Church, Perryville First Church, Bouman Church (SS)
Sept. 17, Area Conferences: Harrison First Church (WMU-SA-Bbd)
Sept. 17-19, WOW Advance Workshop, Little Rock Geyer Springs First Church (Et)
Sept. 18-19, CPA Pastors and Wives Retreat, Petit Jean (Mn)
Sept. 19, Keyboard Clinic, Little Rock First Church (M)
Sept. 19, Disaster Relief Meeting, Baptist Building, Little Rock (Bbd)
Sept. 20-27, Season of Prayer for

State Missions and Dixie Jackson Offering (Mn-WMU)
Sept. 21, Music Men Concert, Texarkana Beech Street Church (M)
Sept. 21, Bi-vocational and Small Church Evangelism Conference, Mansfield First (Ev)
Sept. 21-25, Senior Adult Chautauqua, Glorieta (N.M.) Baptist Conference Center (CT)
Sept. 22, Bi-vocational and Small Church Evangelism Conference, Clinton First Church (Ev)
Sept. 24, Bi-vocational and Small Church Evangelism Conference, Trumann First (Ev)
Sept. 25-26, State Sunday School Conference, Little Rock Geyer Springs First Church (SS)
Sept. 28, Area Conferences: West Memphis First Church (WMU-SA-Bbd)
Sept. 29, Area Conferences: Jonesboro Central Church (WMU-SA-Bbd)

October

Oct. 2-3, Better Bible Teaching in the Small Sunday School, Cedar Glades Camp, Imboden; Russellville Bakers Creek Church (SS)
Oct. 2-4, Baptist Student Convention, Student Union, University of Arkansas at Little Rock (Stu)
Oct. 3, All-State Youth Choir Auditions, Berryville First Church, Jonesboro Central Church, Monticello Second Church, Hope First Church, Booneville First Church, Little Rock

Geyer Springs First Church (M)
Oct. 5-8, National CWT Seminar, Harrison First Church (Ev)
Oct. 10, All-State Youth Choir Auditions, Ouachita Baptist University, Arkadelphia (M)
Oct. 11, World Hunger Day (CLC)
Oct. 12-17, Senior Adult Chautauqua, Ridgecrest (N.C.) Baptist Conference Center (CT)
Oct. 15, AMAR Music Men Rehearsal, Baptist Building, Little Rock (M)

Oct. 17, GA Missions Spectacular, North Little Rock Park Hill Church (WMU)
Oct. 21 - Nov. 1, Music Men Mission Trip, Manaus, Brazil (M)
Oct. 22-23, 23-24, Baptist Women Retreats, Camp Paron (WMU)
Oct. 27, Church Training Convention, Little Rock Immanuel Church
Oct. 30 - Nov. 1, International Student Conference, Camp Paron (Stu)

November and December

Nov. 1-7, National RA Week (Bbd)
Nov. 9-12, Area Senior Adult Rallies (CT)
Nov. 15-18, Foreign Mission Study (WMU)
Nov. 29 - Dec. 6, Week of Prayer for

Foreign Missions and Lottie Moon Christmas Offering (WMU)
Dec. 10-11, Evangelism Workshop, Camp Paron (Ev)
Dec. 14-18, Church Building Tour (SS)

Dec. 28-29, Joy Explo Youth Evangelism Conference, Hot Springs Convention Center (Ev)
Dec. 28-29, All-State Youth Band and Choir, Hot Springs Convention Center (M)

Abbreviations: Bbd - Brotherhood; CLC - Christian Life Council; CT - Church Training; Ev - Evangelism; M - Music; Mn - Missions; SS - Sunday School; SA - Stewardship/Annuity; Stu - Student; WMU - Woman's Missionary Union

Miracle on Blue Hill Avenue

by Clay Renick
Baptist Press

BOSTON (BP)—They called it a miracle on Blue Hill Avenue. Volunteers from 17 states helped build 11 homes for low-income residents in Dorchester, an inner-city section of Boston.

"This community will never forget it," said William Celester, deputy police superintendent. "I know I won't."

Sponsored by Antioch Missionary Baptist Church, a Southern Baptist congregation, the project was part of Habitat for Humanity's "houseraising week," an effort to build 300 homes worldwide.

Habitat for Humanity is an interdenominational ministry that provides affordable housing for the poor. It supports more than 200 projects around the globe.

Fund raising for the Boston project started last April with a \$30,000 gift from the Southern Baptist Home Mission Board. Associated General Contractors of Massachusetts delivered \$145,000 in equipment, materials and labor. Cash donations at the time of construction totaled \$150,000. Equity loans through Boston's Habitat affiliate, Christians for Urban Justice, supplied the remaining \$100,000.

Southern Baptist volunteers from as far as Irving, Texas, joined more than 500 people to work around the clock in an attempt to finish the homes in one week.

Janis Townsend, a member of Irving's Valley Ranch Baptist Church, which constituted last month and meets in a daycare center, said church members wanted to "be involved in something that would help the people of Boston in a tangible way."

According to a survey by the Greater

Boston Real Estate Board, monthly rent for a two bedroom apartment in the city averages \$978. In Dorchester, a similar apartment rents for \$573, but apartments are unavailable.

The 1985 census showed an increase of 8,000 new dwellings in the city from 1980 to 1985, with a corresponding increase of 16,000 families.

"Housing is the No. 1 social need in Boston," said Larry Martin, director of missions for the Greater Boston Baptist Association. "Shelters for the homeless are setting aside beds for people who have full-time jobs."

Several years ago, the Antioch congregation secured a \$30,000 loan from the Home Mission Board and moved into a building on Blue Hill Avenue. It also received first option to buy the vacant lot behind its property. Pastor Walter Stevenson said he would like to build houses out there—someday.

Last January, Stevenson approached Frank Lennon, director of Christians for Urban Justice. A former instructor at Massachusetts Institute of Technology and non-profit builder, Lennon said he had raised one or two houses at the same time, but never 11 in one week.

The city government owned the land and sold it to the church for \$1. The city also waived \$150,000 in back taxes on the three-quarter-acre lot.

"We're sending a message across America," Mayor Raymond Flynn said. "This could be duplicated in every neighborhood in Boston."

More than 400 people applied for the new homes. The Antioch church set up a selection board. To qualify, they had to make from \$11,000 to \$17,000 a year and already live in standard housing. If chosen, they would put in 300 hours of "sweat equity" on the job and purchase one of the units for \$35,000 with a non-interest 20-year mortgage.

The same townhouse units would be worth \$135,000 on the open market, said Michael Price, director of operations for Christians for Urban Justice. A former medical school professor with a doctorate in anatomy from Harvard, Price wanted to do something about the housing problem in Boston. He claimed 40 percent of the city's population earns less than \$17,000 a year, the low-income dividing line in the area.

For Rebecca Moges, 24, the opportunity came at the right time. Originally from Ethiopia, she works as an accountant for a local bank and realized her \$16,000 annual salary could not pay the \$70,000 price on her apartment when the owner put it on the market as a condominium. She applied for Habitat housing the day the applications were due and recently learned she was one of the recipients.

"What we have to do now is help others," she said. "I want to help people like us get a chance."

Classifieds

Needed—Pianist at church in Sherwood. \$75 per week. Sunday am and pm and Wednesday night. Send name, address, telephone, and cassette demo tape to: Church, P.O. Box 16032, North Little Rock, AR 72231. 8/27

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Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 85 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

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HMB Names PACT Award Recipients

GLORIETA, N.M. (BP)—Calvary Church of Dallas and Jack Washington of McKinney, Texas, have been honored for outstanding Southern Baptist ministry in transitional neighborhoods.

Washington was an associate in the Arkansas Baptist State Convention Missions Department from 1985-1986.

Calvary Baptist was named Project Assistance for Churches in Transition church of the year, and Washington was named PACT consultant of the year by the Southern Baptist Home Mission Board during the annual home missions conference at Glorieta (N.M.) Baptist Conference Center.

The board began PACT in 1976 to help churches in transition look at possibilities for change. Research showed 56 percent of Southern Baptist churches in metropolitan areas were located in significantly changing communities.

Calvary Baptist, in the inner-city Oak Cliff section of Dallas, was predominantly a senior citizen congregation, with the community changing to Hispanic, said HMB President Larry Lewis during the

presentation. The church conducted a PACT study in 1985 and decided to stay and minister to its new community. It began Bible studies, helped a Spanish class become a church of 60 members and initiated an English-as-a-second-language class.

Washington, the board's national PACT blitz coordinator, has conducted 18 urban church consultations since 1976. Two of those churches have been recognized as PACT churches of the year. He also developed the PACT manual on interpreting the church membership questionnaire.

More than 100 PACT consultants have been certified to work with churches.

HMB Introduces Two New Methods

by Sherri Brown
SBC Home Mission Board

GLORIETA, N.M. (BP)—Two new evangelism training methods were introduced at the annual home missions conference at Glorieta (N.M.) Baptist Conference Center this summer.

Advanced Continuing Witness Training and Building Witnessing Relationships both were introduced to Southern Baptist pastors and evangelism leaders from across

the United States.

The material was developed because "if we do not strengthen the methods we have, we're going to lose the world," explained Ron Barker, associate director of personal evangelism at the Southern Baptist Home Mission Board.

"The gospel must never change, but our methods must change to meet the needs of today's people. We've got to go to them in the marketplace," Barker said during the opening session of the evangelism training meeting.

"There are masses of people who don't come to church. We can take our faith to them one-on-one. It's important to develop the best possible methods of relating to lost people," said Robert Hamblin, Home Mission Board evangelism vice president.

The Continuing Witness Training material is for use with the seminars of the same name, in use since 1981. Since that time leaders from 4,000 churches have been trained to lead the seminar. Continuing Witness Training also is taught at four of the six Southern Baptist seminaries.

The Building Witnessing Relationships material is an evangelism method that categorizes different acceptance levels for sharing Christian faith. It also teaches how to build a relationship for sharing a belief in Christ within the community and the marketplace.

Both Advanced Continuing Witness training and Building Witnessing Relationships training will be available in the fall of 1988.

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Second, El Dorado
Beach Street, Texarkana
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Grand Avenue, Fort Smith
First, Fayetteville
First, Harrison

August 31
September 1
September 3

September 10
September 14
September 15
September 17

Certified Public Accountant with 26 years experience in both public and private accounting seeks employment as controller or accounting manager in the Central Arkansas area. Contact Leland Zimmerman, CPA, Route 2, Box 261, Vilonia, AR 72173; phone 501-796-2067. 9-3

Nurse's Aid—Would like five to six days live-in with elderly or handicapped. Also do housechore. Certified nurse's aid. Four years experience. Reasonable charges. Good references. Contact Christine Cox, Brinkley, AR 72021; 501-734-2575. 9-3

Notices of employment sought or available will be posted for three consecutive weeks without charge for members of Arkansas Baptist churches. Church staff positions will not be included. Send name, address, telephone number, and statement of qualifications, experience, and type of employment sought or available to "Jobs Exchange," Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203. Placement of a notice in the Jobs Exchange does not constitute an endorsement by the ABN.

Educators For Mission Work

by Jim Burton
Baptist Press

GLORIETA, N.M. (BP)—The National Fellowship of Baptist Men has formed an ad hoc steering committee to organize Baptist educators for volunteer missions service, announced Larry Cox, associate director of the organization.

Hal Buchanan, former dean of education and director of teacher training at Delta State University in Mississippi, was elected volunteer coordinator. He will direct the process of creating bylaws, developing strategies and electing officers for the National Fellowship of Baptist Educators.

"The purpose is to try to harness the capabilities of Baptist educators who have a zeal for the missionary spirit that Jesus Christ gave to us in Matthew 28:18-20," said Buchanan.

The educator's fellowship will seek members from all areas of education.

"This is for those who have the gift of

teaching and want to use it as a missions opportunity," said Cox.

"There is a broadness in terms of who this reflects because it reflects everybody from the seminary level to the Vacation Bible School volunteer," added Ed Bullock, National Fellowship of Baptist Men executive director.

Fellowship as well as mission action will be an important aspect of this new project, Cox said, noting Southern Baptist educators who do not work for Southern Baptist schools do not have an outlet for fellowship.

Buchanan helped organize the Mississippi Educator's Fellowship and currently is its project director. Mississippi is the only state to have an organized fellowship for Baptist educators.

The potential for an educator's fellowship organized for missions support is unlimited, Buchanan said: "You can't name anybody—doctor or nuclear scien-

tist or anybody else—who doesn't start with education. We think the limit is just what the Lord can cause us to cause to happen."

Brotherhood Commission President James H. Smith, agreed about the fellowship's potential: "As far as the utilization of a vocational group, educators will probably rank up at the very top. There may be more considered interest right now in agriculture or construction. But I think when it all shakes down, it's going to be educators, because in all our mission fields, we have educational ministries. I don't see any group that will be in greater demand than the educators."

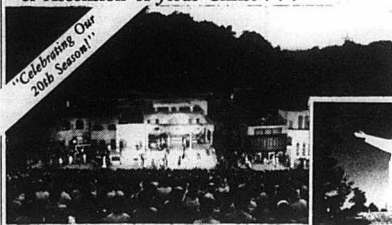
Volunteers will be assigned by both the Home and Foreign Mission boards of the Southern Baptist Convention.

Volunteers will be recruited to teach overseas in schools for children of missionaries as well as international schools for other English-speaking students.

In the United States, volunteer educators also will find a variety of assignments available for their areas of expertise.

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Convention Uniform

When Christians Disagree

by Ray Meador, First Church, Judsonia
Basic passage: Romans 14:1 to 15:13

Focal passage: Romans 14:1-4, 13-21;
 15:1-2, 7

Central truth: Christians should accept and be considerate of each other when their views and practices differ.

The problem addressed by Paul in this passage is one that remains in the life of the church to the present day. There was a threatened rift in the unity of the church over differences of opinion between the Jewish and Gentile believers regarding religious matters not essential to salvation.

The first of the three principles Paul gives to resolve this problem is that it is God's right to judge and not man's (14:1-12). Since it was by God's grace salvation was brought to both the Jew and Gentile believers, they are both servants in his household. As servants, neither has the right to pass judgment upon the other (4). This right is God's alone. Each should be humbled by the prospects of having to be judged by him and should live their lives in the light of their own convictions (5, 14).

Next, Paul speaks to the more spiritually mature because they were able to bear the greater responsibility of healing the potential break of the fellowship (14:13-23). He reminds them love sometimes requires the mature believer to limit himself for the sake of others. He asks them to "decide never to put a stumbling block or hindrance in the way of a brother" (13). If they ignore the testimony of their conduct on the immature, they no longer walk in love (15). For love willingly forgoes all liberties that would cause a brother to stumble (21).

Lastly, Paul reminds the more mature they follow Christ's example when they seek their neighbor's good instead of their own (15:1-13). He wrote, "Christ did not please himself; but as it is written, 'the reproaches of those who reproached thee fell on me'" (3).

Today, as in the day of Paul, Christians are not isolated individuals, each free to go his own way. The mature among us must exercise Christian liberty and exalt Christ in a manner that helps, rather than hurts, the immature. We must always be sensitive that the exercise of our personal liberties does not cause harm to our weaker brother, nor cause the lost to lose sight of the Savior. Love always points to a higher way.

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Life and Work

Materialism

by Carl Goodson, Ouachita Baptist University, Arkadelphia

Basic passage: 1 Timothy 6:1-21

Focal passage: 1 Timothy 6:6, 9-18

Central truth: Christians in ministry are tempted but do not yield to the use of material goods only for self.

Godliness by Paul's definition is profitable in ways that make real ministry to prosper. The American public has been shocked recently to discover that the so-called "electronic church" is rewarding its television personalities with vast material rewards. A thoughtful person cannot see any real service being given nor any real ministry in the pattern of preaching, teaching, healing, or feeding the hungry.

We are seeing Paul's prophetic word come to pass in our day: "... those who want to get rich fall into temptations and a snare, and many foolish and harmful desires which plunge men into ruin and destruction" (v. 9).

Religion has become a materially profitable commodity on the air. It has always been possible for religious quacks to become wealthy. In purveying what gullible people want to hear, love of money has been represented as a reward for piety.

In contrast Paul gives in verse 11 a few of the characteristics of true godliness and he recommends that they be followed:

Righteousness is God's standard and also his gift to believers in Christ. Faith is trust in the God who gives all things necessary for the true minister. Love is the prime attribute of God who in love gave his Son to the world, and is the uniform of Kingdom citizens.

Perseverance is carrying our share of the burden of responsibility for ministry on and on until the Lord calls us home. Gentleness is remaining calm and serene under all the suffering that we experience in our own pilgrimage or those we experience as we confront unforgiven sinners in ministry.

Paul returns to his analogy of a soldier under fire who stands off the enemy, carries heroically the banner of eternal life, and continually confesses Jesus Christ as King of Kings and his only sovereign.

A true minister is to teach, by word and example, that the opulent ones are not to be conceited nor to base their lives on their wealth. This is the essence and danger of materialism.

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Bible Book

Seven Vials Of Judgment

by Jack Kwok, Indianhead Lake Church, Sherwood

Basic passage: Revelation 15-16

Focal passage: Revelation 15:5-7;
 16:4-6, 10-17

Central truth: Just as God will abundantly reward the righteous, he will thoroughly judge the unrighteous.

The seven vials, or bowls, contain God's wrath against sin and Satan. One by one they will be emptied upon the Antichrist system. This last judgment will commence with the worship of God and will conclude with the wrath of God.

The worship service will have two phases. First, the overcoming saints will have a celebration of victory. These victors will sing of the greatness and holiness of God. Phase two will be a commission for vengeance. Seven angels will be given individual bowls filled with the wrath of God. They will be sent to empty these bowls of wrath upon the Antichrist system. This answers the question in Revelation 6:10 as to how long before God avenges the death of his saints. These last judgments will conclude with the wrath of God. Sore will appear on those with the mark of the beast. The sea and streams will be polluted with a blood-like substance in retaliation for the shedding of the blood of the saints. Heat from the sun will burn the inhabitants of the earth. Spirits from the dragon, Antichrist, and the beast, which are demon spirits, will deceive world rulers into gathering their armies for the final conflict. During the battle of Armageddon, the sky will receive the final bowl of wrath which will cause a great earthquake, the disappearance of islands, the leveling of mountains, and the rain of hailstones weighing 100 pounds.

At least three lessons issue from the description of these last judgments of God upon the Antichrist system. First, it pays to serve Jesus. Only the saints of God will be celebrating when the judgments are over. Next, God is going to judge sin and Satan thoroughly. The complete overthrow of evil will be accomplished in God's own time when the cup of iniquity is full. Finally, judgment will not produce repentance. When these judgments come to pass, sinners will not repent. Rather, they will curse God. Only the convicting work of the Holy Spirit can lead a sinner to repent of sin and to receive the Savior.

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WORLD

Rash Of Robberies Hits Missionaries

GUATEMALA CITY (BP)—A series of armed robberies and robbery attempts has plagued Southern Baptist missionaries in Guatemala this summer, apparently as a result of a local missionary directory falling into criminal hands.

In a recent incident, missionaries Ted and Sue Lindwall returned from church Aug. 2 to find three armed men ransacking their home. The men had broken a window to get inside and had tied up a guard in the house.

Mrs. Lindwall chased one of the men out of the house with a knife. Her husband pursued the other two into the yard. But they turned on him brandishing guns, forced him to his knees and took his wallet, which contained more than \$200. Jewelry and some Baptist convention funds inside the house also were taken. The robbers tried to take the Lindwalls' car but could not shift the gears into reverse.

Two men tried to break into another missionary home in Guatemala City the same day but were turned away by a guard. The same week a group of known criminals tried to gain entrance to a third missionary home, and a fourth home was being watched by presumed robbers, according to missionaries.

These incidents follow the May 28 robbery at gunpoint of missionary Margie Carothers, whose car, wedding rings and purse were taken.

One Baptist layman, a retired Guatemalan police official, has suggested the incidents are related and indicate an organized attempt to rob or frighten Southern Baptist missionaries. He recommended that armed guards be hired, at least temporarily, to protect all missionary homes in Guatemala City.

Missionary Don Doyle, whose own house was the target of an apparent robbery attempt, agrees the incidents are related. But he said he believes the motive is money, not intimidation.

"I feel like a guard has gotten hold of information regarding our particular mission," Doyle said. "We know pretty well how it happened. We had a car stolen here recently and in that car was a directory that has all our names and addresses in it. I think they're going down the list. But I doubt seriously that it's for the purpose of terrorizing us. I think it's for the purpose of getting in and robbing us."

Doyle said missionaries in the city are beefing up home security and would be "extremely careful" during the next few months. But the mission organization has declined the suggestion of armed guards. "We do not want to project the image

of having to be protected by an armed military guard," explained Doyle. "We're not interested in that."

Crimes like robbery and burglary have increased in Guatemala because of hunger and worsening economic conditions, he said. North Americans in the country make "vulnerable targets," he added, because they tend not to be as careful about security as Guatemalans are.

Apparently unrelated to the missionary robberies is the trouble surrounding Family of God Baptist Church in the city. The church has been robbed and vandalized five times in the last year.

Journeymen Deadline Sept. 15

RICHMOND, Va.—College graduates who would like to work as journeymen with the Southern Baptist Foreign Mission Board must have their applications postmarked by Sept. 15.

The journeyman program is for college graduates with four-year degrees. They must be age 26 or under and interested in using their skills on overseas mission fields for two years.

Applicants must be active Southern Baptists, U.S. citizens, in good physical and emotional health and qualified for specific mission tasks. They may be single or married but not divorced. Couples must be childless and married for at least a year by Sept. 15, and both must meet qualifications.

Positions are available in weekday ministries, youth work, student work, music, health care, media, agriculture, business, secretarial work and elementary and secondary teaching in missionary schools and local schools.

All expenses are paid for journeyman training, overseas service and transportation to and from the place of service. Journeymen receive a monthly stipend. Severance pay is provided when the two-year term is completed.

Qualified applicants will be invited to attend a weekend information conference Oct. 23-24 in Richmond.

Applicants selected will begin training in January at the Missionary Learning Center in Rockville, Va., and go to the field in February or March. The board commissioned 50 journeymen in February to work in 26 countries and 64 journeymen in July to work in 29 countries. Those interested in applying for the 1987-89 program should contact the Foreign Mission Board immediately. Call Pamela Smith or Judy Brummett in the board's Personnel Selection Department at (804) 353-0151 or write to the department at Box 6767, Richmond, VA 23230.