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February 9, 1989

Arkansas Baptist State Convention

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Revival In Our Day

Arkansas Baptist

February 9, 1989

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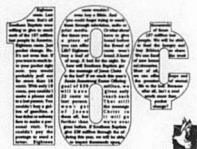
Eighteen cents. Last year, that's all Southern Baptists were willing to give to reach each of the 167 million lost people in America. Eighteen cents. Just pocket change. No. It's not even that. If you were to reach into your pocket right now, you would probably pull out far more than 18 cents. With only 18 cents, you couldn't make a phone call to a lost person. You couldn't buy a gallon of gasoline, a bus ticket or subway fare to make a personal visit. You couldn't pay the postage to send a letter. Eighteen

cents wouldn't even buy a Bible. And you could forget trying to reach them through television, radio or print media. Or what about the times you have to give a piece of bread before the Bread of Life? Eighteen cents won't buy a loaf of bread. A bowl of soup. A bed for the night. So how will Southern Baptists get the message of Jesus Christ to the lost? If we reach this year's Annie Armstrong Easter Offering goal of \$39 million, we will have given only 23 cents to reach each lost person. That still won't get the message of Jesus Christ to them all, but it will go further than we've ever before. If Southern Baptists give \$39 million through the offering this year, we will be able to impact thousands upon

thousands of those 167 million lost people. We will be able to feed the hungry and buy Bibles to share. We can fund the work of new home missionaries. Most of all, we can offer the promise of eternal life to the lost. Because after all, isn't a soul worth more than pocket change?



Cover Story



Just 18 Cents 20

Last year's gifts to the Southern Baptist home missions offering amounted to only 18 cents per lost person in America.

Editor's Page 3

Speak Up

You'll Be Glad To Know . . . 4

Letters to the Editor 4

Today's Issues 4

Room For All 5

Baptists Urged 5

Faith At Work

A Real Presence 6

Local & State

A 'Miraculous' Offering . . . 7

Arkansas All Over 8-9

'Revival In Our Day' . . . 10-11

Vocational Evangelists . . . 11

Crusade Seminars Set . . . 12

Nation

'Cultural Conservatism' . . 18

Decision Delayed 19

Bush Nominated 19

900 Volunteers Enlisted . . 21

Sullivan Elected 22

Indiana Tabs Abernathy . . 22

Porn Shares Blame 22

Lessons For Living . . . 23

World

New Hope 24

Record Amount 24

Beyond Her Call

FORT WORTH, Texas (BP)—The cancer that invaded Marian Phillips' body more than 23 years ago causes her to speak softly these days. But the message she delivers is anything but weak.

Phillips is a former missionary to Nigeria. In 1965 she was diagnosed as having lymphoma. That's when she started looking for a miracle.

The miracle she received was not the one she expected.

"With some people, God is glorified because they have a miraculous healing," Phillips said. "My miracle is that I'm able to live with cancer."

Phillips had served one term as a Southern Baptist missionary when the cancer was discovered. And although she experienced a lower level of energy, "I was able to carry on," she said.

She "carried on" in Nigeria until 1977, when doctors told her the cancer was too advanced to control. After 21 years of enduring wars, famine, drought and lymphoma, Phillips was forced to relinquish her life-long dream of mission service.

But the end of her foreign mission career was not the end of life for Phillips, a 1955 graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"When God closes one door, he always opens another," Phillips said. "The doctor told me to go on and do things as though I didn't have cancer."

She did just that, and discovered a new place to serve God. "The Lord chooses the place where we can serve him and where he can use us best," she said. Her place the past 10 years has been as a volunteer at the North Carolina Baptist Hospital in Winston-Salem.

Phillips works with other cancer patients, administering spiritual medicine.

"Whether it's listening or sharing or just being a friend, I have an open door," she said. "Because they know I have cancer, I can share not only my experiences with the disease, but how I am able to cope with it through my faith. I can say, 'The Lord is in this and gives us strength.'"

Although Phillips knows she will not serve in Nigeria again, she noted God has given her grace to serve where she is. "I've come to accept that this is my place."

GOOD NEWS!

Giving Our Children to God

I Samuel 1-2

It is strange how eager parents are to give their children every kind of gift, to give them to every kind of cause except God. David Redding, in his book *The Miracles of Christ*, said, "it makes eyes sore to see little children growing up with no better sense of direction than trying to get ahead, little tots gradually getting the impression that they can get away with a little something like a whole life without God."

The story of Hannah is a classic example of how a parent can point children in the right direction by introducing them to God. There is no greater gift. What goes into the making of such a gift?

A righteous heritage (1:1-10)—Elkanah and Hannah were devout people. Their way of life included regular worship of God (v. 5). As a result, their son Samuel benefited from a righteous heritage. Our children have the right to Christian parents who give them the advantage of spiritual roots that go deep into their family's history.

A willing sacrifice (1:11, 27-28)—In verse 11 Hannah vowed to give her son "unto the Lord all the days of his life." Her heart-

rending vow represented a costly sacrifice.

Hannah was willing to sacrifice her right to enjoy her children, to take delight in them, to joy in their presence. Hannah let go and gave Samuel to the Lord. She kept her promise (vv. 27-28). Hannah set a good example for Christian mothers as they sacrifice to give their children to God.

A persistent prayer life (1:11, 19)—The intense force of Hannah's praying caused Eli to think she was drunk. Persons cannot pray with such intensity until they bare their deepest desires to God. Hannah, with heavy heart, took her desire to God. The open honesty of this woman's prayer is moving.

In verse 19 Elkanah and Hannah rose early in the morning to pray. The couple prayed daily, persistently that God might give them a son. Their request was honored.

A joyful gratitude (2:1-10)—"My heart exults in the Lord" (RSV). Hannah's perspective was refreshing. She gave her son to God with gratitude. She pointed Samuel in the right direction and left the rest to Samuel and to God. What more can any mother do for her children?

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Sexual Immorality

J. EVERETT SNEED



Sexual immorality is at an all-time high in America. The reasons for this are clear. Movies, television and secular magazines all promote the playboy philosophy. The playboy philosophy maintains if you like someone and want to have sex relations with him or her, go ahead and do it. It doesn't matter whether you are married or not. This philosophy is being intensified by the approach that is being used to public school sex education and school-based clinics. The solution lies in Christians teaching biblical sexual morality.

Statistics tell the sad and tragic story. The annual teenage pregnancy rate in the United States is 96 out of 1,000. By age 17, 37 percent of American girls have had sexual intercourse. There are 1.2 million abortions performed each year. Many who have abortions are teenagers.

In the past few years a new approach has been developed in teaching sex education in the public schools. The new concept maintains that it is "indoctrination" to teach that an individual is not to have sex relations until he or she is married. Those who have set forth this philosophy maintain that it is an individual's right to choose his or her sexual lifestyle. As a result, young people are confused regarding how to approach their human sexuality.

A widely-used sex education book, *Changing Bodies, Changing Lives*, in discussing "When and how far: making decisions about sex" says, "... deciding what you should do sexually with a certain person isn't always easy. At its best, the choice comes out of your relationship. It is something you both choose, it is a way of expressing how you feel about each other and bringing you closer. But deciding about sex is not always so clear or so mutual. It is often done in a split second—at a party, in a car, on a beach, with parents about to come home or the movie about to end... 'being sure' is something the teenager is working on and this book talks about alot." (*Changing Bodies, Changing Lives* by Ruth Bell and other co-authors, page 88)

This book uses the most vulgar street language to describe all types of sexual activity. From beginning to end, it portrays the concept that an individual's sex activity is a matter of choice. There are no absolutes or guiding principles by which an individual should conduct his or her life.

Until recently, the idea of values or morality were a part of the educational process. Indeed, the very core of the educational philosophy of western civilization since the time of the Babylonians has had a moral base. Today, individuals are maintaining that this approach is outmoded and that each individual should have the right to express himself as he desires.

Those who hold to a behavioral philosophy maintain that the solution is to disseminate birth control devices to all of our junior and senior high school students. They maintain that this will reduce teenage pregnancy and the spread of disease. Statistics are unclear at this point. But the obvious truth is that such an approach will increase sexual immorality.

What is the solution to the moral decay

that is prevalent in our society? First, public schools have a responsibility to teach moral values to students. It should be clearly understood that the decision-making processes that were taught in the past were not the teaching of religion. Unless traditional moral values are again taught in our schools, our society will soon be destroyed. (We are aware that many teachers are continuing to teach traditional moral values.)

A second, and more important, solution lies in Christian churches and homes accepting their responsibilities. Churches have a God-given responsibility to teach human sexuality from a biblical perspective. It should be done from the pulpit, in Sunday School, in Church Training, and during youth retreats. Non-churched young people should be invited to attend so that they will learn about sexuality from a biblical perspective.

Executive Director Don Moore and Christian Life Council Director Bob Parker are to be commended for developing materials which will be extremely helpful in dealing with the major problems that are confronting young people. A series of materials are being developed on sexual morality, alcohol, drug abuse, suicide and pornography. These materials will be accompanied by teaching guides to assist youth workers in dealing with young people.

The problem that confronts us is immense. But we as Christians must take a stand for morality. If we stand against the forces of evil and provide proper Christian training, we can change what is happening in our society. If we lose, our society will be destroyed. But we can succeed by God's help!

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DON MOORE

You'll Be Glad To Know



I am in a flight from Guatemala City to Houston as I share some reflections on the past few days. A pastor, a director of missions, two WMU leaders, one Brotherhood leader, the Executive Board president, the Arkansas Baptist State Convention president, and three Executive Board employees have been meeting with other leaders in Guatemala to establish a three-year partnership.

A missions partnership is an agreement between a state convention, the Foreign Mission Board, the national convention leadership of another country, and the foreign missionaries in that country. All four groups vote to establish a partnership and then come together to determine the time frame, the coordinators, the nature of the projects, and the process by which the requests are made and received. Communication, mutual respect, and cooperation from all parties are essential. The meetings of the past week will help to assure that this all happens as Arkansas Baptists join our missionaries and Guatemalan nationals in strengthening their work.

Two days were spent in viewing some of the mission stations and meeting the missionaries. My response is as follows.

Courageous missionaries—We were blessed by their commitment and vision. Their work is slow and the needs overwhelming, but they have a terrific spirit.

Leadership—The national leaders were young, very intelligent, and full of vision. This warm and grateful spirit blessed us. However, many congregations or missions do not have pastors. Dedicated laymen have had to assume leadership as pastors, or there would be no church.

Need—A city of 2 million people and a nation of 8 million people represent the challenge before us. Evangelism that will result in Bible-preaching churches all over the land is the Bible way to fulfill the Great Commission. We have less than 40 missionaries to help to do this.

Beginning this fall, our Arkansas churches will have a tremendous opportunity to enter this open door. We can link hearts, hands, heads and prayers together and be used of God to extend his kingdom in Guatemala. Plan to be a part!

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

Letters to the Editor

In Prayerful Tears

As I write, I am in prayerful tears for seeing the activities of our associational director of missions on the letters page of the *Arkansas Baptist* ('Raising Questions,' Jan. 26, p. 5).

Yet I feel a deep conviction in myself for not having said or written anything about this before. I know the sentiments, the work, the deep involvement of both Rev. Joe (Atchison) and his wife, Betty. I was praying the Holy Spirit would lift them into such active involvement in getting the message of salvation across in our growing county that their enthrallment with controversy would abate.

"Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, 'Let God be

magnified!'" (Ps. 70:4) can certainly occupy all the free time an individual may have. It would also leave a trail of blessings in whatever place that individual finds himself, forever.

I have taken such pleasure in re-creating the years Rev. Joe's mother lived here in Benton County, in Siloam Springs, in fact. I have written him and asked him to refrain from any such actions as are indicated in the letter to the editor. I am not asking him to give up anything he learned in his early years, in his ministry, or here in Benton County, but I am asking him if he could possibly embrace his first love, Jesus Christ, and say with those of a much earlier ministry, "I am determined to know nothing among you save Jesus Christ and him crucified."—**Maggie Smith, Siloam Springs**

BOB PARKER

Today's Issues

Informed Christians Needed



There is currently a desperate need for Christian people to be informed about what is going on in our society and the world in general. Such is needed for prayer and appropriate action.

Dr. W.R. Spence, a Waco, Texas, physician and health educator, emphasizes that young people especially need, for instance, to be "drug experts." They need to clearly know about the powerful, devastating effects of all types of so-called "recreational" drugs. He believes that such knowledge would greatly encourage non-use. Great pressure is constantly put on them by their peers and by such as the highly financed and effective publicity of the alcoholic beverage people. The products of the latter are in actuality gateways to stronger "street" drugs.

Ignorance by Christians about the tragic consequences of such as drug use, pornography, gambling, abortion on demand, sexual immorality, astrology and divination is inexcusable in light of the clear teaching of God's Word.

Informed Christians are desperately needed in other areas of concern. We must have information about foreign and home missions, race relations, and about

what is taking place regarding Arkansas and Southern Baptist churches and institutions. We need to be informed about many other critical issues which need our prayers and influence.

Like many of you, I am glad that I was raised in a home where the Bible, secular newspapers, and the *Arkansas Baptist Newsmagazine* were available and read for information. I remember the important part they played in my late deacon father's life and I know that mother, age 88, continues to read all three.

Dr. George W. Truett, long-time beloved pastor of the First Baptist Church in Dallas once said, "If you give Southern Baptists the facts, they will do the right thing." Arkansas Baptists need the *Arkansas Baptist Newsmagazine* to learn the facts about this denomination.

Please do all possible to make these and other informative materials readily accessible to young and old alike.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Robert A. Parker is director of the Christian Life Council.

Room for All at God's Table

by Robert Parham
SBC Christian Life Commission

Racism remains an entrenched moral problem in our world, and we Christians need to be aware of it and respond accordingly.

We see racism in such acts as the burning of crosses recently on the front lawns of four suburban black families in St. Louis and in the slurs scrawled on posters at the prestigious Stanford University.

Across the ocean, racism appeared in the East African nation of Burundi when the majority ethnic group, the Tutsi, violently drove out thousands of Hutus, members of the minority ethnic group. Racism appears in the apartheid regime of the Republic of South Africa, where minority whites subjugate majority blacks. It reappears in Israel in the clashes between Israeli soldiers and Palestinian refugees. It even appears in the spreading unrest among the 100 ethnic groups in the Soviet Union.

So, what is racism?

Webster's New Universal Unabridged Dictionary says racism draws its meaning from the noun "racism" which refers to "a doctrine or feeling of racial differences or antagonisms, especially with reference



to supposed racial superiority, inferiority, or purity; racial prejudice." Racism then refers to a "program or practice of racial discrimination, segregation, persecution, and domination, based on racialism."

The Bible says racism is morally wrong for it counters a whole host of biblical teachings.

The Bible teaches that all people are created in the image of God, that Christ

died for all, that all are to love their neighbors, and that the church's mission is to every nation.

The Bible's message rings with the truth of God's inclusive love and expectation that the people of God will embrace all without regard to skin color or to speech pattern.

Luke 13-29 is one of the many picturesque texts testifying to the racial inclusiveness of God. Speaking about the kingdom of God, Jesus said, "People will come from the east and the west, from the north and the south, and sit at the table in the kingdom of God" (Lu. 13:29 TEV). His vision was of a time when even the despised Gentiles would sit at the banquet table with the patriarchs of Israel. He envisioned a time of racial reconciliation.

Race Relations Sunday is a time scheduled on the convention's calendar for church members to focus on the problem of racism in all its varied forms. On Feb. 12, think about the explicit programs of racial injustice and subtle practices of racial prejudice. Consider the Bible's call to sit at the table with people from all nations. Then, find ways to be God's servants to bring about racial harmony.

Baptists Urged: 'Practice What You Preach'

by Linda Lawson
Baptist Sunday School Board

NASHVILLE—A challenge to Southern Baptists to practice what they profess and deal with difficult questions on race relations was sounded by Sidney Smith during the Southern Baptist Christian Life Commission conference on race Jan. 16 in Nashville.

Smith, manager of the black church development section in the Sunday School Board's special ministries department, described the Southern Baptist Convention as "born in slavery, conceived in racism and dedicated to the proposition that slave owners could become missionaries." However, he added, "There is a new Southern Baptist Convention today."

Smith cited progress including the election of blacks as presidents of six state

conventions.

"I stand here tonight saying it is possible to be black and Southern Baptist and have racial integrity in the midst of this organization. Sometimes it is also painful.

"How long before a black is president of the Southern Baptist Convention?" he asked.

"How long before there is a rainbow of God's people in SBC boards and agencies? How long? How long?"

Smith recited a list of "difficult questions" such as "inclusiveness in the Southern Baptist lifestyle" which must be the subject of dialogue.

"We need to keep each other at the table of dialogue if we are going to make progress in the racial arena."

Inter-socializing including interracial marriage, fair employment, inclusion in decisionmaking, investing

with a conscience and utilizing minority vendors, especially minority banks, were among other issues Smith said must be addressed.

Southern Baptists must update the meaning of good race relations, especially by counteracting institutionalized racism, Smith said.

He also called for development of a "theology for healthy relationship between ethnic groups.

"We need a theology that goes beyond the old issues of segregation and discrimination," Smith said. "We need a theology that helps us know what to do when we get together."

In the arena of church involvement in politics, Smith listed four models he said have emerged in American society.

He described churches that are apathetic about political in-

volvement as "in the world but not of the world. Therefore, politically they may be no worldly good. They don't care about racial justice and a lot of other things."

Other churches Smith described as "muzzled" on the racial issue by fear of opposition inside the church.

A third type of political involvement is the "coopted church model," Smith said. "the political group setting its own agenda and then wooing the church to join its team.

"The church is used by the politicians. Civil religion results. The church pledges allegiance to the flag instead of the cross . . ."

Finally, a church that uses the catalytic church model of political involvement is "faithful in its responsibility to be involved in the political arena in a Christian way."

Jesus, A Real Presence

by Joe Westbury
SBC Home Mission Board

NEW YORK (BP)—Fifteen years of ministry have given birth to a Southern Baptist church in the New York City neighborhood where bloody scenes from "Godfather II" were filmed.

Graffiti Center, officially known as East 7th Baptist Ministry, held its first morning Sunday school and worship service in mid-October. Since 1973, the mission center has struggled to minister in a Lower East Side neighborhood where drug pushers deal openly.

The first worship service attracted 26 people. That's a good turnout for the neighborhood, said Taylor Field, pastor and ministry director.

Field is a 34-year-old Christian social ministry missionary appointed by the Southern Baptist Home Mission Board. He and his wife, Susan, have worked at Graffiti for two years.

Graffiti occupies a tiny storefront no larger than a two-car garage. But ministry has bulged from its walls for the past 15 years through a food and clothing closet, vocational training program, weekday tutoring and Bible club for youth, and adult Bible studies.

Field believes Sunday school and morning worship are natural extensions of this ministry. "Graffiti's purpose is to bring people into the fellowship of Christ and to equip them in fair living, clear thinking and true devotion," he said.

Field and his volunteers minister to about 300 people, many of them homeless men and women who live on the street outside



Taylor Field invites those who come for Saturday lunch to Sunday services.

the center's doors.

"Whenever you perform Christian social ministry, you need a worshipping community as a center of that ministry," Field said. "You can't just be doing good deeds in the name of Christ. You need the time for a worship service to tie the ministry together."

"Otherwise, if you never share your faith on a one-on-one basis, you're just giving away your emptiness."

However, Graffiti has linked Christian social ministry and evangelism effectively, said Linda Williams, who has been attending Bible studies at the center for six years.

"Evangelism in this neighborhood is not limited to just preaching. Many people are first introduced to Graffiti by a meal or a warm coat," she said. "After they begin to trust us, they become more receptive to attending Bible study."

Graffiti's success partially hinges on the hundreds of volunteers and summer mis-

sionaries who regularly are channeled through the Home Mission Board. The volunteers instill faith in community residents by helping them overcome a chronic lack of vocational skills, get clothing or deal with eviction from rundown apartments.

Some of the people helped by the ministry later become volunteers themselves. Keith Moon received help and now tutors boys with their homework on Tuesdays, Wednesdays and Saturdays. He also helps with the Wednesday and Sunday evening Bible studies.

"Graffiti helped me overcome personal obstacles in my life and has been a big aid in my spiritual growth," he said. "Whether I needed something from the food pantry or just needed someone to talk to, Graffiti has always been there when I needed it."

Moon is thankful to have had a small role in changing the lives of nine teen-agers and two children who have become Christians through the ministry since January.

However, good results make sustained ministry in the neighborhood difficult, Field said.

"One of our strongest ministries is getting people to find new respect for themselves, gain new vocational skills and then move out of the community," he explained. "We have a few oldtimers, but we're basically facing a constant turnover."

"We don't gauge our ministry here by years, but by generations. We're now ministering to children of the people Graffiti originally began helping in 1973."

"Our vision is to empower these people with the gospel of Jesus Christ. Our goal is to see Jesus as a real presence in this neighborhood."

Arkansas Woman's Missionary Union Annual Meeting

March 21-22, 1989

First Baptist Church, Rogers

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A 'Miraculous' Offering

Dixie Jackson Response an 'Obvious' Answer to Prayer

Arkansas Baptists have decisively demonstrated their commitment to missions by setting two new records with their Dixie Jackson Offering for State Missions.

According to figures recently released, the 1988 Dixie Jackson Offering passed the \$500,000 mark for the first time in its history and reached the highest level ever for the number of churches involved.

A total of \$525,187.09 was given to the offering, which is received each fall. The total was more than \$50,000 above the \$475,000 goal, and represented an increase of more than \$60,000 over 1987 receipts.

In addition, 791 churches and missions gave to the offering, an increase of 21 over the previous year and the largest number ever. Eleven Arkansas associations boasted 70 percent or more of their churches contributing to the offering.

The \$475,000 goal provided 42 percent of the 1988 budget for the Missions Department of the Arkansas Baptist State Convention, according to Conway Sawyers, department director. The funds received in excess of the goal will be used to help pur-

chase land for new mission congregations.

Among the factors which played a role in bringing about the impressive missions offering was concerted prayer, said Floyd Tidsworth Jr., director of Arkansas' church extension program. When the Church Arkansas emphasis was adopted by Arkansas Baptists in their 1987 annual meeting, alongside the goal of starting new congregations was a commitment to a statewide prayer network.

Led by Ocie Dee Miller of Vimy Ridge Church in Alexander, the network consisted of prayer chairmen in each association and prayer supporters in the local churches.

In July 1988, Tidsworth and Mrs. Miller quickly added a new item to the list of concerns. They asked their prayer partners to begin praying for \$50,000 above the state goal for the Dixie Jackson Offering.

"You can guess my reaction when we found out the offering had gone over the goal by more than \$50,000," said Tidsworth. "We were thrilled. It's obvious the Lord answers prayer."

Tidsworth said the size of the offering was "miraculous," especially in light of the difficulties other states have encountered in meeting their state missions offering goals and the fact that the national missions offerings have failed in recent years to attain their goals.

Julia Ketter, executive director of Arkansas Woman's Missionary Union, praised Arkansas Baptists for the increase, but also pointed out that 555 (41.2 percent) of Arkansas' 1,346 churches and missions apparently did not give their members an opportunity to participate in the offering. "Just imagine what could be done in state missions if all the churches gave even a little bit to the offering," she said.

Sawyers acknowledged that, even with full funding of the Dixie Jackson Offering, a number of worthy advances in state missions go undone because of the lack of available funds.

"There will be some mission congregations which will not start in 1989, even though everything else is in place, simply because of the lack of funds to get them off the ground," Sawyers said. "Because of limited funds, we could not respond to all the requests for help in purchasing new mission sites in 1988. We could not offer pastoral assistance to every new congregation that started up in 1988, because the funds just were not there."

However, great strides are being made in mission support in Arkansas, Sawyers said. When Floyd Tidsworth came to the state in 1984, only 15 churches were directly involved in starting new congregations. Today, 75 churches are sponsoring new work through the Macedonian Mission Plan, and Tidsworth believes the potential for 300 participating congregations is achievable.

Don Moore, executive director of the Arkansas Baptist State Convention, shared the enthusiasm about the remarkable missions offering.

"The greatest significance of this offering is that it will make available more money to help new congregations purchase property and build new buildings," he said. "We always have far more requests than funds to fill them. Having additional dollars to assist new missions is critical for further advance toward our goal of starting new churches."

Church Arkansas goals call for 370 new congregations to be started by the turn of the century, 45 of them in 1989.

Thank You, Arkansas Baptists!

for showing your commitment to missions
by giving

\$525,185.09
to the 1988
Dixie Jackson
Offering for
State Missions



Conway Sawyers

Director
ABSC Missions Department



Julia Ketter

Executive Director
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LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Norman L. Lewis is serving Black River Association as director of missions. A native Arkansan, he has come from Nevada where he served, under appointment by the Home Mission Board, as a director of missions for more than three years. Prior to moving to Nevada, he served Ashley County Association as DOM. Lewis also has served churches for 38 years in Arkansas, Texas, Oklahoma, California, New Mexico, and Nevada. He and his wife, Pauline, make their home in Walnut Ridge.



Jean Pilcher has announced her retirement as minister of music at First Church of Little Rock, effective June 1, following 13 years of service. In addition she served the church for four years as organist. Pilcher also has served other Little Rock churches, including Forest Highlands Church and Immanuel Church. She is serving as chairman of the Southern Baptist Convention design organization commit-

tee for a new Baptist hymnal and as director of Arkansas Singing Women.

Brian Bond joined the staff of First Church, Harrisburg, Jan. 17 as minister of education and youth. A native of Florida, he moved there from Austin, Texas, where he served on the staff of Windsor Park Church.

Robert J. Norton is serving as pastor of Elixir Church of Lead Hill. A native of Green Forest, he is a graduate of Southern Baptist College, Dallas Baptist College, and Mid-America Theological Seminary.

T.W. Darter of Fisher died Jan. 23 at age 85. He was the father of Thomas G. Darter, director of missions for Delta Association. His funeral services were held Jan. 25 in the Fisher United Methodist Church where he was a member. Other survivors include his wife, Mildred Carter, and a son, John Darter, both of Fisher.

Anne Hale and **Royce Bland** were recently honored by Rogers First Church. Hale was elected 1988 Choir Member of the Year and Bland received the choir award for best attendance in 1988.

Jim Goodman of Cabot is serving as bivocational pastor of Buie Church, Prattsville.

Charles Hampton, a retired missionary to South Africa, has accepted a call to serve as pastor of Temple Church, Benton.

Rex Holt, pastor of Central Church in Jonesboro, returned Feb. 7 from a mission trip to Togo, where he formerly served as a missionary.

Nobla Miller recently was honored with a banquet by Melbourne First Church for 34 years of service as church treasurer.

Mamie Ruth Abernathy recently received the Woman of the Year Award when Hot Springs National Park Chamber of Commerce held its annual Community Service Awards program. Abernathy, a graduate of Ouachita Baptist University, is a member of Hot Springs Second Church, where she is active in Woman's Missionary Union and has served for 38 years as organist.

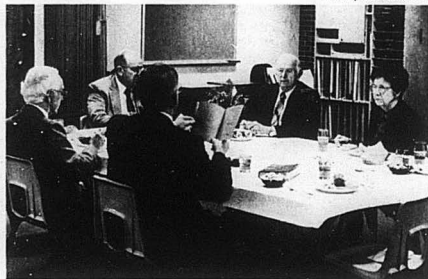
Allan Greer has been included in the 1988 *Outstanding Young Men of America*. He is minister of education, single and senior adults at Baring Cross Church in North Little Rock.

Mike Talley has resigned as minister of youth at Sunset Lane Church in Little Rock.

David Uth began serving Feb. 8 as pastor of First Church of Camden, coming there from First Church of Briar, Texas, where he served as pastor for more than nine years. A native of Pine Bluff, he is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. Uth and his wife, Rachel, have two children, Joshua, four, and Andrew, six months.



Current-Gains Association honored Guy M. Whitney, retiring director of missions, and his wife, Willie, with a reception Jan. 23 at First Church, Corning, attended by family members and guests from Manila, Paragould, Jonesboro, Osceola, Van Buren, Steele, Mo., and St. Louis. The program included the presentation of a commemorative historical plaque from family members and a monetary gift from the association, presented by moderator Clyde Spurgin.



Officers of Arkansas Fellowship of Retired Workers met Jan. 31 at First Church, Little Rock, with Don Moore (left), executive director of the Arkansas Baptist State Convention, to formulate plans for the organization's annual meeting, to be held July 27 at Park Hill Church in North Little Rock. D.C. McAtee of Forrest City (center) moderated the luncheon meeting. Others present were Ed Berry of Benton, John Maddox of Maumelle, and Betty Tyler of Little Rock.

ABN photo / Millie Gill

Briefly

Bella Vista Church had Thelma Geer of Stafford, Ariz., a former Mormon, as speaker Jan. 15.

Osage Church broke ground Jan. 1 for a new worship center. The construction, begun Jan. 2 by Kenneth, Danny, and Kendall Davis, is now under roof with completion planned for March. The all-brick worship center will house a sanctuary with a seating capacity of 225-250, a nursery, a office, a pastor's study, and three adult classrooms. Building committee members are Kenneth Davis, chairman, Max Blevins, Iva Fultz, Mike Disheroon, and Rita Huff. Program participants included L.B. Atchinson, director of missions for North Arkansas Association, and S.D. Hacker, current pastor of Northvale Church in Harrison and Osage pastor when it was founded in 1960.

Heber Springs First Church senior adults recently elected as 1989 officers, Ila Mae Barnett, president; Lawrence Euler, vice-president; Heath Brudner, secretary; and Dorothy Lowery, activities chairman.

New Liberty Church near Blytheville recently purchased a 15-passenger van for use in its outreach ministries.

Mount Olive Church of Crossett observed Baptist Men's Day Jan 29 with a breakfast which featured Gayle Riles from Jarvis Chapel of Crossett as speaker.

Des Arc First Church honored Mamie Nell Holloway Feb. 8, recognizing both her 70th birthday and 20 years of service in the church nursery. She was presented with a monetary gift.

Berryville First Church recently launched new mission awareness programs that

include a Brotherhood group, two Royal Ambassador groups, two age-level Girls in Action groups, and three Mission Friends organizations. A MasterLife program and senior adult ministry have also been established.

South Side Church in Pine Bluff ordained Jim Davis, Howard Stephenson, and Ernie Westfall to the deacon ministry Jan. 29.

Watson Chapel Church in Pine Bluff will hold a Lay Evangelism School Feb. 19-23 with Clarence Shell, Arkansas Baptist State Convention evangelism director, as leader. The church held a preschool training clinic Feb. 3-4 with Belvin Cox of the Sunday School Board as leader.

Gosnell Church was host to the Southern Singers from Southern Baptist College Jan. 29. The group, directed by Bob Magee, performed in the evening worship service.

Booneville First Church observed Baptist Men's Day Jan. 29 with a breakfast and Sunday worship services which featured John Hampton and Ken Stogsdill as speakers.

South Highland Church in Little Rock observed Baptist Men's Day Jan. 29 with a worship service which featured special music by a men's choir and Steve Boyland as speaker.

Hope Calvary Church will conduct a Lay Evangelism School Feb. 19-23 with L.B. Jordan, director of missions for Red River Association, as leader.

Fisher Street Church in Jonesboro will break ground for a building program Feb. 26 at its new location on Highland Drive in Jonesboro. Former pastor Don Dunavant will be speaker. Michael L. Trammell is pastor. The church will host a one-day mid-winter Bible study Feb. 19. Jack Kwok, Arkansas Baptist State Convention director of Cooperative Ministries will be leader.

Independence Association Baptist

Women will hold their annual prayer breakfast Feb. 11 in Edwards Dining Hall of Arkansas College, Batesville. Carolyn Porterfield, Arkansas Baptist WMU director for Baptist Women/Baptist Young Women, will be speaker.

Heber Springs First Church voted Jan. 29 to build an education building and an administration addition, plus the renovation of its present education building at an estimated cost of \$1.1 million. John Ayres will be architect. Jerry A. Kirkpatrick is pastor.

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EVANGELISM CONFERENCE

'Revival in Our Day'

by J. Everett Sneed
Editor, Arkansas Baptist

The 1989 Evangelism Conference, which convened in First Church, Little Rock, Jan. 30-31, featured a host of outstanding preachers from Arkansas and the Southern Baptist Convention.

State Evangelism Director Clarence Shell said this year's Evangelism Conference was designed to give impetus to the over all evangelism opportunities which are forthcoming in Arkansas. He observed, "Arkansas will have two great evangelistic opportunities in the near future. Billy Graham will be conducting a crusade at War Memorial Stadium Sept. 17-24 this year.

"In 1990 Arkansas Baptist churches," Shell continued, "will be conducting the 'Here's Hope: Jesus Loves You' simultaneous revivals. These revivals will be conducted March 18-April 8, 1990. Each church will chose its exact date."

The overall theme of the Evangelism Conference was "Revival in Our Day." The various sessions emphasized preparation, personal witnessing, prayer, and the power of God. Shell said, "There was a definite moving of God's Spirit as our program personnel forcefully developed the program theme in a clear and concise way. Those in attendance responded with a quiet but deep commitment. I believe that God touched the lives of many who were present."

One of the keynote speakers for the revival was Wayne Ward, professor of Christian theology at Southern Baptist Theological Seminary, Louisville, Kentucky. Dr. Ward led a Bible study on how Jesus did evangelism. His two messages were based on Matthew 9:35-10:23. Dr. Ward said first and foremost this passage emphasizes that Jesus went out into the cities and villages where the people had the greatest need. If we are to be successful in reaching people for Christ, we must follow the example of the Master by going out and communicating the message of salvation to them. The majority of people who need Christ will never come into our churches.

Ward said that it may have been the saddest day in Christian history when the first church building was constructed. Since the construction of the first church building, in the fourth century, people are hung up on the appearance of the building and feel that those who have need should come to church. But this simply will not happen.

Second, Ward observed that Jesus was continually "teaching in the synagogues." God uses knowledge. It is essential that our

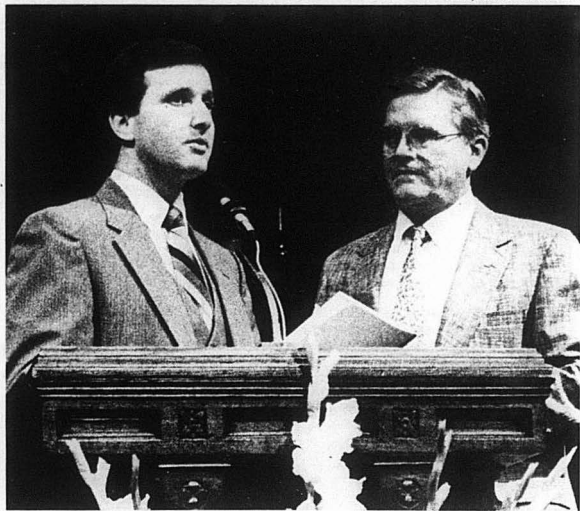
lay people are taught how to do evangelism.

Third, Ward pointed out that Jesus "preached the gospel of the kingdom." Ward said, "Sometimes we are too interested in the numbers of people that we reach so that it will make our work look good. The reason for witnessing to individuals is because a relationship with

ed in the most religious community the world has ever known. The Jews gave up to 50 percent of all that they made in tithes. But in spite of their religion, they were lost.

Jesus observed that the real need was for workers. The King James translates the word "laborers," but the best translation would be "hard workers." Today we have so many workers that they are tripping over each other. But there are extremely few who are truly hard workers. Our first need today is not for professional religious workers, but for "laborers in the harvest."

ABN photo / J. Everett Sneed



Evangelism associate Jim Lagrone presents ABCS Executive Director Don Moore with "Arkansas Baptist Revivals: A Sampler", a compilation of great Arkansas revival meetings. Written by Mark Coppinger, former pastor of El Dorado First Church, the book has recently been published by the ABCS Evangelism Department.

God is the only thing of eternal value."

The Scripture further emphasizes "when he (Jesus) saw the multitude, he was moved with compassion." Jesus felt compassion because he was totally human. He was "flesh of our flesh and bone of our bone." He knew what it felt like to be despised and rejected.

Jesus also felt compassion because he could not save people against their will. Not even God can work the miracle of redeeming an individual unless that person is willing to call on him. God has given every individual the awesome freedom to go to hell.

Many church leaders complain because "we don't have any prospects." Jesus liv-

Because of this, Jesus instructed his followers to pray that the Lord of the harvest would send forth laborers. The Greek actually says to "thrust out" laborers into the harvest. We need individuals who will be thrust out and who are willing to pay the price to reach the lost.

Dr. Ward then turned to Luke 6:12-13 in which the gospel writer provides information on the call of the 12 apostles. Here Luke emphasizes that Jesus called his disciples to send them out. Some believe that they are called out to huddle together like a football team which never leaves the huddle and argues about who is going to carry the ball. If we are going to succeed in winning individuals, we must go out.

Arkansas Vocational Evangelists

Ward noted that Jesus prayed all night. He said prayer starts with God, not with us. There is no need for us to attempt to persuade God to move mightily in our community. He is always ready to work and his Spirit is working in us. Prayer closes the switch that lets God send his power. It is noteworthy that nothing much happened in Nazareth because the people didn't ask.

Ward noted that the kind of prayer that is needed is prayer that will "catapult" laborers into the harvest. It is essential that we prepare with prayer. Sometimes we feel that we have arrived, that we have got the job done. The truth is that we haven't begun to scrape the bottom of the barrel. God's command is for each of us to do the best we can at home and also go to the ends of the earth.

In a separate interview, Dr. Ward discussed why Southern Baptists are not baptizing more people. First, he said that the conflict in the Southern Baptist Convention was distracting individuals from doing evangelism. People have had their attention diverted to secondary matters and are failing to carry the gospel as God would have them to do.

Dr. Ward believes that the seminaries have made a positive step in providing a ground for settling the controversy. Ward said, "The Gloria statement is an excellent document that should satisfy all Southern Baptists. I personally could wish that it had been a bit stronger, but any time you have a group of individuals working together there must be compromise."

Ward observed that there had never been any charges against Southwestern Seminary, New Orleans or Golden Gate. He said that Southwestern had always been in the very middle of the mainstream. He believes that President Roy Honeycutt and the board of trustees at Southern have now dealt fairly with the issues and that Southern Baptists should be pleased with Southern Seminary.

Dr. Ward observed that the most troublesome spot in seminary education today is at Southeastern. He said, "Dr. Lewis Drummond, recently elected president, is a good, intelligent and godly man. He is an excellent administrator and will do a good job if everyone will give him opportunity."

Finally, Ward said that too many people expected prospects to be brought in to the church building. If we are to accomplish what Christ wants us to do we must go out into the world and carry the gospel.

Ward concluded by saying that he didn't know whether Southern Baptists would follow God's leadership and move forward or not. He said that it might require some great calamity to wake us up. He is praying that Southern Baptists will accept God's challenge and move forward.

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* Music evangelist

Crusade Seminars Set

Arkansas Baptist churches which plan to be involved in the Billy Graham Crusade scheduled for Sept. 17-24, 1989, in Little Rock, need to attend one of several informational seminars offered during the month of February.

Ten crusade information seminars will be offered at locations around the state, according to Ed Eddy, ministries coordinator for the Graham crusade team. The seminars are designed to explain the crusade organization and show local churches how they can be involved in the crusade, Eddy said. The seminar should be attended by a pastor and one lay leader.

The following seminars have been scheduled:

Monday, Feb. 13, 9:30 a.m. — First Baptist Church in Benton (211 S. Market St.; 778-2271)

Monday, Feb. 13, 7:30 p.m. — First Presbyterian Church in Pine Bluff (32nd and Elm St.; 534-7831)

Tuesday, Feb. 14, 9:30 a.m. — First Baptist Church of Highland Park in Little Rock (3800 W. 18th St.; 666-2700)

Tuesday, Feb. 14, 7:30 p.m. — First Assembly of God in North Little Rock (22nd and Franklin St.; 758-8553)

Wednesday, Feb. 15, 9:30 a.m. — Fellowship of Christians in Russellville (1608 N. Parker Rd.; 967-5882)

Thursday, Feb. 16, 9:30 a.m. — First United Methodist Church in Brinkley (New York and Ash St.; 734-2632)

Thursday, Feb. 16, 7:30 p.m. — Immanuel Baptist Church in Little Rock (1000 Bishop St.; 376-3071)

Friday, Feb. 17, 9:30 a.m. — Lakewood United Methodist Church in North Little Rock (1922 Toph Rd.; 753-6186)

Friday, Feb. 17, 7:30 p.m. — First

Assembly of God in Searcy (Benton and Cloverdale St.; 268-3289)

Saturday, Feb. 18, 9:30 a.m. — First Church of the Nazarene in Little Rock (1200 N. Mississippi; 225-6632)

The content of each seminar will be identical, Eddy said, and will include scheduling for crusade training sessions. These seminars lay the groundwork for a March series which will involve a pastor and four lay leaders from each congregation.

In addition, two seminars on lifestyle evangelism are being planned, both at Little Rock's First Baptist Church (62 Pleasant Valley Dr.). The first seminar will be held Tuesday, Feb. 28 at 8:30 p.m. The second will be held Wednesday, March 1 at 9:30 a.m.

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—African proverb

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		Caampbell Station Baptist Church	100.00	Central Baptist Church	200.00
		Crossroads Baptist Church	57.00	Cotton Plant First Baptist Church	260.07
		Crabtree Baptist Church	224.00	Crosby Baptist Church	304.00
		Gabbas First Baptist Church	2,500.00	Good Hope Baptist Church	79.25
		Hoxie First Baptist Church	214.33	Greary Baptist Church	195.66
		Isabden First Baptist Church	1,118.76	Gregory Baptist Church	69.00
		Immanuel Baptist Church	145.00	Griffithville First Baptist Church	10.00
		Jacksonport Baptist Church	626.79	Hinsonson First Baptist Church	350.00
		Murphy's Corner Baptist Church	155.00	Hunter First Baptist Church	6.00
		New Hope #1 Baptist Church	116.00	Judsonia First Baptist Church	57.00
		New Hope #2 Baptist Church	301.17	Kennett First Baptist Church	126.00
		Newport First Baptist Church	2,283.81	Liberty Baptist Church	956.00
		Pitts Baptist Church	33.20	McClary First Baptist Church	175.00
		Ravenden First Baptist Church	112.00	McRae First Baptist Church	244.00
		Sedburgh Baptist Church	122.00	Midway Baptist Church	81.63
		Saithville Baptist Church	212.14	Pangburn First Baptist Church	456.00
		Spring Lake Baptist Church	308.97	Pleasant Grove Baptist Church	221.50
		Taylor Baptist Church	75.00	Rocky Point Baptist Church	458.00
		Tuckerman First Baptist Church	224.35	Rose Bud Baptist Church	250.00
		Walnut Ridge First Baptist Church	850.92	Searcy First Baptist Church	3,398.75
		White Oak Baptist Church	250.00	Seelye Second Baptist Church	296.75
			\$ 10,340.36	Trinity Baptist Church	305.64
				Tupelo First Baptist Church	56.53
				Valley Baptist Church	183.36
					\$ 12,301.17
		BUCKNER BAPTIST ASSN			
		Abbott Baptist Church	\$ 100.00		
ASHLEY COUNTY BAPTIST ASSN					
Crosssett First Baptist Church	\$ 40.00				
Crosssett Second Baptist Church	119.00				
Faustain Hill First Baptist Church	449.28				
Garner Baptist Church	175.87				
Jervis Chapel Baptist Church	2,927.88				
Kearville Baptist Church	144.50				
Meridian Baptist Church	274.00				
Mt. Olive Baptist Church	938.00				
North Crosssett First Baptist Church	155.75				
Pleasant Lane Baptist Church	133.94				
	\$ 4,937.89				
BARTHOLOMEW BAPTIST ASSN					
Calvary Baptist Church	\$ 135.00				
Centrite Baptist Church	55.00				
Corinth Baptist Church	145.76				
Eagle Lake Baptist Church	205.42				
Ebenezer Baptist Church	129.00				
Florence Baptist Church	50.00				
Herritage Baptist Church	189.34				
Immanuel Baptist Church	1,907.50				
Macedonia Baptist Church	433.00				
Monticello First Baptist Church	1,281.91				
Monticello Second Baptist Church	277.61				
Old Union Baptist Church	300.00				
Prairie Grove Baptist Church	100.00				

CAREY BAPTIST ASSN

Bearden First Baptist Church	\$ 1,430.94
Beeheda Baptist Church	500.00
Calvary Baptist Church	139.35
Castle Hills Baptist Church	127.00
Faith Baptist Church	158.00
Fordyce First Baptist Church	850.00
Hannan First Baptist Church	340.00
Harmony Baptist Church	250.00
Hawley Baptist Church	192.15
New Hope Baptist Church	115.10
Quachita Baptist Church	142.00
Roadside Baptist Church	225.37
Sparkman First Baptist Church	6,257.00
Thornton First Baptist Church	138.10
Tinsman First Baptist Church	236.00
	\$ 10,983.09

CAROLINE BAPTIST ASSN

Austin Station Baptist Church	\$ 200.00
Bischoff Baptist Church	236.00
Cabot First Baptist Church	1,186.77
Cabot Second Baptist Church	88.00
Calvary Baptist Church	56.77
Canev Creek Baptist Church	282.17
Carlisle First Baptist Church	533.41
Cocklebury Baptist Church	661.38
Coy Baptist Church	387.00
Cross Roads Baptist Church	300.00
Des Arc First Baptist Church	71.00
DeValls Bluff First Baptist Church	121.00
England First Baptist Church	3,564.40
Leazen First Baptist Church	250.00
Huachuca First Baptist Church	115.10
Keo Baptist Church	100.00
Leola Baptist Church	250.00
Mt. Carmel Baptist Church	435.52
Mountain Springs Baptist Church	75.00
New Hope Baptist Church	270.00
Oak Grove Baptist Church	311.00
Old Austin Baptist Church	111.47
Leasant Hill Baptist Church	24.24
South Bend Baptist Church	57.85
Steel Bridge Baptist Church	190.42
Taltec Baptist Church	332.22
Ward First Baptist Church	164.16
Wattensaw Baptist Church	
	\$ 11,915.88

CENTENNIAL BAPTIST ASSN

Aberdeen First Baptist Church	\$ 223.00
Alexira First Baptist Church	1,011.00
DeWitt First Baptist Church	1,415.50
East Side Baptist Church	469.00
Faith Baptist Church	81.82
Glittet First Baptist Church	400.00
Haydel Baptist Church	50.00
North Side Baptist Church	35.00
St. Charles Baptist Church	230.00
Stuttgart First Baptist Church	1,082.00
Tichner Baptist Church	225.20
	\$ 5,137.67

CENTRAL BAPTIST ASSN

Barcelona Road Baptist Church	\$ 683.00
Benton First Baptist Church	2,494.76
Buze Baptist Church	31.64
Central Baptist Church	1,588.80
Gravel Hill Baptist Church	945.00
Highland Heights Baptist Church	150.00
Hot Springs First Baptist Church	380.00
Hot Springs Second Baptist Church	2,744.24
Hurricane Lake Baptist Church	20.00
Lake Hamilton Baptist Church	80.00
Lakeshore Heights Baptist Church	347.27
Lakeside Baptist Church	360.00
Lakeside Chapel Baptist Church	563.18
Magnet Cove Baptist Church	318.48
Melrose Third Baptist Church	218.00
Meadowview Baptist Church	6.50
Memorial Baptist Church	371.28
Mt. Vernon Baptist Church	175.00
New Life Baptist Church	425.00
North Main Baptist Church	18.00
Quinceville Baptist Church	1,237.10
Piney Baptist Church	184.75
Pleasant Hill Baptist Church	109.00
Rockcrest Baptist Church	131.00
Riverside Baptist Church	52.61
Royal Baptist Church	55.00
Salem Baptist Church	50.00
Temple Baptist Church	450.00
Trinity Baptist Church, Benton	135.00
Trinity Baptist Church, Rogers	804.15
Walnut Valley Baptist Church	427.94
	\$ 14,231.58

CLEAR CREEK BAPTIST ASSN

Alma First Baptist Church	\$ 417.34
Batson Baptist Church	55.00
Cabin Creek Church	804.75
Cass Baptist Church	34.40
Cedarville Baptist Church	294.31

Clarksville First Baptist Church	1,104.05
Clarksville Second Baptist Church	235.37
Coal Hill First Baptist Church	205.22
Concord Baptist Church	227.00
Dyer First Baptist Church	152.95
East Mt. Zion Baptist Church	150.00
Lebanon Baptist Church	250.00
Harlan First Baptist Church	42.00
Kidder Baptist Church	250.00
Mountain View Baptist Church	380.40
Mountainsburg First Baptist Church	212.00
Mountain View Baptist Church	330.00
North Park Baptist Church	240.95
Oak Grove Baptist Church	516.08
Osborne Baptist Church	989.56
Shelby Baptist Church	199.48
Snyder Baptist Church	188.97
Union Grove Baptist Church	50.00
Union Grove Baptist Church	485.15
Van Buren First Baptist Church	758.00
Warraire Baptist Church	30.50
Webb City Baptist Church	49.17
Woodland Baptist Church	90.00

CONCORD BAPTIST ASSN

Barling First Baptist Church	\$ 325.74
Bethel Baptist Church	133.35
Bluff Ave Baptist Church	485.87
Bonewille First Baptist Church	367.78
Branford Baptist Church	200.00
Burnville Baptist Church	200.00
Calvary Baptist Church	267.50
East Side Baptist Church	35.14
Excelsior Baptist Church	283.95
Faith Baptist Church	461.73
Fort Smith First Baptist Church	1,119.88
Glendale Baptist Church	41.78
Grand Avenue Baptist Church	176.50
Greenwood Baptist Church	439.00
Hackett First Baptist Church	14.01
Ha ven Heights Baptist Church	708.33
Jennanet Baptist Church	120.00
Jenny Lind Baptist Church	159.22
Lewaca First Baptist Church	900.12
Mazette First Baptist Church	173.75
Memorial Baptist Church	170.50
Midland First Baptist Church	202.82
Mt. Harmony Baptist Church	234.54
New Hope Baptist Church	655.86
North Side Baptist, Charleston	102.21
North Side Baptist, Fort Smith	2,240.82
Oak Cliff Baptist Church	382.47
Palmetto Baptist Church	360.00
Park First Baptist Church	35.00
Phoenix Village Baptist Church	300.00
Pine Log Baptist Church	213.44
Railfist First Baptist Church	67.22
Roseville Baptist Church	140.94
Rose Hill Baptist Church	700.36
South Side Baptist, Fort Smith	319.59
Southside Baptist Church, Paris	143.25
Spaulding Baptist Church	224.31
Trinity Baptist Church	143.78
Trinity Baptist Church	171.53
Union Hill Baptist Church	110.00
Victory Baptist Church	157.48
Westside Baptist Church	295.36
Windsor Baptist Church	50.00
	\$ 14,256.53

CONWAY-FERRY BAPTIST ASSN

Bisepaw Baptist Church	\$ 154.00
Casa First Baptist Church	456.25
Houston Baptist Church	120.00
Leavenworth First Baptist Church	897.46
Niered Baptist Church	57.00
Oppels Baptist Church	360.00
Perryville Baptist Church	399.57
Pleasant Grove Baptist Church	50.00
Reynolds Baptist Church	300.00
Salgebrahia Baptist Church	201.00
Therburg Baptist Church	148.44
Union Valley Baptist Church	378.83
	\$ 3,414.45

CURRENT-GAINS BAPTIST ASSN

Calvary Baptist Church	\$ 61.37
Central Baptist Church	515.65
Conning First Baptist Church	2,448.00
East Side Baptist Church	309.06
Emanuel Baptist Church	125.00
Greenway First Baptist Church	500.95
Harmony Baptist Church	50.00
Immanuel Baptist Church	180.13
Knobel First Baptist Church	202.20
New Providence Baptist Church	285.00
Nimmons First Baptist Church	75.00
Oak Grove Baptist Church	179.00
Peach Orchard Baptist Church	50.00
Piggott First Baptist Church	648.93
Pine Grove Baptist Church	118.94

Peachtree First Baptist Church	793.45
Ravenden Springs First Baptist Church	157.04
Rector First Baptist Church	238.40
Rena First Baptist Church	82.00
Shannon Baptist Church	1,377.08
Shiloh Baptist Church	109.11
St. Francis Baptist Church	127.00
Success First Baptist Church	78.00
Witt's Chapel Baptist Church	345.00
	\$ 8,688.00

DELTA BAPTIST ASSN

Arkansas City Baptist Church	\$ 194.94
Bavou Mason Baptist Church	781.99
Bellevue Baptist Church	690.00
Chickasaw Baptist Church	225.90
Collins Baptist Church	128.50
Dorsett First Baptist Church	690.00
Eudora Baptist Church	325.00
Gaines Baptist Church	100.00
Halley Baptist Church	145.00
Helise Baptist Church	602.47
Jersee Baptist Church	168.81
Jennie Baptist Church	29.00
Lake Village Baptist Church	746.00
McGehee First Baptist Church	998.00
Mountain View Baptist Church	613.00
North Side Baptist Church	175.75
Parkdale Baptist Church	81.00
Parlay Baptist Church	40.00
Rena First Baptist Church	120.00
Richland Baptist Church	76.56
Shiloh Baptist Church	272.24
South McGehee Baptist Church	135.00
Tillar First Baptist Church	662.00
Watauga Baptist Church	184.75
Wilcox Baptist Church	332.42
	\$ 8,424.43

FAULKNER COUNTY BAPTIST ASSN

Beryl Baptist Church	\$ 242.75
Bone Baptist Church	77.00
Brusley Baptist Church	140.00
Cadron Ridge Baptist Church	316.09
Conway First Baptist Church	2,196.00
Conway Second Baptist Church	360.38
Emanuel Baptist Church	158.07
Friendship Baptist Church	194.73
Greenbrier First Baptist Church	368.20
Harp Park Baptist Church	70.00
Hayflower First Baptist Church	706.75
Mt. Vernon Baptist Church	227.22
New Hope Baptist Church	465.00
Oak Blauy Baptist Church	70.00
Pickles Baptist Church	383.23
Pleasant Grove Baptist Church	2,318.05
Tillitine Heights Baptist Church	70.00
Seaside Baptist Church	200.00
Victory Southern Baptist Church	98.00
Woodland Heights Baptist Church	51.03
Woolser First Baptist Church	334.90
Zion Baptist Chapel	101.92
	\$ 9,936.43

GARLAND COUNTY BAPTIST ASSN

Amity Baptist Church	\$ 301.34
Antioch Baptist Church	392.88
Bellevue Baptist Church	414.84
Fairdale Baptist Church	50.81
Grand Avenue Baptist Church	184.00
Harvey Baptist Church	2,267.07
Jessieville Baptist Church	213.25
Leonard Street Baptist Church	302.43
Maple Baptist Church	200.00
Mountain Pine First Baptist Church	184.45
Mountain Valley Baptist Church	97.00
New Hope Taber Baptist Church	110.00
Park Place Baptist Church	579.00
Park Baptist Church	134.08
Rector Heights Baptist Church	93.85
Vista Heights Baptist Church	300.00
	\$ 3,807.43

GREENE COUNTY BAPTIST ASSN

Alexander Baptist Church	\$ 341.04
Beech Grove Baptist Church	129.00
Brown's Chapel Baptist Church	7,314.09
Calvary Baptist Church	172.04
Center Hill Baptist Church	1,052.89
Clarks Chapel Baptist Church	294.47
Delaplane Baptist Church	734.84
Finch Baptist Church	500.95
Immanuel Baptist Church	80.85
Lafe Baptist Church	153.42
Light Baptist Church	245.27
Maradeule First Baptist Church	149.54
Mt. Franklin Baptist Church	285.00
New Liberty Baptist Church	83.87
Nutts Chapel Baptist Church	185.00
Oak Grove Baptist Church	50.00
Paragould First Baptist Church	836.32
Pleasant Valley Baptist Church	250.00

Robbs Chapel Baptist Church	150.00	Three Creeks Baptist Church	497.86	Mt. Pisgah Baptist Church	6.62
Renewed Baptist Church	235.58	Trinity Baptist Church	193.32	Mt. Zion Baptist Church	427.50
Stanes Baptist Church	360.00	Union Baptist Church	972.00	Needham Baptist Church	63.43
Unity Baptist Church	472.85	Urban Baptist Church	170.00	Nettleton Baptist Church	45.00
Yves Chapel Baptist Church	170.00	Victory Baptist Church	201.00	Now Antioch Baptist Church	242.46
West View Baptist Church	490.75	West Baptist Church	741.00	Now Hope Baptist Church, Caraway	500.00
		Wesley Baptist Church	330.00	Now Hope Baptist Church, Jonesboro	150.00
	\$ 14,382.36	Wild Side Baptist Church		North Main Baptist Church	50.00
				Providence Baptist Church	55.00
				Roads Chapel Baptist Church	10.00
				Strawford Baptist Church	31.57
				University Baptist Church	

HARMONY BAPTIST ASSN

Altheimer First Baptist Church	\$ 293.95
Anderson Chapel Baptist Church	142.00
Central Baptist Church	315.41
Claud Road Baptist Chapel	43.10
Deulas Baptist Church	173.28
Dunes First Baptist Church	795.00
East Side Baptist Church	200.00
First Southern Baptist Church	139.35
Farrest Park Baptist Church	135.00
Goald Baptist Church	1,080.39
Grady First Baptist Church	725.00
Green Meadows Baptist Church	1,735.90
Greenlee Baptist Church	995.00
Hardin Baptist Church	582.00
Hickory Grove Baptist Church	240.00
Humphrey Baptist Church	190.11
Immanuel Baptist Church	1,628.52
Kingsdale First Baptist Church	19.00
Linswood Baptist Church	283.56
Matthews Memorial Baptist Church	715.00
North Grove Baptist Church	725.00
Pine Bluff First Baptist Church	6,820.13
Pine Bluff Second Baptist Church	273.85
Pine Grove Baptist Church	690.00
Rison Baptist Church	1,000.00
Shannon Road Baptist Church	566.00
Shepherd Hill Baptist Church	19.00
South Side Baptist Church	118.25
Star City First Baptist Church	741.43
Southern Springs Baptist Church	490.00
White Hill First Baptist Church	1,001.85
Yorktown Baptist Church	75.00
	\$ 21,956.27

INDEPENDENCE BAPTIST ASSN

Arbanha Baptist Church	\$ 452.65
Bethesda First Baptist Church	72.00
Calvary Baptist Church, Batesville	632.45
Calvary Baptist Church, Timbo	332.32
First Baptist Church	645.00
Lakside Baptist Church	365.00
Emmanuel Baptist Church	65.00
High Baptist Church	382.29
Floral Baptist Church	382.29
Foot Hills Baptist Chapel	104.31
Marcella Baptist Church	100.00
Mountain View First Baptist Church	540.00
Mt. Zion Baptist Church	250.00
North Southern Baptist Church	180.00
Northern Baptist Church	31.25
Pilgrims Rest Baptist Church	130.00
Reverend Pinedale Baptist Church	150.00
Rebethe Baptist Church	126.14
Rossie Baptist Church	327.38
Ruddell Hill Baptist Church	228.00
Sulphur Rock Baptist Church	323.00
West Baptist Church	997.17
White River Baptist Church	799.53
	\$ 7,191.96

LIBERTY BAPTIST ASSN

Caledonia Baptist Church	\$ 331.89
Callon Baptist Church	140.76
Central Second Baptist Church	240.00
Chidester Baptist Church	150.00
Cullendale Baptist Church	2,000.04
East Hill Baptist Church	143.11
Ebenezer Baptist Church	509.55
El Dorado First Baptist Church	11,386.50
El Dorado Second Baptist Church	200.50
Eliff Baptist Church	780.00
Fairview Road Baptist Church	50.00
First Baptist Church	780.00
Gallien Baptist Church	454.49
Grace Baptist Church	200.70
Harmony Baptist Church	385.00
Hillsdale Baptist Church	602.00
Huttig First Baptist Church	582.15
Immanuel Baptist Church	2,347.99
Junction City First Baptist Church	504.00
Knowles Baptist Church	93.00
Laple Baptist Church	780.00
Louson Baptist Church	628.38
Liberty Baptist Church	269.50
Louisa Baptist Church	459.57
Maple Avenue Baptist Church	404.05
Marshall Hill Baptist Church	313.20
Midway Baptist Church	1,000.50
New London Baptist Church	780.00
Norfolk First Baptist Church	205.40
Parkway Baptist Church	310.09
Philadelphia Baptist Church	246.67
Rocky Hill Baptist Church	388.29
Seawacker First Baptist Church	496.55
Stephens First Baptist Church	337.00
Stone First Baptist Church	350.00
Temple Baptist Church, Camden	50.00
Temple Baptist Church, Eldorado	87.00

Trinity Baptist Church	193.32
Union Baptist Church	972.00
Urban Baptist Church	170.00
Victory Baptist Church	201.00
West Baptist Church	741.00
Wesley Baptist Church	330.00
Wild Side Baptist Church	

LITTLE RED RIVER BAPTIST ASSN

Brownsville Baptist Church	\$ 139.45
Concord Baptist Church	145.00
Harris Chapel Baptist Church	37.14
Heber Springs First Baptist Church	447.25
Long Baptist Church	17.00
Mt. Zion Baptist Church	17.00
New Bethel Baptist Church	58.00
Palmetto Baptist Church	170.00
Pines Baptist Church	194.31
Pleasant Ridge Baptist Church	20.00
Pleasant Valley Baptist Church	235.00
Post Oak Baptist Church	168.47
Outspan Baptist Church	415.49
South Side Baptist Church	165.40
Sugar Loaf Baptist Church	100.00
West Side Baptist Church	576.00
Woodford Baptist Church	38.00

LITTLE RIVER BAPTIST ASSN

Ashtown Baptist Church	\$ 284.48
Ben Lomax First Baptist Church	186.66
Braunston Baptist Church	36.00
Central Baptist Church	421.34
Columbus Baptist Church	143.48
Cross Roads First Baptist Church	369.97
Foreman First Baptist Church	310.42
Hicks First Baptist Church	290.00
Highway First Baptist Church	135.71
Kern Heights Baptist Church	498.00
Lakeside Baptist Church	177.25
Lockwood Baptist Church	155.74
Nashville First Baptist Church	165.00
Old Grove Baptist Church	276.00
Oxley Baptist Church	44.00
Rayway Baptist Church	100.00
State Line Baptist Church	100.00
Wilton First Baptist Church	100.00
	\$ 4,004.87

MISSISSIPPI CO. BAPTIST ASSN

Arnell Baptist Church	\$ 262.00
Bethany Baptist Church, Blytheville	133.32
Blackhawk Baptist Church	80.00
Blytheville First Baptist Church	1,775.00
Brinkley Chapel Baptist Church	65.00
Brown Baptist Church	100.00
Calvary Baptist Church, Osceola	200.76
Calvary Baptist Church, Blytheville	616.60
Central Baptist Church	200.00
Clear Lake Baptist Church	315.00
Cole Ridge Baptist Church	10.00
Crossroads Baptist Church	200.00
DeWitt Baptist Church	205.00
East Side Baptist Church	110.00
Eden Baptist Church	25.00
Kenner First Baptist Church	13.50
Loachville First Baptist Church	112.50
Loachville Second Baptist Church	150.00
Luxera First Baptist Church	55.00
Manila First Baptist Church	669.89
Marx Chapel Baptist Church	47.70
New Harmony Baptist Church	30.00
Nedena Baptist Church	50.00
Number Nine Baptist Church	408.23
Osceola First Baptist Church	285.00
Overdecent Baptist Church	280.00
Rosa Baptist Church	25.00
Trinity Baptist Church	303.09
Wardell Baptist Church	225.00
Wentz Baptist Church	399.00
Whitton Baptist Church	135.85
Wilson Baptist Church	300.00
Woodland Center Baptist Church	1,022.00
Yarbo Baptist Church	
	\$ 10,375.76

Mt. ZION BAPTIST ASSN

Black Oak Baptist Church	\$ 154.00
Bethabara Baptist Church	179.06
Bay First Baptist Church	344.97
Bowman Baptist Church	25.00
Bresland Baptist Church	88.00
Brooks Baptist Church	336.82
Caraway Baptist Church	90.28
Cash Baptist Church	133.82
Central Baptist Church	140.29
Childress Baptist Church	25.00
Dixie Baptist Church	125.00
Egypt Baptist Church	25.00
Hope Baptist Church	25.00
Jonesboro First Baptist Church	40.00
Monette First Baptist Church	108.25

Mt. Zion Baptist Church	4.62
Needham Baptist Church	427.50
Nettleton Baptist Church	45.00
Now Antioch Baptist Church	242.46
Now Hope Baptist Church, Caraway	500.00
Now Hope Baptist Church, Jonesboro	150.00
North Main Baptist Church	50.00
Providence Baptist Church	55.00
Roads Chapel Baptist Church	10.00
Strawford Baptist Church	31.57
University Baptist Church	
	\$ 4,231.41

NORTH ARKANSAS BAPTIST ASSN

Alpina First Baptist Church	\$ 1,041.76
Bethia Baptist Church	406.92
Brer Creek Springs Baptist Church	411.24
Bellefleur Baptist Church	325.00
Berryville First Baptist Church	706.00
Blue Eye First Baptist Church	66.19
Baylor Baptist Church	72.46
Burlington Baptist Church	282.84
Cassville Baptist Church	432.00
Deer Baptist Church	90.00
Excelsior Heights Baptist Church	1,618.41
Elvix Baptist Church	185.50
Emwood Baptist Church	172.00
Euclid Baptist Church	104.80
Eureka Springs First Baptist Church	492.92
Everett Baptist Church	79.25
Freeman Heights Baptist Church	97.92
Gaither Baptist Church	157.00
Grandview First Baptist Church	468.00
Green Forest First Baptist Church	679.85
Grubb Springs Baptist Church	191.93
Harrisville First Baptist Church	2,742.90
Hemwell Baptist Church	100.00
Jasper First Baptist Church	600.00
Leland Baptist Church	300.00
Lead Hill First Baptist Church	664.78
Marble Falls Baptist Church	188.00
Marshall Baptist Church	300.00
Now Hope Baptist Church	249.00
Northway Baptist Church	151.15
Osage First Baptist Church	133.13
Oregon Flat Baptist Church	235.25
Osage Baptist Church	810.92
Parthenon Baptist Church	60.00
Rock Springs Baptist Church	602.87
Rudd Baptist Church	136.23
Snodgrass Baptist Church	35.00
South Side Baptist Church	162.00
Trinity Baptist Church	145.50
Union Baptist Church	421.50
Valley Springs First Baptist Church	2,273.83
Western Grove Baptist Church	55.00
Woodland Heights Baptist Church	945.00
	\$ 19,802.58

NORTH CENTRAL BAPTIST ASSN

Bee Branch Baptist Church	\$ 232.95
Belknap Baptist Church	44.00
Clinton First Baptist Church	1,190.00
Corinth Baptist Church	47.00
Fairfield Bay Baptist Church	241.00
Foreman Baptist Church	200.00
Friendship Baptist Church	829.03
Immanuel Baptist Church	789.15
Lonsie Baptist Church	1,225.00
Luxemora Baptist Church	275.00
Now Hopeville Baptist Church	20.00
Pleasant Valley Baptist Church	1,000.25
Pleasant Valley Baptist Church	965.81
Hubert Baptist Church	217.59
Clinton Baptist Church	767.35
Shady Grove Baptist Church	1,349.84
Shirley Baptist Church	110.10
	\$ 8,895.52

NORTH PULASKI BAPTIST ASSN

Anboy Baptist Church	\$ 467.50
Baring Cross Baptist Church	412.11
Baxevs Baptist Church	1,425.00
Berea Baptist Church	40.00
Bethany Baptist Church	236.92
Calvary Baptist Church	1,400.00
Central Baptist Church	410.00
Chapel Hill Baptist Church	473.25
Crystal Valley Baptist Church	111.00
First Seventh St. Baptist Church	149.00
Gethsemane Baptist Church	137.00
Grace Baptist Church	137.00
Graves Memorial Baptist Church	120.00
Highway Baptist Church	3,461.68
Highland Baptist Church	1,425.00
Jacksonville First Baptist Church	1,690.00
Jacksonville Second Baptist Church	152.00
Lowell Baptist Church	767.35
Lowell Baptist Church	133.73
Marshall Road Baptist Church	793.43
Morrisville Baptist Church	225.00
N Little Rock First Baptist Church	884.83
Dakwood Baptist Church	1,143.75
Park Hill Baptist Church	199.03
Pike Avenue Baptist Church	
Renouart Baptist Church	39.00

Riverside Baptist Church	50.00
Reynard First Baptist Church	112.43
Shelwood First Baptist Church	1,772.91
Sixteenth Street Baptist Church	200.00
Stafford Baptist Church	35.00
Stevens Hills Baptist Church	1,163.50
Victory Baptist Church	42.55
Zion Hill Baptist Church	1,939.33

	\$ 21,186.28

OUACHITA BAPTIST ASSN

Beard Case Baptist Church	\$ 74.67
Calvary Baptist Church	106.00
Chapel Hill Baptist Church	902.35
Cherry Hill Baptist Church	40.00
Clarendon Baptist Church	221.05
Cove First Baptist Church	514.74
Dallas Avenue Baptist Church	115.66
Deacons First Baptist Church	1,244.96
Glifham Baptist Church	464.50
Grennis Baptist Church	121.68
Harfield First Baptist Church	429.94
Hatten Baptist Church	596.60
Lower Big Fork	87.50
Neena First Baptist Church	974.05
New Hope Baptist Church	46.47
Salem Baptist Church	109.32
St. Albans Baptist Church	60.00
Vanderweert First Baptist Church	222.98
Wickes First Baptist Church	93.13
Yacana Baptist Church	50.00

	\$ 6,410.60

FULLAMER COUNTY BAPTIST ASSN

Alexander First Baptist Church	\$ 50.09
Archview Baptist Church	590.75
Berrett Memorial Baptist Church	334.00
Biograph Road Baptist Church	458.08
Brookwood First Baptist Church	229.50
Central Southern Baptist Church	1,155.00
Calvary Baptist Church	2,155.00
Crestal Hill Baptist Church	310.14
Doughertyville First Baptist Church	134.00
East End Baptist Church	928.71
Forest Highlands Baptist Church	313.00
Forest Tower Baptist Church	145.00
Geyer Springs First Baptist Church	6,310.10
Greater Grace Baptist Church	35.00
Immanuel Baptist Church	3,130.00
Indian Springs Baptist Church	177.47
Ironton Baptist Church	335.00
Louisiana Drive Baptist Church	145.00
Life Line Baptist Church	2,115.00
Little Rock First Baptist Church	116.00
Little Rock Second Baptist Church	356.00
Markham Street Baptist Church	130.00
Maritadale Baptist Church	150.00
North Steps Baptist Church	360.00
North Point Baptist Church	114.50
Olivet Baptist Church	469.75
First Creek Baptist Church	186.49
Parkway Place Baptist Church	530.00
Pine Grove Baptist Church	57.38
Review Baptist Church	19.44
Pleasant Grove Baptist Church	132.00
Pauls Heights Baptist Church	1,345.00
Reynolds Memorial Baptist Church	74.67
Reiland Baptist Church	477.00
Reynolds Baptist Church	116.88
Sheridan First Baptist Church	400.00
South Highland Baptist Church	448.06
South Lane Baptist Church	200.00
Trinity Baptist Church	80.50
Tyler Street Baptist Church	395.00
West End Memorial Baptist Church	62.91
West Side Baptist Church	211.25
Woodlawn Baptist Church	71.00
Woodson Baptist Church	539.10

	\$ 27,602.49

RED RIVER BAPTIST ASSN

Anchor Baptist Church	\$ 10.00
Antioch Baptist Church	271.25
Arcade/Alpha First Baptist Church	13.50
Arcade/Alpha Second Baptist Church	456.00
Archie Street Baptist Church	62.91
Berme First Baptist Church	258.41
Bethel Baptist Church	200.00
Bethlehem Baptist Church	35.00
Boughton Baptist Church	21.00
Caddo Valley Baptist Church	214.89
Carroll Baptist Church	100.00
Curtis First Baptist Church	75.00
Dalark Baptist Mission	95.00
DeLoach Baptist Church	812.00
Emmet First Baptist Church	15.00
Harmony Hill Baptist Church	202.00
Homeview Baptist Church	136.36
Malvern First Baptist Church	411.85
St. Olive Baptist Church	170.00
St. Zion Baptist Church	170.00
Park Hill Baptist Church	900.00
Prescott First Baptist Church	610.00
Richwoods Baptist Church	122.00
Shady Grove Baptist Church	147.00
Shiloh Baptist Church	435.00
South Fork Baptist Church	122.00
Sycamore Grove Baptist Church	538.43
Third Street Baptist Church	170.00

Unity Baptist Church	1,125.00
Whelen Springs Baptist Church	50.00

	\$ 9,336.60

ROCKY-BAYOU BAPTIST ASSN

Ash Flat Baptist Church	\$ 34.00
Bethesda Baptist Church	1,256.07
Bossell Baptist Church	25.00
Calico Rock First Baptist Church	67.51
Cherokee Hill Baptist Church	777.50
Dolph Baptist Church	931.14
Evening Shade First Baptist Church	460.86
Highway Creek Baptist Church	127.00
Franklin Baptist Church	66.00
Hardy First Baptist Church	309.45
Horsham Baptist Church	237.00
Immanuel Baptist Church	103.00
McBourne First Baptist Church	313.01
Midway Baptist Church	64.27
Northside Baptist Church	106.35
Oxford Baptist Church	95.00
Saddle First Baptist Church	12.18
Sage Baptist Church	26.66
Salem First Baptist Church	263.25
Sidney Baptist Church	312.63
Sylvanore First Baptist Church	2.00
Union Hill Baptist Church	6.00
Wesson Baptist Church	200.00
Zion Hill Baptist Church	663.80

	\$ 6,512.95

SOUTHWEST ARK. BAPTIST ASSN

Anderson Baptist Church	\$ 57.14
Antioch Baptist Church	128.00
Beech Street First Baptist Church	1,771.83
Bradley Baptist Church	191.00
Bronway Heights Baptist Church	217.00
Calvary Baptist Church, Hope	207.46
Calvary Baptist Church, Texarkana	360.00
Confessing Baptist Church	49.23
Central Baptist Church	1,793.00
Foake First Baptist Church	69.14
Falstaff Baptist Church	248.00
Garland Baptist Church	115.00
Genea First Baptist Church	100.00
Oak Grove Baptist Church	65.00
Hickory Street Baptist Church	15.00
Home First Baptist Church	2,511.80
Immanuel Baptist Church, Texarkana	49.23
Louisville First Baptist Church	148.00
Macedonia #2 Baptist Church	2,000.00
McBride Baptist Church	120.00
McNoli Second Baptist Church	120.00
Memorial Baptist Church	620.00
St. Zion Baptist Church	166.00
Piney Grove Baptist Church	100.00
Pinner Park Baptist Church	69.00
Shiloh Memorial Baptist Church	167.50
Springshill Baptist Church	450.00
Stamps First Baptist Church	319.76
Sylvester Baptist Church	265.00
Tennessee Baptist Church	12.50
Trinity Baptist Church	1,118.18
Westside Baptist Church	280.95

	\$ 14,666.07

TRI-COUNTY BAPTIST ASSN

Antioch Baptist Church	\$ 100.00
Best Chapel Baptist Church	148.69
Cherry Valley Baptist Church	1,226.00
Coll Baptist Church	300.00
Earle Baptist Church	1,211.50
Fair Oaks Baptist Church	136.29
Faith Baptist Church	114.82
Forest City Baptist Church	264.39
Forest City First Baptist Church	305.00
Forest City Second Baptist Church	359.00
Harris Baptist Church	148.00
Harris Baptist Chapel	100.00
Howe Baptist Chapel	41.45
Howe Baptist First Baptist Church	250.00
Lakeshore Baptist Church	250.00
Lakeshore Estate Baptist Mission	50.00
Madison First Baptist Church	77.00
Marion Baptist Church	925.50
Merion Baptist Church	270.67
Merion Second Baptist Church	279.40
Parkin First Baptist Church	279.40
Pleasant Hill Baptist Church	303.00
Richland Baptist Church	160.95
Shell Lake Baptist Church	37.44
Tilton Baptist Church	62.84
Tepe Baptist Church	148.00
Turrell First Baptist Church	322.45
Union Ave Baptist Church	273.38
West Memphis Baptist Church	148.69
Wheatley Baptist Church	200.00
Windsor Baptist Church	120.00
Wynne Baptist Church	2,161.50

	\$ 10,616.93

TRINITY BAPTIST ASSN

Anderson Tully Baptist Church	\$ 31.46
Black Oak Baptist Church	287.68
Calvary Baptist Church, Harrisburg	96.43
Calvary Baptist Church, Lepanto	195.59

Carners Chapel Baptist Church	114.26
Eastside Baptist Church	393.73
Faith Baptist Church	307.15
Frear Baptist Church	23.00
Greenfield Baptist Church	182.02
Highway 100 Baptist Church	100.00
Lebanon Baptist Church	188.81
Lepanto First Baptist Church	170.00
Maple Grove Baptist Church	170.00
Marked Tree First Baptist Church	176.00
McDonald Baptist Church	666.00
New Chapel Baptist Church	249.07
Neuswander Baptist Church	250.00
Pleasant Hill Baptist Church	155.00
Pleasant Hill Baptist Church	137.96
Pleasant Valley Baptist Church	652.14
Reynolds First Baptist Church	127.00
Red Oak Baptist Church	337.86
Riverdale Baptist Church	315.53
Shiloh Baptist Church	240.00
Trinity Baptist Church	277.57
Tyrenez First Baptist Church	310.00
Valley View Baptist Church	155.00
Waldenburg Baptist Church	62.87
Weiner First Baptist Church	101.00

	\$ 6,666.12

WASH-HADISON BAPTIST ASSN.

Berry Street Baptist Church	\$ 350.00
Black Baptist Church	490.00
Brush Creek Baptist Church	425.79
Calvary Baptist Church	95.00
Castle Ave Baptist Church	462.24
Elkins Baptist Church	100.00
Elkins First Baptist Church	50.00
Endeavor Baptist Church	466.46
Farrington First Baptist Church	110.00
Fayetteville First Baptist Church	725.00
Goshen Baptist Mission	350.00
Greenland First Baptist Church	65.81
Hindsville Baptist Church	342.10
Hunterdon First Baptist Church	155.00
Immanuel Baptist Church	232.63
Johnson Baptist Church	169.00
Merced Baptist Church	350.00
Lincoln First Baptist Church	360.00
Northeast Southern Baptist Mission	700.00
Oak Grove Baptist Church	100.00
Prairie Grove First Baptist Church	922.23
Providence Baptist Church	710.05
Ridgeview Baptist Church	85.82
Sang Avenue Baptist Church	25.49
Silent Grove Baptist Church	250.00
Seneca Baptist Church	154.00
Southside Baptist Church	230.88
Spring Valley Baptist Church	360.00
Springsdale First Baptist Church	185.00
Sulphur City Baptist Church	273.00
Unionview Baptist Church	13.00
Wedington Woods Baptist Church	13.84
West Fork First Baptist Church	220.79
Winslow First Baptist Church	39.29

	\$ 9,312.99

WHITE RIVER BAPTIST ASSN

Antioch Baptist Church	\$ 529.04
Ariana Baptist Church	22.00
Beulah Baptist Mission	36.35
Brene Baptist Church	24.71
Bull Shoals First Baptist Church	615.25
Central First Baptist Church	171.70
East Oakland Baptist Church	48.00
Eastside Baptist Church	150.00
Flint Hill Baptist Church	207.00
Gaulett Baptist Mission	14.02
Gassville Baptist Church	220.20
Henderson First Baptist Church	276.87
Hill Top Baptist Church	148.45
Howell Baptist Church	222.97
Lane Rock Baptist Church	69.08
Midway Baptist Church	251.85
Mountain Home Baptist Church	57.03
Mountain Home First Baptist Church	27.10
New Hope Baptist Church	55.00
Peel First Baptist Church	103.25
Pine Grove Baptist Church	376.00
Pyatt Baptist Church	158.27
Summit Baptist Church	85.00
Tomball First Baptist Church	100.00
Whiteville Baptist Church	143.39
Yellville First Baptist Church	931.23

	\$ 11,889.07

OTHER CHURCHES

All Souls Church	\$ 108.00
Community Chapel Baptist Church	117.40
New Life Baptist Church	175.00
Parsons Second Baptist Church	130.00
Rolling Hills Baptist Church	170.00
Round Mountain Community Church	650.00
St. Paul Church	100.00
St. Paul United Methodist Church	25.00
Trinity Chapel	55.00

TOTAL \$40,889.62

'Cultural Conservatism'

by **Kathy Palen**

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—A new political philosophy could alienate millions of evangelical Christians who became politically active during the last decade, warned a Southern Baptist who helped mobilize those Christians.

E.E. McAteer, who left a 28-year career with Colgate-Palmolive Co. to help shape the conservative Christian political movement, said he objects to "cultural conservatism" because it does not require its supporters to have a belief in God. Proponents of the philosophy run the risk of losing the Religious Right's support, he added.

In a mailing to about 400 people, McAteer—a Southern Baptist layman from Memphis, Tenn.—wrote: "I generally agree with and practice the philosophy of cultural conservatism, to a point. I firmly believe in coalition building to broaden the base of the conservative political movement in the United States.

"However, I submit that we must understand that the conservative political movement in America has its roots firmly planted in the Judeo-Christian ethic and

that God is the center of this ethic. . . . To embrace people who do not believe in God is morally wrong and will result in the building of a political tower of Babel."

But in a subsequent mailing, Paul Weyrich, a sponsor of cultural conservatism, said such a description is misleading.

Weyrich, director of the Committee for the Survival of a Free Congress, described the movement as committed to restoring Judeo-Christian values in every aspect of society. The suggestion "that cultural conservatism is some sort of godless philosophy or that those who support it consider God irrelevant to America's future" is wrong, he said.

"What I do say, however—and perhaps this is the source of the misunderstanding—is that I welcome the help of all people who reach the same moral conclusion even if they have not reached it on the basis of the faith," he wrote.

Weyrich, along with William S. Lind, director of the Institute for Cultural Conservatism, co-wrote the book *Cultural Conservatism, Toward a New National Agenda*.

McAteer, founder and president of the Religious Roundtable, told Baptist Press he fears the possibility of an attempt to use evangelical Christians for purely political purposes. His motivation—and that of others within the Religious Right—has been to return, retain and strengthen biblical morality in American society, he said, adding he believes others may be motivated more by politics.

"I did see some of these fellows, very frankly, just welcome us eagerly and enthusiastically—that is the evangelical Christians—into this movement," he said. "The people who were putting together the so-called New Right political movement in America knew there were Bible-believing people out there who wanted to retain their values in society. They knew there were a number of us out there, but they also were smart enough to know that we really didn't have any leadership in the political arena."

Because the Religious Right's "narrow Christian views" have made some people uncomfortable, they may welcome cultural conservatism, McAteer said. "They could say," he explained, "Well, we get the benefit of what the Christians are doing, but then we don't have to feel restricted by their narrow religious views."

Church Arkansas Rally

First Baptist Church Hope, Arkansas
March 7, 1989 at 7:30 p.m.

Church Arkansas Slide Report by Dr. Don Moore

Music

Fellowship

Child Care
Provided



Music by
James Allcock



Message by
John Sullivan



Host Pastor
Richard Stiltner

Testimonies

Message

Dinner Provided
at 5:30 p.m.

Church Missions Development Conference

Invited: Associational and Church WMU Directors, Brotherhood Directors,
Missions Development Council Members, and Pastors

Southeastern Decision Delayed

by Marv Knox
Baptist Press

WAKE FOREST, N.C. (BP)—The Southern Association of Colleges and Schools has delayed until December its decision on continued accreditation of Southeastern Baptist Theological Seminary.

Two accrediting agencies—the Southern Association and the Association of Theological Schools in the United States and Canada—are investigating the Wake Forest, N.C., school following 16 months of controversy.

Conservative trustees changed the school's faculty-selection process during their October 1987 meeting, vesting more responsibility with the president and trustees.

President W. Randall Lolley and seven other administrators subsequently resigned. Lolley cited the policy change—which he said ensures that only biblical inerrantists can be added to the faculty and disallows faculty leadership in selecting new teachers—as the reason.

Consequently, the Association of Theological Schools sent investigators to Southeastern in March 1988. A Southern Association fact-finding committee followed in September.

The initial Association of Theological Schools report on Southeastern called the seminary "a very troubled campus and divided institution." It added, "The provisions and principles internal to an academic institution have been severely threatened and in some instances

abrogated."

The Southern Association committee's report said Southeastern does not conform to some accreditation standards in matters of faculty selection, academic freedom, and organization and administration. And while it did not cite violations regarding the effectiveness of the institution, it raised "serious questions" concerning that issue.

A committee of trustees has responded in writing to both reports, dealing with the criticisms "point by point, paragraph by paragraph," said trustee Chairman Robert D. Crowley.

The Southern Association announced its intention to defer action on Southeastern until December in a letter to Southeastern President Lewis A. Drummond from James T. Rogers, executive director of the association's commission on colleges.

Rogers cited three reasons for the delay: the seminary's response to the association's fact-finding committee was not received until Dec. 10, the day the association's committee on criteria and reports met to review the situation; the seminary's response had not been reviewed by the entire board of trustees; and that response "contained a substantially different interpretation of the recent controversy at Southeastern Baptist Theological Seminary from that indicated by the special (fact-finding) committee."

The Southern Association made two requests, Rogers' letter noted:

— "That the institution develop a plan

by July 1, 1989, which addresses the following areas of concern: the current image of the seminary, faculty involvement in the employment of other faculty members, perceptions of academic freedom and the role of the board of trustees in governance."

— "This plan should seek to develop a more cooperative relationship among all parties on the campus . . ."

— "That a (Southern Association) committee be appointed to review the institution's plan, visit the campus in the fall of 1989 to assess the seminary's environment and make recommendations to the institution and to the commission on colleges."

Bush Nominated

WAKE FOREST, N.C. (BP)—L. Russ Bush III has been nominated as vice president for academic affairs and dean of the faculty at Southeastern Baptist Theological Seminary in Wake Forest, N.C., announced Southeastern President Lewis A. Drummond.

Bush is associate professor of philosophy of religion at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

If the nomination procedure goes as scheduled, Bush will meet with Southeastern faculty, administrators, students and trustees before trustees vote on his appointment March 13-14.

Despite trustee support, Bush's nomination is opposed by the faculty, on the grounds that Bush lacks administrative experience.

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HOME MISSIONS EMPHASIS

Just 18 Cents

More Giving and Going Needed, Less Talking

by Mark Wingfield
SBC Home Mission Board

Southern Baptists last year gave their home missionaries little more than a penny for their thoughts on winning America's lost to Christ, Larry Lewis said.

Lewis, president of the Southern Baptist Home Mission Board, referred to the \$30.5 million given to the 1988 Annie Armstrong Easter Offering for Home Missions.

"That sounds like a lot of money," he said. "But when you consider that there are 167 million people in America who do not know Jesus Christ, you realize the needs far outweigh the resources.

"Last year's gifts amounted to only 18 cents per lost person in America," Lewis said.

"We must move beyond thinking and talking about missions to giving and going in missions," he said. "We have not 18 reasons but 167 million reasons to support home missions, for that's how many people in our country need to hear our witness."

Carolyn Weatherford, executive director of Southern Baptist Woman's Missionary Union, agreed with Lewis' assessment. WMU and the Southern Baptist Brotherhood Commission promote the Annie Armstrong Offering on behalf of the Home Mission Board.

"With only 18 cents, you cannot make a phone call to a lost person. You cannot buy a gallon of gasoline, a bus ticket or sub-

way fare to make a personal visit," she explained. "You cannot even pay the postage to send a letter."

Weatherford added that 18 cents per lost person also won't buy television or radio time to reach the masses of lonely people in America's cities.

Despite this handicap, the 3,760 missionaries supported by the Home Mission Board are reaching a significant portion of America's lost, Lewis said. Missionaries, chaplains and volunteers minister in all 50 states and the U.S. territories, constituting America's largest missionary force.

Many of these missionaries say it hurts them to know Southern Baptists won't sacrifice more for missions. However, they add that they would keep doing their work regardless of how much money might be available.

"I would do this work without any money because God has called me," said Ray Allen, director of evangelism and stewardship for the Baptist Convention of New England. Because the Baptist work in New England is relatively new, the state convention receives significant financial support through the Home Mission Board.

However, Allen worries about the small sacrifices Southern Baptists make in missions giving, he said. "It makes me feel bad that Southern Baptists seem to be losing their direction as a missionary people.

"We have gotten very comfortable in our health and wealth," Allen said. "We've given up a lot of the sacrifices we used to make for missions. Today we spend our money on lake houses and extra cars instead of missions."

"We live in a world of comfort," added mission pastor Rob Pengra. Pengra and his wife, Lori, started Scappoose Baptist Fellowship in Scappoose, Ore., one year ago.

"The amount of money we give for lost people is so minimal compared to what we put up for comfort," he said. "We need to turn toward praying for the lost and not just toward getting things for ourselves. I think we put our time and money into what we pray for."

Missionary Carolyn McClendon believes if Southern Baptists really saw the needs in America they would give more and go more. McClendon directs the Baptist Friendship House near the French Quarter in New Orleans.

"We need to see real, live hurting people," she explained. "But that's frightening because it means we can't live a safe, secure lifestyle anymore.

"How serious are we about meeting the needs of hurting people if we spend more on a Dr Pepper than on winning a lost person to the Lord?" McClendon asked.

The 1989 goal for the Annie Armstrong Offering is \$39 million. "If we reach that goal, we will have given only 23 cents per lost person," Weatherford explained. "That still won't get the message of Jesus Christ to them all, but it will go further than ever before."

Lewis said he believes Southern Baptists have the best system available to reach America with the gospel, if they will support it. "There is no entity—denominational, televised or parachurch—with greater power to address lost people than Southern Baptists have," he said.

"The firewood is in place. We only need the spark."



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900 Volunteers Enlisted

For Evangelistic Thrust at Las Vegas Convention

by Joe Westbury
SBC Home Mission Board

ATLANTA (BP)—More than 900 Southern Baptist laypeople and pastors have signed up for door-to-door evangelistic visitation prior to the denomination's annual meeting in Las Vegas, Nev., June 13-15.

Nine hundred forty volunteers nationwide have responded to the call for help in reaching the convention city with the Christian gospel, said Bobby Sunderland, director of the Southern Baptist Home Mission Board's direct evangelism division.

Mission volunteers Stan and Beverly Clark from Pioneer, Ohio, recently moved to Las Vegas for six months to coordinate the witnessing venture. The couple will divide the city into sections so as many of the area's 200,000 households will receive a visit as possible, Sunderland said.

The Nevada Baptist Convention, working in cooperation with the Home Mission Board, hopes to reach each Las Vegas household with an evangelistic witness before the year's end. The pre-convention blitz will help reach that goal, Sunderland noted.

The evangelistic thrust, aimed at involving laypeople in sharing their Christian faith, is part of the denomination's 1988-89 Year of the Laity emphasis. The witness training that volunteers receive should prepare greater numbers of laypeople for involvement in the "Here's Hope" national revival emphasis in 1990, Sunderland said.

"We are asking these volunteers to arrive in Las Vegas two days early to help reach the city with the gospel. Following an hour of orientation on June 10, the individuals will fan out to specific neighborhoods to share their faith on a door-to-door basis."

In addition to providing an evangelistic witness, the volunteers will conduct a survey of the neighborhoods. That information will help Southern Baptists start churches in the communities and strengthen existing congregations.

The volunteers will not arrive in Las Vegas unprepared, Sunderland said. Before they leave their hometowns, volunteers may view a video on how to use the survey and witnessing tract.

The video, which will be available through Baptist associational offices, is

designed to alleviate the fear of a door-to-door witnessing encounter.

While some volunteers are joining the project as individuals, churches and associations are enrolling groups of their laity and traveling together on discount transportation fares, Sunderland said.

Gene Swinson, pastor of Hillcrest Baptist Church in Augusta, Ga., has enrolled 40 laypeople and pastors from five churches to participate in the project.


The group, which will include 13 from Hillcrest, will arrive early and has committed four days to door-to-door visitation. Baptist Brotherhood and Woman's Missionary Union members will use the experience as a mission action project."

"This will be a good opportunity for our laypeople to experience hands on evangelism," he said. "The most difficult place to do soul winning always seems to be at home. But when you've been involved in several days of concentrated soul winning like this, it gives confidence to reach more people back home. It lights the fires of revival when you return."


Individuals who desire to join the door-to-door effort or wish to be a prayer volunteer should contact Sunderland at the Home Mission Board, 1350 Spring St. NW, Atlanta, Ga. 30367-5601.

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Sullivan Elected Florida Exec

LAKE YALE, Fla. (BP)—John Sullivan of Shreveport, La., unanimously has been elected the ninth executive director-treasurer of the Florida Baptist Convention by its State Board of Missions.

Sullivan, 52, pastor of Broadmoor Baptist Church in Shreveport since 1975, was the unanimous choice of the executive director search committee.

Recommending him to the board during a regular session Jan. 20, at Lake Yale Baptist Assembly, Daytona Beach pastor Bobby Welch, a member of the search committee, said Sullivan was "the man who could take Florida Baptists to the top of the hill." Noting the consensus of the committee in making the recommendation he added, "We are absolutely certain this is God's man."

Throughout a 40-minute question-and-answer period with the board, Sullivan shared his vision for Florida. Noting that Florida is unlike any other state, he said, "I want to strengthen the churches God has given us and, at the same time, plant new churches where we can reach people for Christ."

Sullivan succeeds Dan C. Stringer, who has been executive director-treasurer of the Florida Baptist Convention since 1979. Stringer, 62, announced his early retirement last May, citing a desire for a new challenge and the need to spend more time with his family as main reasons for retirement. Stringer plans to relocate to the Scottsdale, Ariz., area this spring.

During the 1980s, Sullivan has become known for his contributions to Southern Baptist convention life. He was a member of the SBC Peace Committee, working to resolve theological and political differences among Southern Baptists.

He served two terms as first vice president of the Southern Baptist Convention, 1983-1985, and two terms as a member of the SBC Executive Committee, 1980-1988. He is chairman of the SBC Sesquicentennial Celebration Committee, a post he will hold until 1995.

Indiana Tabs Abernathy

INDIANAPOLIS (BP)—James W. Abernathy, director of evangelism and stewardship for the State Convention of Baptists in Indiana since 1980, has been elected the convention's director of missions.

Abernathy was elected through a poll of the Indiana Baptist executive board's executive committee, said Mark Coppenger, executive director-treasurer of the convention, and former pastor of First Baptist Church in El Dorado, Ark.

Abernathy succeeds Jack Redford, who was elected state missions director last fall but was unable to assume the post due to personal health problems. Redford, director of associational missions in Cisco, Texas, formerly was director of church extension for the Southern Baptist Home Mission Board and was secretary of the state missions department in Indiana from 1962 to 1967.

Porn Shares Blame for Deaths

TUPELO, Miss.—A leading United Methodist minister says that those who traffic in pornography must share the blame in the deaths of the victims of Ted Bundy.

Donald E. Wildmon, head of the American Family Association, also said that the silence of the Christian community in the fight against pornography has allowed pornography to become an \$8 billion a year business.

"The leading retailers of pornography—Circle K, Majik Market, Cumberland Farms, Dairy Mart, and Stop & Go convenience stores and Rite Aid drug stores—must share some of the blame, not only in the case of Ted Bundy, but in the increasing number of rapes and sexual murders in our society," Wildmon said.

Bundy told Dr. James Dobson, head of Focus on the Family, in an interview shortly before his death that he began reading pornographic magazines at about age 12-13. Bundy said that his obsession with pornography drove him to mutilate and murder more than two dozen young women for sexual gratification. "It eventually came to a point where nothing else that he could see would gratify that high," Dobson said.

Wildmon said his organization will renew their efforts in the fight against pornography. He urged people to boycott stores selling porn magazines and videos and to encourage enforcement of obscenity laws by officials.

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Virginia Nicholson

Convention Uniform

Saying Thank You

by Norene A. Reed, Warren
 Basic passage: Luke 17:11-19
 Focal passage: Luke 17:11-19

Central truth: God is worthy of expressions of gratitude and it benefits the person.

Leprosy is a hideous disease. Heredity and contagion are involved. The body may carry the disease for many years before the first outward appearances are noticed. The small whitish spots are barely seen for several years. As they gradually grow, they become larger until they join and the whole body may be covered.

The outward manifestation of the disease is not all. For leprosy is throughout the internal body spreading to the joints, bones, and even the marrow. Strength to support the body is gone. One form of the disease causes the joints of the extremities to separate and fall off one by one. In Bible days, during the continuance of leprosy, the person was extremely miserable physically, a social outcast, and considered unclean and not allowed with other people or to take part in public worship.

As Jesus met 10 men who were lepers, they called out for Jesus to have mercy on them. On another occasion, Jesus had reached out and touched a leper and healed him, but this time he told them to go show the priests they were clean. Leviticus 12-13-14 gives the priests the responsibility to decide unclean or clean due to leprosy.

It took belief for the 10 to go on their way to the priests while still lepers. As they went they were healed. Gratitude to Jesus welled up in one man and he returned to thank and praise Jesus. Where were the other nine?

Sin is as hideous as leprosy. It is deep within even before outward signs appear. The problem is within the soul and results in death. Like leprosy, it affects not only the person but those who come in contact with him and loved ones who yearn to help.

Jesus had the power and concern to heal something as horrible and hopeless as leprosy. He has the power and love to forgive sin which is just as horrible and hopeless. It takes believing even before one feels the forgiveness.

Salvation and the many experiences as one grows in Christ should lead to continual praise of God and thankfulness.

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Life and Work

Our Responsibilities

by Don Moseley, Sylvan Hills First Church, Sherwood
 Basic passage: I Corinthians 9:19-27; 10:31-33
 Focal passage: I Corinthians 9:19; 10:33

Central truth: We must use our liberty with thought of how we will affect unbelievers.

In the preceding verses that Apostle Paul had been discussing his apostolic rights and his willingness to forego those rights that men may be saved. In verse 19 he points out that even though he is a free man he chose to become a servant to all men. Listen to why he would become a servant to all men: "that I might gain the more" (v. 19), "that I might gain the Jews" (v. 20a), "that I might gain them that are without the law" (v. 21), "that I might gain the weak" (v. 22a), and "that I might by all means save some" (v. 22b). Paul had become a servant that he might win the unbeliever in faith in Christ.

The Apostle Paul illustrates with the well known Olympic and Isthmaen Games (the Isthmaen Games were held in Corinth). Knowing his readers were familiar with the discipline and great self control involved in the rigorous training for the games, Paul recommends that they practice the same kind of discipline and self denial that they may win the lost. He admonishes: "So our, that ye may obtain" (v. 24b). The athlete knows the well worn phrase: "no pain, no gain." Paul addresses this when he says, "But I keep under my body, and bring it into subjection . . ." (v. 27a).

The Apostle is willing to limit his liberties as he will not be disqualified in ministry. He brings his body under subjection with great concern that he may not become a "castaway" (v. 27b). His concern was disqualification. He knew how easy a moral indiscretion or slothful attitude could disqualify you. In chapter 10, Paul attempts to cover all the bases when he says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (v. 31). He goes on to suggest that we do everything in our power not to offend (specifically, he is speaking of violating the conscience of another). And he sums his motive up in verse 33 as he seeks not his own profit, "but the profit of many, that they may be saved." Are we willing to pay such a price that men may be saved?

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Bible Book

The Cost of Servitude

by Timothy L. Deahl, Olivet Church, Little Rock
 Basic passage: Acts 6:1-8; 3
 Focal passage: Acts 6:2-5, 8-15, 7:57-60

Central truth: Commitment to serving God means sacrifice.

From start to finish, the book of Acts is a testimony to committed service. Faithful service, however, is not without cost, as many "heroes" of Acts discovered. Nevertheless, if one is to remain dedicated in his service to Christ, he must be willing to pay the cost. Four "costs" are illustrated in the text built around the ministry of Stephen.

First, if one would be a servant of God, he must be willing to be faithful to his calling. From Acts 16:2-4, it is evident that the disciples would have to choose whether to do themselves everthing that needed to be done or to pass on certain responsibilities. Notice that, in this case, the question is not so much whether or not a person will share or delegate, but rather whether or not he will give proper attention to his own God-ordained responsibility.

We learn from verses 3 and 5, that God's servant also must be willing to be obedient in his spiritual standards. Measuring up to the standards outlined in verse 3 costs. The world does not put a premium on maintaining a good reputation (not when a cut-throat competitive spirit is the key to "success") or on being controlled by the Holy Spirit (when conformity is what his world demands). It takes a committed heart to be willing to meet such standards.

Third, one who would be a servant of God must be willing to face unjust criticism, maybe even physical persecution. Acts 6:8-15 underscores the fact that the charges against Stephen were solicited. Lies meant to undermine or defame God's spokesman can be expected. God's truth brings conviction and arouses the anger of those who oppose it.

Finally, anyone who determines to serve God at all costs must understand that the ultimate price may be asked. Although we are not told that Stephen expected to be stoned, he must have known that the possibility existed. Being challenged publicly with blasphemy and falsehood, Stephen was willing to stand firmly on biblical truth. His attitude was not one of arrogance or defiance. It was an attitude of service to his Lord, service which carried a cost worth paying.

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WORLD

New Hope for North Korea

by **Erich Bridges**

SBC Foreign Mission Board

PYONGYANG, North Korea (BP)—The on-again, off-again contacts between North and South Korea are on again, offering new hope to Christians concerned about the isolated church in the communist-controlled north.

Government overtures from both sides of the 38th parallel have stepped up in the months since the Olympics were held in the south, following a tense period leading up to the Games.

South Korea's new president, Roh Tae Woo, has issued several proposals for easing the 35-year standoff between the two Koreas. In January, North Korean leader Kim Il Sung invited Roh and six southern political and religious leaders—including Roman Catholic Cardinal Kim Suh Wan—to a conference.

Talks apparently won't start at the top as proposed, but are scheduled to proceed at high levels. They might bear some fruit this time around, according to observers. Roh faces domestic political pressure to increase contacts, and North Korea may see advantages in opening its borders in order to progress economically.

Meanwhile, tentative contacts between North Korea's tiny Christian community and the outside world continue. Highlights from 1988 include:

— Two church buildings, one Protestant and one Catholic, were constructed in the northern capital of Pyongyang with aid from the World Council of Churches. They reportedly are the first churches to stand in the north since the partitioning of Korea in 1945. North Korean Christians have been meeting in homes.

— U.S. Presbyterian mission leader Syngman Rhee, who was born in North Korea and has visited there several times in recent years, estimated about 10,000 Christians live in the nation of 22 million people. Earlier estimates put the number at 5,000.

— Ethnic Korean Christians living in the northern Chinese region of Manchuria continued to report the existence of numerous house churches meeting in North Korean villages. The house groups rarely exceed 20 believers, according to the visitors from China, and they meet in secret using hand-copied Bible portions.

— A North Korean Catholic association reportedly was formed as a counterpart to the Protestant Korean Christian Federation. Both groups are controlled by the government, visitors say. Two South Korean priests were allowed to visit the north last fall and celebrate Mass in the new Catholic church in Pyongyang.

— More than 500 hours of Christian

radio programming were made available to the north each month, including verse-by-verse reading of the Bible at dictation speed. Whether anyone heard them is questionable. Incoming radio broadcasts are not jammed by North Korea, but radios are difficult for common people to obtain and are preset to a single government station, observers say.

— International Christian groups continued to visit the north, but under official supervision.

— A "Love North Korea" symposium, said to be the first of its kind, was held in Seoul in September to urge world Christians to pray for the opening of the north and for believers there.

Christianity flourished in the north until the communist takeover at the end of World War II, when most Christians fled south or were killed.

Record Amount For Hunger

RICHMOND, Va. (BP)—Southern Baptists appropriated a record \$10.9 million for overseas relief and world hunger last year, surpassing the amount in 1985 during the Ethiopian crisis.

The money supported a record number of Foreign Mission Board projects—245 in 50 nations. About 91 percent of the total went for hunger relief and 9 percent went for general relief needs not related to hunger, said John R. Cheyne, director of the board's human needs effort. About one-third of the funds went to the eastern and southern Africa area, as missionaries continued to distribute food in Ethiopia and provided aid to Mozambique refugees.

Appropriations were nearly 40 percent higher than the 1987 figure of \$8 million, but only some \$10,000 higher than the 1985 figure. Giving, at \$8.4 million, was almost 5 percent higher than in 1987. Of the total, more than \$700,000 was given for general relief.

Because of the magnitude of several disasters, the Foreign Mission Board was forced last fall to dip into a contingency account for \$172,500 when the general relief balance sank to near \$50,000. Two strong hurricanes in the Caribbean region, a devastating flood in Bangladesh and numerous cyclones in southern Asia caused increased needs for shelter, clothing and medicine, Cheyne said.

The board uses money for general relief only if it has been designated as such, Cheyne said, noting money given for world hunger is spent only for projects relating to hunger needs.

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