

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1990-1994

Arkansas Baptist Newsmagazine

---

2-14-1991

### Februaray 14, 1991

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_90-94](https://scholarlycommons.obu.edu/arbn_90-94)



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

---

#### Recommended Citation

Arkansas Baptist State Convention, "Februaray 14, 1991" (1991). *Arkansas Baptist Newsmagazine, 1990-1994*. 117.

[https://scholarlycommons.obu.edu/arbn\\_90-94/117](https://scholarlycommons.obu.edu/arbn_90-94/117)

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1990-1994 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

# Arkansas Baptist



*Evangelism*

*Page 8*

Vol. 90, No. 4

February 14, 1991

## COVER STORY

### **Soviet crackdown**

*Page 23*

### **From a missionary barrel**

*Page 5*

### **What does it mean to be saved?**

*Page 6*

### **Chaplain comments on Gulf ministry**

*Page 20*



# Arkansas Baptist

## *At a glance*

### **3 Beware pious pride**

Each of us should realize the awesome affects of spiritual pride, Editor J. Everett Sneed cautions. Only as we see Christ in his holiness and sinlessness can we avoid the super Christian syndrome and see ourselves as we really are.

### **5 From a missionary barrel**

Although Arkansas Baptists may not realize it, the Annie Armstrong Easter Offering for Home Missions continues a tradition that began 109 years ago in a missionary barrel. Annie Armstrong and the Baptist women of Baltimore, Md., filled barrels of clothing and food for missionaries; this year's offering goal is to fill the barrel with \$41 million during the annual observance of prayer and giving March 3-10.

### **6 What does it mean to be saved?**

What would you say if someone with no church background came to you and asked, "What does it mean to be saved?" To be lost is to be in a position outside the love and grace to God. To be saved, then is to be rescued from such a peril and brought under God's love and forgiveness. In the first of a two-part series, the various facets of salvation are explored theologically and through testimonies.

### **8 'What Baptists Believe'**

The 1991 Evangelism Conference was one most meaningful ever because of the theme: "What Baptists Believe: Theological Foundations upon Which to Build Evangelism," according to ASBC Evangelism Director Clarence Shell. Speakers included Roy Fish from Southwestern Seminary, and Darrel Robinson from the Home Mission Board.

### **18 Break for self-employed**

Self-employed taxpayers will have to do additional figuring to calculate how much Social Security tax to pay for their 1990 income tax return, but it can save them up to \$600. A new deduction allows the self-employed taxpayer to reduce self-employment income by 7.65 percent when figuring how much is owed.

### **20 Chaplain comments on Gulf ministry**

Christian soldiers serving with U.S. military units stationed in the Persian Gulf are having their religious needs met, says Capt. Randall Holmes, a Southern Baptist chaplain from Missouri, recently returned from the area.

## *Cover story*

(BP) photo / Don Rutledge



### **Soviet crackdown 23**

In mid-January, Soviet troops began taking over public facilities in the Baltic Republics—Latvia, Lithuania, and Estonia. Believers in the region are concerned if the military action will affect their religious freedom.

## *Also inside*

### **Speak Up**

You'll Be Glad To Know..... 4  
Successful Christian Living..... 5

### **Local & State**

Arkansas All Over..... 10  
CALL fund alternatives..... 12  
With their eyes on others..... 12  
About the State..... 12

### **Nation**

Housing benefits are income... 18  
Across the Country..... 19  
Malpractice case dismissed..... 19

Lessons..... 21-22

### **World**

Cyprus bombing..... 20  
Rebels Rally..... 24

**Next issue: Feb. 28**

# Beware pious pride

J. EVERETT SNEED

One of the most devastating sins that can befall a follower of Christ is to become convinced that he is a super Christian. One may believe himself to possess special knowledge or feel more pious than others. Some have even convinced themselves that they are perfect. Others believe themselves to have an unusual filling of the Holy Spirit. The end result is spiritual pride, which causes a person to become puffed up.

Satan sometimes uses dedicated Christians against themselves and the kingdom's work. The super Christian syndrome can lead a person to tragic extremes. A friend tells of hearing a testimony in which a woman declared, "I rejoice that I am now perfect, completely sinless. . . I'm as good as Jesus Christ and getting better everyday."

Normally, spiritual pride does not reach this point. But it forms fertile ground for erroneous concepts and actions.

Such folly is not new. This was one of the major problems in the church at Colossae. Some felt they had special knowledge from God. These people, called "gnostics," proclaimed that all matter is evil, and therefore the body is evil. For this reason Christ only appeared to have a human body. They further maintained that all matter was eternal. So they denied the creation account. They were certain about these assertions since they were the only ones provided with this special knowledge. In his pointed answer to false teachings, Paul said, "Let no man beguile you of your reward in a voluntary humility. . . vainly puffed up by his fleshly mind" (Co. 2:18).

A super piety can have at least two devastating affects. First, it can curtail Christian growth. When an individual is born into the kingdom of God, he begins a spiritual pilgrimage in which he grows in the grace and knowledge of our Lord. If an individual believes that he has already attained perfection or near perfection, there is no more need for him to strive for Christian growth.

Second, a belief that one has already attained super Christian status can be devastating when an individual realizes some of the imperfections in his life. Every Christian needs to have the assurance of his acceptance, once and for all, with a holy God in spite of the sin that occurs in his life. To acknowledge that one sins is not to be construed as the condoning of sin. It should be the object of every Christian



to become more and more Christlike day by day. But every Christian should realize that Christ's offer, when accepted, provides a permanent relationship with God through Christ.

The Bible teaches that every Christian should strive to function under the control of the Holy Spirit. The Bible uses a variety of terms to communicate this concept. Among these are baptism (immersion) in the Holy Spirit, being filled with the Holy Spirit, and being guided by the Holy Spirit.

When one is saved, he receives the totality of the Holy Spirit. Since the Holy Spirit indwells in every Christian, why does he not produce more fruit? This is because of the presence of sin in the lives of Christians. Each Christian must willfully strive to eliminate sin from his life and allow the Holy Spirit to provide guidance, direction, and control in his life.

Every Christian should ardently strive to eliminate sin from his life and come under that control of the Holy Spirit. When one comes under the control of the Spirit, he receives power. Jesus told his followers; "But ye shall receive power, after that the Holy Ghost is come upon you. . ." (Ac. 1:8). Again, Christ told his followers to wait for that power to come: ". . . But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:49). The book of Acts describes the wonderful

power that accompanied the followers of Christ as a result of the Holy Spirit functioning in a new office.

There are several contemporary events which have produced an overemphasis on personal relationships and experiences. The first was a sterile approach to Christianity in the late 50s and early 60s which almost completely denied that God deals with man in our present age. This rationalistic method almost ruled out all emotions; in reaction some have moved too far in the opposite direction.

A second factor in the development of the present problem is an emphasis made by existential theologians who maintain there is no truth apart from personal experience. Often, the result of this philosophy is to place such experience above the Scriptures. When one's personal experience seems to conflict with the Bible, he should reexamine his personal experience.

To combat this overemphasis on personal experience with man, one should carefully and regularly read God's Word. When one is truly close to God, he will recognize the presence of sin in his life. When Paul saw himself as he was, he felt that he was the chief of sinners (1 Ti. 1:15). On another occasion Paul said, "For that which I do allow not; for what I would, that do I not; but what I hate, that do I" (Ro. 7:15).

Finally, great care should be exercised to not overemphasize or exaggerate any Bible doctrine. Anytime a single doctrine dominates the thinking of an individual, this should serve as a danger signal.

Each of us should recognize the awesome effects of spiritual pride. As we see Christ in his holiness and sinlessness, we can see ourselves as we really are, sinners in need of God's marvelous grace.

## Arkansas Baptist

**Full-time staff**

J. Everett Sneed, Ph.D. . . . . . Editor  
 Millie Gill . . . . . Executive Assistant to the Editor  
 Darrell Bartlett . . . . . Operations Manager  
 Colleen Backus . . . . . Production Supervisor

**Other staff**

Diane Fowler . . . . . Production Artist  
 Mark Kelly . . . . . Contributing Editor  
 Erwin L. McDonald, Litt. D. Editor Emeritus

Letters to the editor are invited. Letters should be typed double-spaced and may not contain more than 350 words. Letters must be signed and marked "for publication." A complete policy statement is available on request. Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used. Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death. Opinions expressed in signed articles are those of the writer and do not necessarily reflect the editorial position of the Arkansas Baptist. Advertising accepted in writing only. Rates on request.

The Arkansas Baptist (ISSN 1040-6506) is published by the Arkansas Baptist NewsMagazine, Inc., 601-A W. Capitol, Little Rock, AR 72201. Subscription rates are \$7.99 per year (individual), \$5.64 per year (Every Resident Family Plan), \$6.36 per year (Group Plan). Foreign address rates on request. Send correspondence and address changes to Arkansas Baptist, P. O. Box 552, Little Rock, AR 72203; telephone 501-376-4791. Member of the Southern Baptist Press Association.

VOLUME 90

NUMBER 4

BOARD OF DIRECTORS: Nelson Wilhelm, Waldron, president; Lane Strother, Mountain Home; Jimmy Anderson, Leachville; Joanne Caldwell, Texarkana; Bert Thomas, Searcy; Lyndon Finney, Little Rock; Phelan Boone, El Dorado; Harold Gateley, Fayetteville; and Don Heuser, Batesville.

DON MOORE

## You'll Be Glad To Know



"Arkansas Baptists help Guatemala Baptists to double baptisms." That could be the headlines. In recent meetings with our missionaries, in which I was doing their Bible studies, I was told their baptisms this year were 125 percent over the previous year. They immediately attributed the difference to our partnership. A goal of 25 new churches in Guatemala City over the three years is well within reach. We have helped them start 17. Some 450 Arkansas Baptists from 150 churches have brought this about.

The Evangelism Conference was ablaze with positive preaching, great testimonies and good attendance. Everywhere I turned, I was running into people whose ministries were resulting in conversions on a scale not recently seen.

Small membership churches bless my heart! Clarence Shell and the Evangelism Department asked each associational evangelism chairman, moderator and director of missions to select a pastor and church whose example in a number of areas related to evangelism were worthy of recognition. It was a great joy to have dinner with these people, and then see them get their recognition certificates in the Evangelism Conference.

I am equally excited about things ahead! The Pastors' Retreat, March 11-12, will be second to none. We get down to the "nit-gritty" of what it means to be a pastor. I wish every pastor could come. The personal enrichment features will be special. Some are not offered anywhere else.

The WMU Annual Meeting, March 15-16, First, West Memphis, will be tremendous. One of our Guatemala missionaries, Sue Lindwall, will speak. She is dynamite! Beverly Coad, missionary to Mali, is one of the giants in missionary service. Deilana O'Brien, SBC WMU executive director, also will speak. This will be a great event.

Thousands of people have recently received an invitation to assist in the Siloam Springs Assembly campaign. Most of our people have assumed others would contribute. Well, they have not! Could you, right now, or over the next three years, help this worthy ministry? If you would, my joy would be complete!

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

## Woman's Viewpoint

### Successful Christian living

MAURINE RICHARDSON

How to cope with the adversities of life is one of the most perplexing problems I face as a Christian woman. Contrary to the opinions of many, God has not promised his children a life free of trouble. We are often beset by unpleasant and painful happenings. Living the Christian life can be full, satisfying and truly blessed, but it is never easy.

Each of us endures the long-term consequences of past decisions. Many of us have been pawns in someone else's deception. Some women feel cheated. For others, life seems bleak. In addition to experiencing the sufferings and sorrows common to all women, we must often endure hardship because of our relationship to Christ.

I have learned through experience that adversity



can be turned into opportunities for personal and spiritual growth when I respond appropriately in difficult situations. James begins his epistle with instructions on how to contend with adversity when he says, "Count it all joy." James is not implying that we are to seek problems and trials. Neither does he refuse to recognize that adversity often brings heartache and tragedy. When he urges us to "count it all joy," he is referring to attitude. We are to look at adversity from the bright side, as capable of being turned into our highest

good.

James encourages us to ask God for wisdom concerning circumstances. Wisdom is the ability to see our trials in their true light, and to make proper use of them.

I live with adverse circumstances, and so do you. At this moment, we are either in the midst of personal trials, or we are concerned about loved ones who are suffering. It is my hope that each of us will use the difficult happenings in our lives as a catalyst for growth in successful Christian living.

**Maurine Freeze Richardson** has written for various periodicals and magazines. She is a contributing author of *Single Adults: Resource and Recipients of Revival*, Broadman Press 1985. Maurine and her husband, Bob, live in Little Rock and are members of Immanuel Church.

## GROWTH SPIRAL WORKSHOP

February, 28, 1991  
9:30 a.m. - 4:00 p.m.

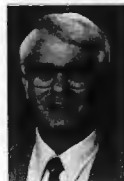
East Side Baptist Church  
2710 Massard Rd., Fort Smith

Led by Andy Anderson

**LUNCH:** Lunch will be served at host church at a cost of approximately \$4.00 per person. We will have only 30 minutes for lunch.

For more information contact:

ABSC Sunday School Department at 501-376-4791, ext. 5128.



Andy Anderson  
BSSB



# From a missionary barrel

by Susan Todd

50C Woman's Missionary Union

BIRMINGHAM, Ala. — Arkansas Baptists probably don't realize it, but the \$6.8 million they have given during the past 10 years to the Annie Armstrong Easter Offering continues a tradition that began 109 years ago in a missionary barrel.

The annual offering is a modern-day version of home mission support which began when Annie Armstrong and the Baptist women of Baltimore, Md., filled barrels of clothing and food for missionaries and those they worked with.

Today, supporting the home missions work of the Southern Baptist Convention through prayer and giving is not just an effort of women like Annie Armstrong. Arkansas Baptists join in a conventionwide effort which involves men, women, teenagers and children.

This year, Southern Baptists will focus their attention on home missions March 3-10 during the annual observance of prayer and giving. The 1991 national goal for the Annie Armstrong Easter Offering is \$41 million.

But supporting home missions hasn't always been an annual, united effort.

It began in the spring of 1882 when the Levering Manual Labor School in the Creek Indian Nation in Oklahoma faced severe financial strains. The school, which had been started and operated by the Southern Baptist Home Mission Board, was not even a year old. When the school opened, the board had received help from two home mission societies in Baltimore, Md. Once again, they turned to the societies for help.

The appeal for 240 summer suits for the students went to the mission societies at Eutaw Place Baptist Church and First Baptist Church. Annie Armstrong, president of the Home Mission Society at Eutaw Place Baptist Church, recognized that the task was larger than the two societies could fulfill alone. What began as work for two societies of women expanded to include women from 14 area Baptist churches—eight white churches and six black churches.

Thanks to the vision of the missions-minded women in Baltimore, the Levering Manual Labor School was able to clothe its Indian students.

But the women's efforts didn't stop there. In May of the same year, Annie Armstrong capitalized on the home missions interest of the women in the area. The outcome was the organization of the Woman's Baptist Home Mission Society of Maryland.

During the next few years, the group helped support the work of a female missionary in New Orleans; they helped rebuild a missionary school in Cuba; and they continued to support the Levering Manual Labor School.

Given the women's rich history of supporting home missions work, it came as no surprise that immediately following the formal organization of Southern Baptist Woman's Missionary Union in Richmond, Va., in May 1888, home missions needs were brought to the members' attention.

I.T. Tichenor, president of the Home Mission Board, approached Annie Armstrong, the newly elected national WMU executive, to ask if WMU would help raise money for a much-needed church building in Havana, Cuba. The women agreed to help and distributed cards to collect coins to buy bricks for the building.

During the next seven years, the women continued to take offerings for home missions causes.

However, the next call for help from the Home Mission Board struck at the heart of what these missions-minded women were about — missionaries. The Home Mission Board, sinking deeper and deeper into debt, would soon run out of money to pay the salaries of the 400 missionaries it supported. Tichenor again approached the women, asking them to raise \$5,000 for this cause.

A "week of self-denial" was planned for the second week in March 1895 as a fund-raising effort.

As recorded in *Annie Armstrong* by

Elizabeth Evans, Armstrong wrote the women asking them to deny themselves "some costly luxury...some elegance of home or toilet, some entertainment or excursion, and coin the cost into food for hungry bodies and souls in our own country."

Good news came in May 1895. As a result of the week of self-denial, more than \$5,000 was collected, the mission board was saved, and the missionaries could continue their work. Revivals often resulted in churches where extensive self-denial was practiced.

The offering's name has changed several times since it was called a "week of self-denial" in 1895. Annie Armstrong's ties to the offering were immortalized in 1934 when the offering became known as the "Annie W. Armstrong Offering for Home Missions."

One more change has been made to the offering in its more-than-100-year evolution. In 1969, the word "Easter" was added to the name, linking it to a season, as the Lottie Moon Christmas Offering for Foreign Missions had done for some time.

Through the years, the name of the offering has changed. The yearly goals have changed. The number of home missionaries supported by the offering has changed. The variety of work the missionaries do has changed. But one thing has not changed — the need.

Annie Armstrong's own words are just as applicable to today's needs.

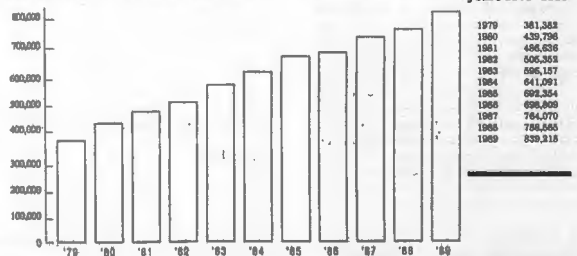
"America must belong to King Emmanuel if we would have a base of operation broad enough to bring the world to Christ.

"Our task is great. Our Master is greater."

## ARKANSAS GIFTS TO THE ANNIE ARMSTRONG EASTER OFFERING



Arkansas Gifts to the Annie Armstrong Easter Offering Annually for the years 1979-1989



FIRST OF A TWO-PART SERIES

## What does it mean to be saved?

by Mark Kelly

Contributing Editor, Arkansas Baptist

To those outside the church, Christians seem to have a language all their own. "Justified." "Sanctified." "Glorified." The jargon is strange to those who are "lost." Sometimes even those who are "saved" don't know what the words mean.

What would you say if someone with no church background came to you and asked, "What does it mean to be saved?"

"Many times, lost people get the cart before the horse when they think about salvation," explains Tim Reddin, pastor of the Barcelona Road Baptist Church in Hot Springs Village. "They think they have to live the Christian life before we can accept Christ as Savior."

"But nobody can do that, any more than a dead tree can produce fruit," Reddin says. "A person can live like Christ only after he surrenders his life to Jesus and lets the Holy Spirit change him. Only then are you able to yield your life to Christ and experience the fruit of salvation."

"Our words 'saved' and 'lost' seem offensive to some," Reddin continues, "but only because they are so misunderstood." He explains that to be lost is to be in a position outside the love and grace of God. To be saved, then, is to be rescued from such a peril and brought under God's love and

forgiveness.

"To be lost is not to be more wicked than anybody else," Reddin says, "because the Bible makes it clear that all of us are lost as a result of our sin. Salvation comes when a person makes a conscious commitment of his eternal welfare to God in faith."

Most Baptists understand salvation as a time and place experience, Reddin observes. They identify being saved with the moment they understood their need of God and accepted his gift of new life in Jesus Christ.

And while that is certainly true from a human perspective, a person's salvation actually began much earlier, he notes. God planned salvation from the dawn of creation. An individual accepts Jesus only after the Holy Spirit has done his convicting work. So, while salvation seems to begin for us the moment we accept Jesus, that is hardly the beginning.

Nor is it the end, Reddin observes.

"I also believe salvation is a process, especially when you are talking about children making decisions for Christ. Step by step, we yield our lives to Christ, as much as we understand. When a young child comes forward at First Baptist Church in Dallas, Dr. Criswell says they are 'taking a step toward Jesus.'"

An adult's experience may be more dramatic, on the other hand. Accepting Christ may be the result of a crisis in life. Because sin has taken a greater toll on the adult life, the change made by God's Spirit is more dramatic.

Whether child or adult, however, being saved is a process that continues throughout life as we grow in Christ, Reddin asserts. It is completed only when life on earth is replaced by life in the presence of God.

Being saved is such a significant change in a person's life that Jesus saw fit to call it a "new birth," he notes. God imparts his life to a human being,

### A salvation that 'stuck'

Ayleen Ragland doesn't remember when she first asked her mother about becoming a Christian. However, the spry octogenarian clearly recalls accepting the Lord at age 11 and asking if she could be baptized.

Her mother said no, concerned that the youngster truly understand her commitment. It was not until two years later that her mother relented and young Ayleen walked the aisle at First Baptist Church in Dardanelle.

"I guess my mother thought I finally was old enough," says Miss Ragland, who retired in 1977 after 46 years in public education. "She wasn't against any of it. She just wanted me to be sure. She was very concerned that I would 'stick.'"

And "stick" she did. Within two years, the young lady had been enlisted to teach a children's Sunday School class. She was active in the Baptist Young People's Union and

recalls wonderful hayrides and potluck suppers. In retirement, she remains active in the life of her church, teaching a women's Sunday School class.

Her testimony is that of an earnest young woman who grew up in the nurture and admonition of a Christian fellowship and who was sure of her faith in Christ.

"There was nothing sensational about my conversion experience," she recalls. "I absorbed what I was taught. I made my profession of faith public and was baptized. The Lord's Supper became very important to me after baptism."

Her only regret? "My baptism would have been more meaningful if a lady ahead of me hadn't lost her shoe. She asked everyone who followed her into the baptistry to feel around for it with their feet. That took away from the sacredness of it for me, but it still was very special."

#### PEW UPHOLSTERING REVERSIBLE CUSHIONS PEW REFINISHING STAINED GLASS LIGHTING CARPET • PEWS

We have upholstered pews in over 1500 churches totaling over 600,000 linear ft. We can reupholster and repair any pews on site for less cost than the original manufacturer.  
Call Toll Free: 1-800-BUY-PEWS  
(1-800-283-7337)

**Church Interiors Inc.**

Leading the Nation in Church & Home Interiors  
100 West Pine • Gordon, AR 71743

and the change is dramatic. Even if the experience is more emotional for some than others, the inward change is profound and begins to produce visible results in a person's life.

What many fall to understand is that being saved depends entirely on God's gracious love, Reddin adds. "Salvation is God's free gift to us. There is nothing we can do to earn or deserve it. No matter how good we are, we can't impress God."

"Being saved is simply a matter of God's loving nature reaching out to us. He offers us his own life. When we accept it, it becomes ours."

Since being saved depends on God's love and not our goodness, the child of God can rest secure in his relationship with God, Reddin observes. "The security of the believer is a hallmark of the Baptist faith," he says. "It's foolish to think God would begin to save us and then decide to leave it up to us. Either salvation is based on God's grace or it isn't. If salvation depends on God's love, then that love will continue to keep us."

Recovery from an illness often begins when a person realizes he is sick and needs to go to the doctor. In the same way, Reddin believes salvation begins when a person understands who God is and how far short of his standards we fall. "When I understand God's holiness, I realize how serious a matter my own sin is," he says.

At the same time, however, a person also realizes that God offers unending, unconditional acceptance to him, in spite of his sin. Reddin says the combination of a holy God who offers unconditional acceptance is all but impossible to resist for the one who is overwhelmed with his own sinfulness.

Reddin says he sometimes uses a sports analogy to illustrate salvation.

"In a football game, the quarterback can run with the ball and, if he sees he can't make it to the goal line, he can hand it off to a running back. Then the quarterback gets out of the way, and the back takes the ball to the end zone.

"That's what God wants us to do with our lives. He wants us to see we cannot advance ourselves to heaven on our own. He wants us to give our lives to Jesus and then get out of the way and trust him to take care of us."

## 'Now he helps me'

*Children often have a unique perspective on salvation; it provides them clarity and comfort*

ABN photo / Mark Kelly

Children often understand more about being saved than many adults realize.

Consider, for example, David and Cheryl McCormick's 5th and 6th grade Sunday School Class class at Dardanelle First Baptist Church. Despite their tender years, these 10 and 11 year olds understand what it means to be lost. They understand that accepting Jesus as your Savior makes a difference in your life.

Joshua Tallent is 10 "and a half." Although he made his public profession very young, he remembers talking to the preacher at church camp and asking Jesus to come into his heart. He says he did that because he was lost, because he "hadn't found God yet," and it has made a difference.

"Jesus helps you through your hard days. If you have a problem, like when older kids pick on me, he helps me hold my anger and be patient."

Jennifer Marie Cantiz agrees. She gave her life to the Lord when she was "eight or nine years old." Like Joshua, she heard a church camp preacher talking about Jesus, and when she got home she told her parents she felt like she needed to accept Jesus.

"He came into my heart and forgave me of my sins," the 11-year-old reports. "Now he helps me with my problems. He gets me through tests and helps me feel good about myself."

Susannah Niven, age 10, accepted Jesus "a long time ago," perhaps when she was in kindergarten. Although she remembers little about the experience, she knows she asked Jesus to come into her heart and that he saved her from her sins. She says she felt like she need-



(L to r) Cheryl McCormick, Susannah Niven, Amanda Adney, David McCormick, Jennifer Marie Cantiz, (kneeling) Joshua Tallent.

ed to accept Christ "because I worshiped God and I loved Jesus."

To her, being a Christian means that Jesus is always with her. If she sins, she can stop and pray "right then" and ask him to forgive her. That's important, she says, because "everyone does wrong things, except Jesus. Other than him, I don't know anybody else who doesn't sin. Even nice people."

Jesus helps those who trust him, says Susannah. "If things go bad, he helps make them better. And if they don't get better, he gives you faith to get by."

### Visible Proof That You Did It Right

FREE CATALOG

Fiberglass baptiserials, cypress, crosses and lighting by the Industry's leader.

Wisdoms Industries, Inc.

P.O. Box 677, Muradine, IA 52761-0677

Call 800-553-9664 toll free lows call 319-253-6642 collect



### AUTHORS WANTED BY NEW YORK PUBLISHER

Leading subsidy book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. Send for free, illustrated 40-page brochure H-101 Vantage Press, 516 W. 34 St., New York, N.Y. 10001



# 'What Baptists Believe'

*The 1991 Evangelism Conference addresses foundations of faith*

by J. Everett Sneed  
Editor, Arkansas Baptist

"This was one of our most meaningful Evangelism Conferences due to our theme," declared Clarence Shell, director of Evangelism for Arkansas Baptists. "The speakers did an excellent job in staying with the theme." Shell continued, reflecting on the conference which convened Jan. 28-29 at Park Hill Church, North Little Rock.

The theme for the conference was: "What Baptists Believe: Theological Foundations Upon Which to Build Evangelism." Shell observed that evangelism is built on biblical theology. "True evangelism never conflicts with biblical theology."

On Tuesday evening, when the leading evangelistic, small church and bi-vocational pastors were recognized, these pastors received a standing ovation. Shell said, "This was one of the highlights of the entire Evangelism Conference."

Speakers at the conference included both Arkansas pastors and laymen, as well as out-of-state individuals. Rex Horne, pastor of Immanuel Church, Little Rock, in reflecting on the theme said, "Baptists believe the Bible, which clearly teaches the desire of God to redeem sinful men to himself."

Dale Thompson, pastor of Immanuel Church, Rogers, who spoke on "Purity in Life" on Tuesday morning said, "If we as Baptists are to continue to possess, and in the future sustain a prophetic voice of evangelism, foundations of what we believe must be the Word of God. This shapes our theology."

Delton Beall, pastor of First Church, Forrest City, said, "Primary to the proclamation of the Word is one's foundation in the Word. Shallow theological wells cannot satisfy thirsty souls. The blend of theology with missiology make beautiful harmony."

Roy Fish, professor of Evangelism, Southwestern Baptist Theological Seminary, Fort Worth, Texas, in an interview discussed the state of evangelism in the Southern Baptist Convention. He observed that "our evangelistic outreach in comparison is not as good as once was. However, there are some encouraging signs."

First, Dr. Fish said that Southern Baptists had the strongest emphasis on equipping the laity that we have ever had. This emphasis started in the 1970s with the lay evangelism schools. We have now developed Continuing Witnessing Training and

other vehicles that provide on the job training.

Fish believes the increase in baptisms that Southern Baptist experienced last year reflects renewed evangelistic activity and shows that our evangelistic efforts are alive and well. He strongly emphasized that to discontinue revival meetings would have an extremely adverse effect on evangelism.

Dr. Fish observed that a church seldom rises above the pastor. He was greatly disturbed by a survey conducted by the Home Mission Board two years ago. This survey revealed that over one-half of our Southern Baptist pastors seldom witnessed to an individual. He said, "We can expect very little evangelistic results when our pastors fail to model witnessing."

built a witnessing relationship.

Bill Hybels, pastor of the Willow Creek Community Church, Chicago, Ill., and Rick Warren, pastor of the Saddle Back Baptist Church in California, are proving the value of relational evangelism. Fish observed that most of our Southern Baptist churches will never develop the innovative morning worship services that these churches are using. He said, "It is probable our churches should not move this far from traditional services. We must encourage our members to build witnessing relationships."

Fish also suggested that our worship services must contain more enthusiasm and elements of celebration. He said, "Growing churches are unashamed in their praise of God in the corporate body."

ABN photo / J. Everett Sneed



(Left to right) Darrel Robinson, Home Mission Board; Roy Fish, Southwestern Seminary; and Clarence Shell, ABSC Evangelism Department.

Fish also emphasized the need for flexibility. He said, "A major deterrent to our growth is our continuing to hold on to our cherished traditions and our unwillingness to change."

In today's world it is essential to develop relational evangelism. Twenty-five years ago many people could be won by "cold turkey" evangelism (a committed Christian going to the door of someone they had never seen before). Today most individuals cannot be reached unless the witness has

Statistics indicate that the baby boomer generation is not interested in structured services. Surveys indicate 60 percent of the general population are members of some kind of church. But only 40 percent of the baby boomers are members of a church. Fish said, "We must develop a balance between spontaneity and structure."

Fish also believes that our denomination is offering too many options to our congregations. Seldom does evangelism thrive if there are competing programs.

Darrell Robinson, vice president of evangelism for the Home Mission Board, Atlanta, Ga., discussed in an interview "Total Church Life Evangelism." He said, "This is a new and ongoing theme of the Evangelism Division of the Home Mission Board. It focuses on the local church as the body of Christ."

This concept is drawn from Colossians 1:18, which emphasizes that Christ is the head of the church body. Every member is a significant part of the body.

Dr. Robinson emphasized that within the body three things are to occur: (1) Christ is to be exalted as Savior because he is the head of the body and has preeminence; (2) the earthly leadership of the body is to equip the saints (the people); and (3) the body is to evangelize those who are lost.

Robinson said that the pastor can't do this work alone because the lost won't come to hear him preach. Both the pastor and members must go out where the lost people are.

In order for evangelism to take place, there must be total penetration of the area for which a church is responsible. This means that the members must be equipped to present the gospel.

Total penetration requires total participation. All of the members must share in carrying the gospel. In order to confront the lost with the claims of the gospel, every committed Christian must be actively involved in this endeavor.

Robinson emphasized the importance of balanced evangelism. He said that there were five components to balanced evangelism. These are: public proclamation (preaching of the Word of God); a caring ministry (meeting both physical and spiritual needs of people); event attractions (revivals, musical events, and the use of well known personalities, etc.); geographic saturation (witnessing campaigns that go to everyone in the area); and confrontational evangelism (witnessing to individuals one on one).

In conclusion, Robinson stressed that the Sunday School organization is the primary method of evangelism in the life of a local church. He said, "Flake's Five Principles of Church Growth still work. When we primarily utilize Sunday School, people will come to know Christ. In the small groups in which the Word of God is taught, people know each other, and can care for each other."

Both Robinson and Fish emphasized, "Where we will be in the future in evangelism is determined by where we are today." Both agreed that there are extremely good evangelistic signs taking place today. "If we are to be successful, we must never change theological foundations, but we must be pragmatic in methodology."

## Arkansas Vocational Evangelists

Bittle, Shelby  
P.O. Box 255  
Wynne, AR 72396  
238-3729

Bates, Ben  
Route 3, Box 472  
Morrilton, AR 72110  
727-5760

Blackburn, William  
2321 South 'R' Street  
Fort Smith, AR 72901  
783-6983

Blann, Robert  
114 Neal  
El Dorado, AR 71730  
863-9087

Burgess, Joe and Sharon\*  
Route 2, Box 591  
Dumas, AR 71639  
382-2738

Brown, Phillip  
Route 3, Box 367A  
Hamburg, AR 71646  
663-2464

Chapman, Odis  
Route 1, Box 222  
Scott, AR 72142

Coleman, Curtis  
P.O. Box 22403  
Little Rock, AR 72221  
227-8255

Cox, Tom and Kay\*  
P.O. Box 2  
Mountainburg, AR 72946  
369-4260

Huskey, Paul  
P.O. Box 67  
Norfolk, AR 72658  
499-7707/499-7400

Ellis, Gene  
Star Route 11, Box 103  
Hot Springs, AR 71913  
767-3689

Eters, Bob\*  
43 Ophelia  
Maumelle, AR 72118  
851-3553

Bettis, Denise\*  
No. 5 Concord Circle  
Arkadelphia, AR 71923  
246-5976/246-9148

Green, Johnny  
P.O. Box 500  
Wynne, AR 72396  
238-3758

Hazlerwood, Jack  
P.O. Box 5699  
Little Rock, AR 72215  
225-6408

Helm, Rebecca\*  
625 Pattywood  
Bryant, AR 72022  
847-3377

Hill, Clarence\*  
135 Lindy Circle  
Hot Springs, AR 71913  
767-6489

Hitt, Maurice and Sandra\*  
P.O. Box 58  
Black Oak, AR 72414  
486-2591

Jackson, Johnny  
P.O. Box 5791  
Little Rock, AR 72215  
663-8314

Jackson, Paul  
P.O. Box 5791  
Little Rock, AR 72215  
663-8314

Johnson, Herbert "Red"\*\*\*  
520 Spring Street  
Mountain Home, AR 72653

Kinder, Brian\*  
8617 Nancy Place  
Little Rock, AR 72204  
562-0879

Martinez, Angel  
9 Free Perry Circle  
Fort Smith, AR 72903  
452-1270

May, Larry  
204 West 36th  
Texarkana, TX 75503

Newman, Rex  
P.O. Box 1652  
Pine Bluff, AR 71613  
534-1257

Parchman, Jack  
6818 Brookwood Drive  
Little Rock, AR 72209  
562-1177

Pittman, Tom  
203 East Danner  
West Memphis, AR 72301

Preston, David  
P.O. Box 532  
Smackover, AR 71762  
725-2345

Cates, John  
2001 McJester Rd.  
Pangburn, AR 72121  
728-4491

Rosson, Charles  
838 Chateau Drive  
Rogers, AR 72756  
636-5636

Shreve, Herb  
P.O. Box 78  
Hatfield, AR 71945  
389-6624

Simmons, James  
Route 2, Box 149  
Lavaca, AR 72941  
452-3440

Spain, R. L.  
721 S. 6th Street  
Paragould, AR 72450  
236-8477

Lisemby Family\*  
Route 1, Box 50  
New Edinburg, AR 71660  
348-5426

Walker, Billy  
15 Big Pine Road  
Batesville, AR 72501

Weston, Tony and  
Davis, Billy\*  
P.O. Box 1662  
Jonesboro, AR 72401  
935-0500

Wilcy, Jim  
P.O. Box 558  
Searcy, AR 72143  
268-3163

Pool, Glen\*  
Route 2, Box 268  
Wynne, AR 72396  
238-8838

Green, Michael  
P.O. Box 24  
Hoaxie, AR 72433  
886-6565

\* Music evangelist

Arkansas All Over

MILLIE GILL

People

James E. and Helen Pollard celebrated their 50th wedding anniversary Jan. 26 with a reception at their home, 904 Kellogg



The Pollards

Rock. The Pollards have been members of Sylvan Hills First Church in North Little Rock for 38 years where he serves as a deacon and she serves as a Sunday School teacher. The couple also took a Bible study cruise to Nassau as a part of their anniversary celebration. They have three children, Jim Pollard of Muskogee, Okla.; Paul Pollard of Wynne; and Sharon Hunter of North Little Rock; and five grandchildren.

Gary Powell joined the staff of Sylvan Hills Church in North Little Rock Feb. 3 as minister of music/youth and administration. He is a graduate of Ouachita Baptist University and will graduate in May from Mid-America Baptist Theological Seminary. Powell is the son of Rev. and Mrs. Kerry Powell of McGehee.

Jeanie Williams has joined the staff of Sylvan Hills First Church in North Little Rock as director of childhood education. She is a graduate of the School of the Ozarks in Point Lookout, Mo.

Staton Posey is serving as pastor of College Avenue Church in Fayetteville.

Ferrell D. Morgan resigned Jan. 31 as director of missions for Concord Association to take medical disability because of Parkinson's Disease. He and his wife, Margie, will continue to reside in the Fort Smith area.

Doug Shinn has joined the staff of First Church in Malvern as youth director.

Retha Kilmer has joined the staff of First Church in Malvern as associate music director.

Charles Barfield, associate pastor of pastoral care for Immanuel Church in Little Rock, was recently recognized by the church for 15 years of service. Pastor Rex Horne presented him with a plaque that



Powell



Williams

noted his services also in the areas of education, outreach, and administration. Barfield's wife, Lavelle, was recognized for her involvement in church ministries.

Gavin F. Falkner, a member of Second Church in Little Rock, received his Eagle Scout Award Feb. 2 in a National Eagle Court of Honor which convened in Mablevale United Methodist Church. He is the son of Bill and Frankie Falkner of Little Rock.

Lynwood Henderson of Almyra is serving as interim pastor of First Church in Hampton.

Jack Bledsoe, director of missions for Carey Association, has completed his service as interim pastor for First Church in Hampton.

Amos and Alice Ryan celebrated their 60th wedding anniversary Feb. 10 with a reception at South Highland Church in Little Rock, where he serves as the church's lifetime deacon and she is active in Woman's Missionary Union. Both participate in the 39'ers, an organization of the church for senior adults. Hosting the reception were their children, John Ryan of Alabama, James Ryan of Nashville, Tenn., and Lois Rorie of St. Louis.

Robert T. Loudermilk, pastor of Oak Grove Church, Caddo Gap, was ordained to the ministry Jan. 13 by First Church, Norman.

Matthew Watson has resigned as pastor of Community Bible Church, Glenwood.

Ed Saucier will begin serving March 3 as pastor of Grand Avenue Church in Fort Smith, coming there from First Church in Elk City, Okla. Saucier is a graduate of Oklahoma Baptist University and International Bible Institute and Seminary in Orlando, Fla. He and his wife, Shara, have a daughter, Jennifer.

Jimmie Lewis, bi-vocational pastor of South Main Church in Crossett, recently was ordained to the ministry by First Church, Crossett.

Bill Guilliotte joined the staff of Bryant First Southern Church Jan. 27 as minister

State Youth Music Festival

May 11

Baring Cross Church, North Little Rock

Choirs

Ensembles • Soloists • Instrumentalists

Piano • Organ

• Song Leading •

New Festival Format

Mass Choir

Outstanding Entries Perform on Final Program

Qualify through an area or associational festival, except for choirs.

See your Minister of Music Handbook for details or call the Church Music Department, 376-4791, ext. 5121

of youth and education. He previously served on the staff of Bellevue Church in Memphis.

**Shelton Rogers** recently was ordained to the gospel ministry by Beech Street First Church in Texarkana. He has accepted a call to serve as pastor of First Church of Pocola, Okla.

**G. Allan Anspaugh** has resigned as minister of music at Highland Heights Church in Benton to join the staff of Fiana Hills Church in Fort Smith.

**Bob Barnett**, staff music evangelist for Sylvan Hills First Church in North Little Rock has just returned from a mission trip to Honduras, where he assisted fellow staff evangelist Herb Prince in establishing radio communications with several Honduran villages in which Prince has organized 18 churches in the last eight years.

**Bob Harrelson** is serving as pastor of First Church, Petit Jean.

**Jim Box** has resigned as pastor of Central Church in Bald Knob to serve as pastor of First Church, Mulberry.

**Elijah Pearce** has retired as financial secretary and administrator at Elmdale Church in Springdale, following 25 years of service. He and his wife, Joyce, were honored in a special church service Jan. 13. Program participants included Pastor Mark Brooks, Howard Griffin and Joe Grimsley.

**Mike Martin** has joined the staff of Central Church in Jonesboro as minister of education and senior adults. He and his

wife, Margaret, moved there from Augusta, where he has been serving as pastor of Grace Church.

**Michael R. Spradlin** has resigned as assistant pastor at First Church in Hughes to serve as the associate pastor of missions and satellite ministry of Immanuel Church in Wichita, Kans. He has accepted an appointment as a Home Mission Board church planter missionary.

## Briefly

**Wynne Church** ordained Jim Freese to the deacon ministry Jan. 20.

**South Main Church** in Crossett, the newest congregation in Ashley County Association, is averaging 45 in Sunday School and the morning worship service. Currently meeting in a mobile chapel, they have \$29,000 in a building fund for a program that will be launched Sept. 9 by the Arkansas Nailbenders.

**Ashley County Association** launched a four-week sermon preparation program Feb. 5. The program is designed to assist bi-vocational pastors and interested laymen. Billy O. Kite is director of missions.

**Bartholomew Association** has three

indigenous satellite units designed to minister in areas where there is no Southern Baptist witness. One unit is being led by Mrs. Winston O'Neil, a member of Corinth Church, Wilmar. The unit meets weekly in the Bryant Court of Warren Housing Authority, averaging 14 to 19 in attendance. Music, prayer, and Bible study are the primary emphases of these units, according to L.W. Latham, director of missions.

**Anchor Church** at Donaldson ordained Lee Matthews to the deacon ministry Jan. 20.

**Greenwood First Church** held its 13th annual Ron Dunn Bible Conference Feb. 10-13.

**Hot Springs First Church** ordained John Wayne Smith to the deacon ministry Jan. 13.

**Grace Church** was constituted in Hampton Jan. 2 with 15 members. L.W. Hixon is serving as pastor of this new congregation.

**Watson Chapel Church** at Pine Bluff ordained Mark Gray to the deacon ministry Feb. 3.

**Van Buren First Church** ordained James Crawford, Aaron Lynn, Larry Rainwater, Rick Spoon, and Charles Wimberly to the deacon ministry Feb. 3.

**Siloam-Springs First Church** held a service Jan. 20, dedicating Tommy and Cynthia Leavelle for service in China, where they will be teaching for six months.

**Little Rock Second Church** will hold an organ dedication service and recital on Sunday, Feb. 17, at 7 p.m. Russell Hodges, assistant professor of music at Ouachita Baptist University, will present the recital.

## Professional Sound for Churches . . . helps to ensure that your message is being clearly communicated.

Ensuring that your message is reliably communicated is a job that can't be trusted to just anyone. Communicating your message requires a system that starts with a professional sound contractor. We, as a professional sound contractor, can design a system that will improve your church's communication process.

First, we listen — to you. Then we evaluate scientifically. With your input, we develop a personalized design. Then we select the proper components and install your customized sound system.

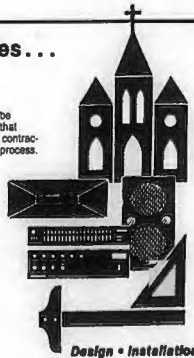
For complete confidence in your communication system, put your trust in a proven professional — someone who cares about your message. Call us today!

Recent BOYD PRO SOUND installations include: First Baptist, Carlisle; First Baptist, DeWitt; First Baptist, Gentry; First Assembly of God, Brinkley; Trinity Faith Assembly of God of Rison; Rose City Nazarene Church; Benton High School Fine Arts Auditorium; and Lake Hamilton Fine Arts Auditorium.

**BOYD  
PRO SOUND**

1718 West 13th Street • Little Rock, Arkansas 72204  
501-664-3624

Professional reinforced sound systems for churches.



Design • Installation  
Service • Sales • Rentals

## Correction

The caption entitled "Mostly honored" in the Jan. 31 edition of the ABN should have read that Don Moseley celebrated 25 years in the preaching ministry.

## Steeple & Baptistries

From the world's largest manufacturer of fiberglass church products

- Steeples
- Baptries
- Lighted Walls
- Crosses
- Kinkles
- Windows
- Baptistry Heaters

Call or write for our free catalog

1-800-527-1403  
P.O. Box 1245  
Henderson, TX 75025-1245

**FIBERGLASS SPECIALTIES INCORPORATED**

For a free survey of your facility, call 501-664-3624 and ask for Ken!

## CALL fund alternatives

The CALL (Citizens Against Legalized Lottery) receipts exceeded expenditures by \$28,782.84. Total receipts were \$195,706.14 and expenditures were \$166,923.30. These figures were released this past week by John Finn, executive director of the Christian Civic Foundation.

The CALL State Steering Committee made an agreement that if any funds were left over after the lottery campaign, churches and individuals would be given the opportunity to do one of two things.

These are:

(1) Ask for a portion of the money returned to the church or individual only upon request.

(2) Churches and individuals leave the money with the Christian Civic Foundation. It will be placed in a savings fund and will be used to help fight the next gambling issue that comes before the state. CALL urges churches and individuals to select the second option.

If your church or individuals wish to have a portion of their contribution refunded, please write to: CALL, 8300 Geyer Springs Road, Little Rock, AR 72209.

## With their eyes on others

First Church, Hot Springs, recently exceeded their Lottie Moon goal. The church had set a goal to \$10,000 and by mid-January the gifts reached \$13,562.03, according to the church treasurer, Frank Bolton.

First Church continues its emphasis on missions with contributions of 17 percent to the Cooperative Program. Total missions gifts last year rose to 24.09 percent of the total church budget.

Special home missions efforts continue, with the church presenting Christmas gifts to all local firemen, policemen, sheriff's department personnel, and other community service workers. Each person received a copy of Pastor Jerry Mixon's book, *Off the Main Road*. The church presented 900 copies of the book.

Bob Sowell, minister of education, commented on the giving record of the church by saying, "Special emphases and involvement by members in the race track ministry, jail ministry, and other local mission endeavors help us keep our eyes on others and not ourselves. It is easy to give to missions when we look outward and not inward."

## About the State

### WBC to participate in Sears program

WALNUT RIDGE—Williams Baptist College has been chosen to participate in the Sears-Roebuck Foundation's 1990-91 Teaching Excellence and Campus Leadership Award Program, announced Chancellor D. Jack Nicholas. The awards are presented to top educators at 700 independent liberal arts colleges and universities. Each winning faculty member will receive \$1,000 and the institution will receive a grant based on its enrollment.

### Church study course awards

NASHVILLE, Tenn.—Fayetteville First Church led the Arkansas Baptist State Convention in total church study course awards earned for 1989-90 with 421, according to statistics compiled at the Southern Baptist Sunday School Board. Gentry First Church was second with 339 awards, and Little Rock Markham Street Church was third with 298.

### Thase Daniel to be honored

ARKADELPHIA—The late Thase Daniel, renowned wildlife and nature photographer and 1927 graduate of Ouachita Baptist University, will be honored in an exhibit entitled "Leadership in Arkansas History," sponsored by the Arkansas Historical Association. The exhibit will feature 50 individuals who have played a prominent role in the state's history, and will be on display April 4-6, at the Excelsior Hotel in Little Rock.

### Children's Homes list top twenty

Arkansas Baptist Children's Homes and Family Ministries has released the top 20 churches in direct gifts in 1990. They are: El Dorado First Church, \$64,281; Pine Bluff First Church, \$11,706.00; Paragould Brown's Chapel, \$7,367; Little Rock Geyer Springs First Church, \$5,782; Russellville First Church, \$4,190; North Little Rock Highway Church, \$3,903; Siloam Springs First Church, \$3,725; El Dorado Immanuel Church, \$3,393; England First Church, \$3,372; Searcy First Church, \$3,235; Jacksonport Church, \$3,152; Little Rock First Church, \$2,960; Little Rock Immanuel Church, \$2,951; Gentry First Church, \$2,876; Camden Cullendale Church, \$2,862; Jarvis Chapel, \$2,786; Valley Springs First Church, \$2,772; Fort Smith, Oak Cliff Church, \$2,764; Hartford First Church, \$2,758; and Sparkman First Church, \$2,665.

**BOYD  
PRO SOUND**

5702 West 12th Street • Little Rock, Arkansas 72204

### Benton Senior High School

Office of the Principal, Benton Arkansas 72015

Mr. Ken Newberry  
Boyd Pro Sound  
5702 W. 12th St.  
Little Rock, AR 72204

March 18, 1990

Dear Mr. Newberry:

I would like to express my thanks to you and your company for the outstanding job you did on the installation of the sound system in our new 1,250-seat auditorium. The time you spent with me during the installation, during the instructional period, and your willingness to provide more instructional time if needed has been a valuable asset to us in the successful operation of the auditorium.

We have had many comments from visitors to our auditorium about the quality of our sound system and your company deserves a great deal of credit for this quality.

Again, thanks for your quality of workmanship and your willingness to work with us after installation.

Sincerely,

*John H. Butler*  
Principal

To everything there is a season. A time for change comes even in the life of a church. And like an old church, Presbyterian Ministers' Fund has served those whose lives revolve around their faith since 1717.

Now we're changing our name to The Covenant Life Insurance Company. It's a better reflection of the diversity of our congregation. Because through the years, our insurance products have represented an unbreakable covenant with members of all denominations.

Our new name is simply a new coat of paint on an historic structure dedicated to serving the religious community.

Putting A  
New Face On  
A Rock Of Ages.



Name change subject to individual state approvals

At Presbyterian Ministers' Fund,  
we've changed our name, not our commitment.



**THE COVENANT LIFE INSURANCE COMPANY**

America's first life insurance company—formerly Presbyterian Ministers' Fund

Serving the religious community since 1717

1-800-445-1717 • (215) 568-1717



Harmony Baptist Church	252.00
Holly Springs Baptist Church	212.00
Hanning Baptist Church	200.00
Choctaw Baptist Church	146.00
Prosperity Baptist Church	180.00
Shady Grove Baptist Church	412.00
South Side Baptist Church	1,662.00
Spanish First Baptist Church	4,662.00
Thorton First Baptist Church	112.00
Tinsan First Baptist Church	124.00
	\$ 9,345.84

CAROLINE BAPTIST ASSN

Seugh Chapel Baptist Church	\$ 54.00
Bacon First Baptist Church	141.00
Brownville Baptist Church	26.00
Canot First Baptist Church	1,509.00
Calvary Baptist Church	40.00
Caney Creek Baptist Church	106.16
Carle First Baptist Church	476.00
Cochran Baptist Church	1,429.31
Coy Baptist Church	292.59
Cross Road Baptist Church	668.00
De Arc First Baptist Church	200.00
DeWalls Bluff First Baptist Church	16.00
England First Baptist Church	3,372.07
Hazen First Baptist Church	1,478.00
Humble First Baptist Church	40.00
Isaiah Baptist Church	116.00
Keokuk Baptist Church	1,268.23
Keokuk Baptist Church	2,580.90
Kearney Baptist Church	78.13
New Hope Baptist Church	526.00
Oak Grove Baptist Church	466.77
Pleasant Hill Baptist Church	42.00
Roberson Baptist Church	49.80
South Bend Baptist Church	154.40
Steele Bridge Baptist Church	84.00
Tollet Baptist Church	352.00
Ward First Baptist Church	466.34
Watson Baptist Church	307.90
	\$ 13,685.16

CENTENNIAL BAPTIST ASSN

Abereen First Baptist Church	\$ 293.00
Alvira First Baptist Church	1,325.82
Deloit First Baptist Church	282.00
East Side Baptist Church	483.13
Faith Baptist Church	692.43
Gillett First Baptist Church	291.17
Green Maple Baptist Church	627.72
Raydell Baptist Church	758.38
South Side Baptist Church	128.00
St. Charles Baptist Church	52.00
Stuttgart First Baptist Church	1,149.00
Tincher Baptist Church	60.00
	\$ 6,856.59

CENTRAL BAPTIST ASSN

Barcelona Road Baptist Church	\$ 1,899.66
Benton First Baptist Church	2,141.66
Calvary Baptist Church	483.33
Central Baptist Church	948.00
Uleed Baptist Church	190.00
Gravel Hill Baptist Church	51.97
Highland Heights Baptist Church	352.85
Hildale Baptist Church	89.00
Hot Springs First Baptist Church	1,813.80
Lakeshore Heights Baptist Church	495.41
Lee Chapel Baptist Church	826.47
Magnet Cove Baptist Church	300.00
Maple View Baptist Church	1,182.50
Headwaters Baptist Church	670.50
Memorial Baptist Church	678.62
Mr. Vernon Baptist Church	160.00
New Life Baptist Church	118.00
Old Union Baptist Church	34.00
Oxensville Baptist Church	726.52
Piney Baptist Church	118.93
Pleasant Hill Baptist Church	134.33
Ridgecrest Baptist Church	149.00
Riverside Baptist Church	175.00
Royal Baptist Church	50.00
Sea Baptist Church	487.00
Social Hill First Baptist Church	38.69
Temple Baptist Church	88.00
Unity Baptist Church	325.00
Walnut Valley Baptist Church	484.00
	\$ 11,858.98

CLEAR CREEK BAPTIST ASSN

Alsa First Baptist Church	\$ 141.53
Bateson Baptist Church	85.00
Cabin Creek Church	192.18
Camdenville Baptist Church	882.44
Clarksville Second Baptist Church	488.90
Coal Hill First Baptist Church	168.49
Concord Baptist Church	269.00
Dyer First Baptist Church	198.48
East Mt. Zion Baptist Church	158.00
Empire Southern Baptist Church	269.00
Leona Baptist Church	840.73
Mountainsburg First Baptist Church	60.00

Mulberry First Baptist Church	251.50
Oak Grove Baptist Church	873.87
Oak Park First Baptist Church	693.93
Osma Baptist Church	144.00
Shady Grove Baptist Church	34.00
Whitley Baptist Church	73.20
Speedie Baptist Church	58.00
Union Grove Baptist Church	478.61
Uniontown Baptist Church	447.36
Van Buren First Baptist Church	365.00
Vine Prairie Baptist Church	34.65
Webb City Baptist Church	586.76
Woodland Baptist Church	288.00
	\$ 6,678.68

CONCORD BAPTIST ASSN

Barling First Baptist Church	\$ 380.78
Bethel Baptist Church	88.33
Blosser Baptist Church	25.00
Bluff Ave Baptist Church	628.00
Booneville First Baptist Church	426.00
Branch Baptist Church	174.00
Calvary Baptist Church	132.00
Central First Bc. Baptist Church	266.00
Charleston First Baptist Church	327.68
Creighton Baptist Church	68.50
East Side Baptist Church	52.00
Excelsior Baptist Church	265.00
Faith Baptist Church	394.01
Flanna Hills Baptist Mission	117.78
Fort Smith First Baptist Church	1,239.76
Glendale Baptist Church	287.00
Grand Avenue Baptist Church	1,146.45
Greenwood First Baptist Church	650.00
Hackett First Baptist Church	117.89
Haven Heights Baptist Church	1,454.83
Isaiah Baptist Church	130.00
Jenny Lind Baptist Church	117.89
Lavaca First Baptist Church	104.77
Magazine First Baptist Church	814.26
Memorial Baptist Church	278.00
Midland First Baptist Church	149.83
Mixed Baptist Church	182.00
Mt. Harmony Baptist Church	218.68
Mt. Zion Baptist Church	250.00
New Hope Baptist Church	425.00
North Side Baptist Church	187.34
Northside Baptist Church, Fort Smith	264.00
Oak Cliff Baptist Church	2,784.54
Palmetto Baptist Church	629.49
Paris First Baptist Church	406.00
Parkview Baptist Church	25.00
Prospect First Baptist Church	233.29
Pine Log Baptist Church	233.29
Ratcliff First Baptist Church	340.01
Roseville Baptist Church	130.00
St. Charles Baptist Church	311.20
South Side Baptist Church, Ft. Smith	472.00
Southside Baptist Church, Paris	130.00
Union Hall Baptist Church	414.76
Temple Baptist Church	145.37
Trinity Baptist Church	177.50
Union Hall Baptist Church	118.00
Vesta Baptist Church	115.99
Vernon Baptist Church	318.71
Wells Baptist Church	567.19
	\$ 16,882.87

CORNWY-PERRY BAPTIST ASSN

Bigelow Baptist Church	\$ 28.00
Casa First Baptist Church	30.00
Cove Chapel Baptist Church	100.00
Harmony Baptist Church	116.10
Houston Baptist Church	233.11
Iron Lion First Baptist Church	111.00
Nirrad Baptist Church	765.00
Oppelo Baptist Church	305.00
Parson First Baptist Church	115.00
Perryville First Baptist Church	494.00
Peet Jean Mountain First Baptist	86.29
Pleasant Hill Baptist Church	284.98
Gloucester First Baptist Church	152.00
Solophenia Baptist Church	128.00
Thornburg Baptist Church	224.84
Union Valley Baptist Church	427.13
Wye Mtn. Southern Baptist Chapel	119.77
	\$ 4,999.10

CURRENT-GAINS BAPTIST ASSN

Biggers Baptist Church	\$ 124.00
Calvary Baptist Church	26.00
Columbia Jarrett Baptist Church	85.00
Corning First Baptist Church	1,303.50
East Side Mt. Zion Baptist Church	82.00
Essanuel Baptist Church	70.00
Greenway First Baptist Church	316.44
Harmony Baptist Church	36.00
Hopewell Baptist Church	128.90
Knobel First Baptist Church	3.00
Maple Baptist Church	185.44
New Hope Baptist Church	514.00
Nelsons First Baptist Church	86.48
Oak Grove Baptist Church	87.00
Peach Orchard Baptist Church	50.00
Piggott First Baptist Church	1,367.00

Pine Grove Baptist Church	17.16
Pocahontas First Baptist Church	379.80
Reverend Brgs. First Baptist Church	64.31
Rector First Baptist Church	213.00
Reyno First Baptist Church	14.85
Shannon Baptist Church	1,267.32
Shiloh Baptist Church	81.49
St. Francis Baptist Church	300.00
Success First Baptist Church	193.00
Watts Chapel Baptist Church	267.00
	\$ 6,831.09

DELTA BAPTIST ASSN

Arkansas City Baptist Church	\$ 286.60
Bayou Mezen Baptist Church	265.00
Belleaire Baptist Church	628.00
Chickadee Baptist Church	198.00
Dorsett First Baptist Church	745.00
Eudora Baptist Church	326.00
Gaines Baptist Church	100.00
Halley Baptist Church	175.00
Jennie Baptist Church	78.00
Jarvis Baptist Church	92.72
Keiso Baptist Church	1,694.70
Lake Village Baptist Church	2,399.00
McDehee First Baptist Church	281.00
North Side Baptist Church	65.83
North Side Baptist Church	189.15
Parkdale Baptist Church	165.00
Parkeyway Baptist Church	180.00
Portland Baptist Church	392.00
Richland Baptist Church	89.20
Rocky Hill Baptist Church	100.00
South McDehee Baptist Church	37.00
Tillar First Baptist Church	360.00
Waco Baptist Church	118.40
Wilton Baptist Church	547.24
	\$ 8,666.66

FULLKNER COUNTY BAPTIST ASSN

Beryl Baptist Church	\$ 100.00
Brussels Baptist Church	180.00
Ladonia Ridge Baptist Church	405.71
Osborn First Baptist Church	1,089.77
Lowmyer Second Baptist Church	100.00
Emanuel Baptist Church	77.00
London Mount Zion Baptist Church	93.19
Friendship Baptist Church	426.00
Urbenshire First Baptist Church	109.00
Harlan Park Baptist Church	348.00
Holliday Baptist Church	211.62
Hayflowier First Baptist Church	79.00
Mr. Vernon Baptist Church	1,684.80
New Hope Baptist Church	54.00
Pleasant Hill Baptist Church	54.00
Pleasant Gap Baptist Church	1,194.27
Pleasant Grove Baptist Church	2,250.00
Satellite Heights Baptist Church	715.00
South Side Baptist Church	200.00
Unity Southern Baptist Church	99.00
Woodland Baptist Church	1,244.14
Zion Baptist Church	50.50
	\$ 9,912.39

WHLAND COUNTY BAPTIST ASSN

Hasty Baptist Church	\$ 199.24
Church Baptist Church	442.83
Redner Glades Baptist Church	250.00
Essanuel Baptist Church	59.00
Harveys Baptist Church	715.00
Jessaville Baptist Church	689.14
Leonard Street Baptist Church	494.23
Hill Baptist Church	715.00
Mountain Pine First Baptist Church	144.42
Mountain Valley Baptist Church	50.00
New Hope Baptist Church	715.00
Park Place Baptist Church	349.78
Perkey Baptist Church	15.00
Rector Heights Baptist Church	286.37
Twin Lakes Baptist Chapel	73.29
	\$ 2,663.96

GREENE COUNTY BAPTIST ASSN

Alexander Baptist Church	\$ 665.84
Bethel Baptist Church	118.00
Bethel Station Baptist Church	33.36
Big Creek Baptist Church	73.00
Brown's Chapel Baptist Church	7,367.87
Calvary Baptist Church	800.00
Center Hill First Baptist Church	881.81
Clemens Chapel Baptist Church	699.57
Uxaplane Baptist Church	715.00
Finch Baptist Church	806.38
Isaiah Baptist Church	821.00
Light Baptist Church	387.00
Mapesville First Baptist Church	130.00
New Friendship Baptist Church	247.50
New Liberty Baptist Church	38.00
Nutts Chapel Baptist Church	100.00
Oak Grove Baptist Church	184.19
Parkeyway Baptist Church	87.00
Pleasant Valley Baptist Church	209.00
Rebbs Chapel Baptist Church	286.00



Reewood Baptist Church	490.00
Stamford Baptist Church	369.00
Unity Baptist Church	951.10
Vines Chapel Baptist Church	170.00
West View Baptist Church	847.84

Wyan Hill Baptist Church	131.77
Zeigle Baptist Church, Camden	79.00
Zeigle Baptist Church, El Dorado	130.00
Three Creeks Baptist Church	1,006.44
Trinity Baptist Church	1,017.70
Victory Baptist Church	409.36
Village Baptist Church	409.00
Wesley Baptist Church	393.56
West Side Baptist Church	300.00

Highland Drive Baptist Church	1,077.00
Jonesboro First Baptist Church	1,747.00
Jonesboro First Baptist Chapel	90.70
Monette First Baptist Church	82.00
North Park Baptist Church	78.00
Mt. Zion Baptist Church	463.60
Needham Baptist Church	64.00
Nottelville Baptist Church	116.00
North Antioch Baptist Church	189.47
North Hope Baptist Church	161.00
New Hope Baptist Church, Jonesboro	70.77
North Main Baptist Church	887.26
Philadelphia Baptist Church	798.76
Providence Baptist Church	157.00
Rowe's Chapel Baptist Church	55.00
Strawfield Baptist Church	74.23
Walnut Street Baptist Church	675.00

LITTLE RED RIVER BAPTIST ASSN

HERNDON BAPTIST ASSN

Arlsheim First Baptist Church	8	659.68
Anderson Chapel Baptist Church		349.00
Central Baptist Church		493.00
Claud Road Baptist Chapel		67.48
Douglas Baptist Church		76.00
Dunes First Baptist Church		1,076.00
First Southern Baptist Church		82.43
Forsyth Park Baptist Church		216.00
First First Baptist Church		1,676.00
Grady First Baptist Church		1,078.00
Green Meadows Baptist Church		1,856.90
Drummond Baptist Church		962.00
Hardin Baptist Church		518.00
Hickory Grove Baptist Church		615.00
Humphrey Baptist Church		892.99
Isaiah Baptist Church		1,946.46
Kingsland First Baptist Church		206.00
Lighthouse Baptist Church		182.00
Linwood Baptist Church		207.00
Madison Memorial Baptist Church		362.00
Northside Baptist Church		53.00
Oak Grove Baptist Church		58.00
Pine Bluff First Baptist Church	11,	767.00
Pine Bluff Second Baptist Church		474.50
Pine Bayou Baptist Church		626.00
Rison Baptist Church		756.00
Shannon Road Baptist Church		518.00
Shepherd Hill Baptist Church		88.00
South Side Baptist Church		493.00
Ucar City First Baptist Church		1,046.63
Walpole Sprng. Baptist Church		525.00
Wesley Chapel Baptist Church		1,114.39
White Hall First Baptist Church		58.00
Yorktown Baptist Church		120, 147.00

LITTLE RIVER BAPTIST ASSN

Brownsville Baptist Church	9	37.00
Concord First Baptist Church		17.00
Harris Chapel Baptist Church		81.89
Hebar Springs First Baptist Church		1,645.00
Lifeline Baptist Church		17.00
Mt Zion Baptist Church		16.64
New Bethel Baptist Church		74.00
Palmetto Baptist Church		328.00
Pines Baptist Church		143.00
Pleasant Ridge Baptist Church		16.10
Pleasant Valley Baptist Church		439.00
Post Oak Baptist Church		64.38
Wheaten Baptist Church		891.77
Sugar Loaf Baptist Church		198.00
West Side Baptist Church		97.00
Woodrow Baptist Church		491.25

NORTH ARKANSAS BAPTIST ASSN

Hippen First Baptist Church	9	1,406.29
Ataviva Baptist Church		347.36
Beale Creek Springs Baptist Church		404.80
Bellefonte Baptist Church		286.90
Berryville First Baptist Church		606.56
Blue Eye First Baptist Church		806.45
Boxley Baptist Church		750.00
Burlington Baptist Church		282.19
Cassville Baptist Church		504.00
Clarksburg Baptist Church		604.00
Dave Circle Chapel		60.00
Eagle Heights Baptist Church		2,616.00
Elisair Baptist Church		297.97
Elwood Baptist Church		109.00
Esauville Baptist Church		314.97
Essex Springs First Baptist Church		697.74
Everett Baptist Church		82.60
Freeman Heights Baptist Church		198.36
Georgetown Baptist Church		157.00
Grandview First Baptist Church		626.05
Green Forest First Baptist Church		518.29
Grubbs Springs Baptist Church		187.21
Harrison First Baptist Church		1,604.25
Hopewell Baptist Church		100.00
Jessier First Baptist Church		608.00
Lealand Baptist Church		1,404.00
Lead Hill First Baptist Church		1,047.00
Marble Falls Baptist Church		190.00
Marshall First Baptist Church		467.00
Marion First Baptist Church		1,047.00
New Hope Baptist Church		843.64
Northvale Baptist Church		92.00
Onaka Baptist Church		8.56
Oregon Flat Baptist Church		840.07
Ozark Baptist Church		406.76
Parham Baptist Church		224.87
Rock Springs Baptist Church		598.32
Snowball Baptist Church		60.00
South Side Baptist Church		137.36
Trinity Baptist Church		126.33
Union Baptist Church		555.42
Walley Baptist Baptist Church	8	272.00
Western Grove Baptist Church		828.00
Woodland Heights Baptist Church		279.84

INDEPENDENCE BAPTIST ASSN

Arbanna Baptist Church	9	958.58
Batesville First Baptist Church		640.00
Calvary Baptist Church, Batesville		492.12
Conrad Baptist Church		285.00
Dasha First Baptist Church		285.00
Eastside Baptist Church		489.47
Eastwood Baptist Church		127.74
Fellowship Baptist Church		78.00
Floral Baptist Church		293.90
Fossilville Baptist Chapel		65.20
Marcella Baptist Church		100.00
Mountain View First Baptist Church		375.10
Newark Southern Baptist Church		136.36
Northside Baptist Church		98.37
Pilgrims Rest Baptist Church		103.00
Pleasant Plains Baptist Church		118.93
Rehobeth Baptist Church		318.87
Revue Baptist Church		407.00
Ruddell Hill Baptist Church		626.00
Salado Baptist Church		826.00
Shelburne Ranch Baptist Church		236.62
West Baptist Church		1,932.82
White River Baptist Church		35.50

LITTLE RIVER BAPTIST ASSN

Anderson First Baptist Church	9	494.36
Ben Leonard First Baptist Church		69.74
Clinton First Baptist Church		60.00
Central Baptist Church		718.11
Calumbe Baptist Church		149.16
Cross Roads First Baptist Church		426.43
Fareham First Baptist Church		304.00
Hicks First Baptist Church		478.00
Harrito First Baptist Church		238.10
Lebanon Baptist Church		346.00
Lakeside Baptist Church		182.15
Locksburg First Baptist Church		457.81
Low Oak Baptist Church		108.00
Mt. Merian Baptist Church		182.00
Murfreesboro First Baptist Church		205.43
Nashville First Baptist Church		175.00
Oak Grove Baptist Church		837.44
Ogden Baptist Church		197.46
Washington Baptist Church		854.68
Wilton First Baptist Church		488.00

NORTH CENTRAL BAPTIST ASSN

Angora Baptist Church	9	50.00
Bea Branch Baptist Church		370.00
Bellefonte Baptist Church		366.00
Burns Ridge Baptist Church		4.45
Clinton First Baptist Church		1,047.00
Conant Baptist Church		805.00
Fairfield Bay Baptist Church		433.00
Farmers Baptist Church		246.00
Friendship Baptist Church		1,237.00
Isaiah Baptist Church		1,082.50
Leslie Park Baptist Church		1,343.12
Livingston Baptist Church		302.00
New Hopewell Baptist Church		80.00
See Oak Baptist Church		31.00
Pleasant Valley Baptist Church		1,215.00
Rupert Baptist Church		898.00
Scottsland Baptist Church		644.31
Shady Grove Baptist Church		942.96
Shirley Baptist Church		8.87

MISSISSIPPI CO. BAPTIST ASSN

Areopol Baptist Church	9	848.00
Bethany Baptist Church, Blytheville		70.00
Blackwater Baptist Church		73.33
Blytheville First Baptist Church		1,914.32
Brinkley Chapel Baptist Church		98.00
Brown Chapel Baptist Church		110.00
Calvary Baptist Church		820.10
Calvary Baptist Church		801.53
Central Baptist Church		80.00
Clear Lake Baptist Church		409.16
Clay Ridge Baptist Church		82.51
Crossroads Baptist Church		100.00
Coils Baptist Church		137.00
East Side Baptist Church		60.00
Eastwood Baptist Church		60.00
Osanel Baptist Church		100.00
Leachville First Baptist Church		100.00
Lynchville Second Baptist Church		1,398.47
Manila Baptist Church		1,000.00
Marys Chapel Baptist Church		97.79
New Harmony Baptist Church		227.05
Northside Baptist Church		647.45
Ozarka First Baptist Church		345.00
Radgett Baptist Church		191.00
Roe Baptist Church	64,	626.00
Trinity Baptist Church		911.77
Wardell Baptist Church		150.00
Westside Baptist Church		314.18
Whitson Baptist Church		802.00
Wilson First Baptist Church		897.00
Woodland Baptist Church		645.00
Yarbo Baptist Church		661.70

LIBERTY BAPTIST ASSN

Caladenia Baptist Church	9	274.00
Clinton Baptist Church		832.00
Condon First Baptist Church		1,000.00
Christover Baptist Church		1,000.00
Lions Roads Baptist Church		109.00
Clarendon Baptist Church		6,200.00
East Main Baptist Church		374.50
Estabrook Baptist Church		749.23
El Dorado First Baptist Church	64,	626.00
Elizeth Baptist Church		254.47
Fairview Road Baptist Church		99.00
Lebanon Baptist Church		486.00
Leville Baptist Church		731.73
Northway Baptist Church		438.00
Northway First Baptist Church		486.00
Isaiah Baptist Church		3,393.81
Junction City First Baptist Church		504.00
Leppie Baptist Church		518.00
Lawson Baptist Church		656.00
Liberty Baptist Church		125.15
Lowman Baptist Church		886.20
Maple Avenue Baptist Church		760.00
Merivale Hill Baptist Church		718.25
Midway Baptist Church		542.25
New London Baptist Church		760.00
Norholt First Baptist Church		718.25
Parsons Chapel First Baptist Church		89.00
Phillips Baptist Church		879.50
Salter Baptist Church		380.00
Seaboard First Baptist Church		400.00
Shelburne First Baptist Church		498.00
Shore First Baptist Church		410.00

MT ZION BAPTIST ASSN

Bethabara Baptist Church	9	182.65
Black Oak Baptist Church		368.78
Bone First Baptist Church		98.93
Bonesville Baptist Church		54.30
Buffalo Baptist Church		180.00
Central Baptist Church		62.44
Cash First Baptist Church		18.78
Caraway Baptist Church		481.18
Chidress Baptist Church		164.10
Dixie Baptist Church		85.00
Egypt Baptist Church		62.00
Friendly Nepe Baptist Church		70.00

NORTH OREGON BAPTIST ASSN

Healy Baptist Church	9	717.60
Marion Cross Baptist Church		804.00
Maya Baptist Church		972.00
Merza Baptist Church		60.00
Bethany Baptist Church		673.00
Calvary Baptist Church		1,237.00
Central Baptist Church		350.00
Chapel Hill Baptist Church		18.07
Cryslite Baptist Church		118.00
Forty Seventh St. Baptist Church		118.00
Grace Baptist Church		128.41
Gravel Ridge Baptist Church		118.00
Graves Memorial Baptist Church		368.00
Highway Baptist Church		3,983.50
Island Lake Baptist Church		87.00
Jacksprville First Baptist Church		1,010.00

Jacksonville Second Baptist Church	356.00
Levy Baptist Church	318.50
Marshall Road Baptist Church	826.00
Mauville Baptist Church	91.17
Morrison Chapel Baptist Church	28.00
N.Little Rock First Baptist Church	28.00
Oakwood Baptist Church	899.17
Park Hill Baptist Church	4,611.00
Pike Avenue Baptist Church	106.40
Resound Baptist Church	26.00
Riverside Baptist Church	30.00
Rivyan First Baptist Church	127.51
Sherrwood First Baptist Church	1,431.29
Stantall Baptist Church	289.00
Stovian Mills Baptist Church	73.00
Victory Baptist Church	38.56
Zion Hill Baptist Church	1,583.37

Mt. Olive Baptist Church	250.22
Mt. Zion Baptist Church	463.63
Park Hill Baptist Church	767.00
Prescott First Baptist Church	471.00
Richwood Baptist Church	100.00
Shady Grove Baptist Church	76.00
Shiloh Baptist Church	226.00
Sycamore Baptist Church	352.00
Third Street Baptist Church	100.00
Unity Baptist Church	2,140.00
Whelan Springs Baptist Church	100.00
	127.51
	\$ 16,226.04

TRINITY BAPTIST ASN	
Anderson Tully Baptist Church	148.00
Bethel Baptist Church	54.17
Belmont Baptist Church	20.00
Calvary Baptist Church, Harrisburg	127.17
Central Baptist Church	602.25
Lorners Chapel Baptist Church	101.51
Eastside Baptist Church	107.54
First Baptist Church	77.54
Fisher First Baptist Church	226.10
Harrisburg First Baptist Church	170.43
Immanuel Baptist Church	220.00
Lepanto First Baptist Church	20.00
Marquette Tree First Baptist Church	7,740.00
Overbrook Baptist Church	200.00
Newell's Chapel Baptist Church	260.00
Neilsander Baptist Church	1,180.00
Pleasant Grove Baptist Church	220.00
Pleasant Hill Baptist Church	171.10
Pleasant Valley Baptist Church	477.46
Red Oak Baptist Church	593.37
Riverside Baptist Church	484.31
Shiloh Baptist Church	240.00
Trinity Baptist Church	547.78
Trussard First Baptist Church	200.00
Tyrone First Baptist Church	315.00
Valley View Baptist Church	288.50
Weiner First Baptist Church	42.00

DURCHITA BAPTIST ASN

Bethel Baptist Church	33.00
Board Camp Baptist Church	16.61
Calvary Baptist Church	125.00
Chapel Hill Baptist Church	1,301.40
Concord Hill Baptist Church	30.00
Concord Baptist Church	12.95
Cove First Baptist Church	148.66
East Avenue First Baptist Church	1,745.00
Udusen First Baptist Church	1,745.00
Gilshane Baptist Church	415.00
Green's Baptist Church	74.36
Hatfield First Baptist Church	262.83
Hutton Baptist Church	500.00
Imme First Baptist Church	1,141.48
New Hope Baptist Church	63.00
Salva Baptist Church	201.79
Shandover First Baptist Church	117.79
Wickes First Baptist Church	14.00
Yocana Baptist Church	65.00

Mt. Olive Baptist Church	147.32
Mt. Zion Baptist Church	1,425.27
Newell Baptist Church	20.00
Overbrook Baptist Church	200.00
Dolph Baptist Church	2,242.54
Evening Shade First Baptist Church	119.71
Finley Creek Baptist Church	59.16
Franklin Baptist Church	125.00
Hardy First Baptist Church	344.50
Horsehoe Bend First Baptist Church	214.05
Immanuel Baptist Church	55.04
Melbourne First Baptist Church	486.70
Midway Baptist Church	179.44
Mt. Pleasant Baptist Church	185.00
Myron Baptist Church	326.62
Northside Baptist Church	121.00
Overbrook Baptist Church	125.00
Saddle First Baptist Church	45.62
Sage Baptist Church	235.52
Salem First Baptist Church	612.90
Sidney Baptist Church	62.64
Sylvaore First Baptist Church	40.35
Unionville Baptist Church	184.78
Wisean Baptist Church	75.00
Zion Hill Baptist Church	484.82

Trinity Baptist Church	147.32
Trussard First Baptist Church	1,425.27
Newell's Chapel Baptist Church	20.00
Neilsander Baptist Church	200.00
Pleasant Grove Baptist Church	2,242.54
Pleasant Hill Baptist Church	119.71
Pleasant Valley Baptist Church	59.16
Red Oak Baptist Church	125.00
Riverside Baptist Church	344.50
Shiloh Baptist Church	214.05
Trinity Baptist Church	55.04
Trussard First Baptist Church	486.70
Tyrone First Baptist Church	179.44
Valley View Baptist Church	185.00
Weiner First Baptist Church	326.62

WASH-WADSWORTH BAPTIST ASN.

DULASKI COUNTY BAPTIST ASN

Alexander First Baptist Church	51.23
Archview Baptist Church	414.80
Barrett Memorial Baptist Church	105.51
Bingham Head Baptist Church	438.56
Brookwood First Baptist Church	118.00
East Southern Baptist Church	1,892.00
Calvary Baptist Church	2,495.00
Crystal Hill Baptist Church	299.89
East End Baptist Church	391.79
East Southern Baptist Church	2,495.00
Forest Highlands Baptist Church	251.37
Forest Town Baptist Church	389.54
Forest Springs Baptist Church	400.00
Forest Memorial Baptist Church	2,085.25
Immanuel Baptist Church	2,951.07
Ironton Baptist Church	1,615.87
Lakeshore Drive Baptist Church	373.00
Lancaster Road Baptist Church	6.00
Lit. Lc. Baptist Church	365.00
Little Rock Second Baptist Church	2,948.23
Little Rock Baptist Church	278.00
Marhama Street Baptist Church	140.00
Mariandale Baptist Church	405.80
Nellis Memorial Baptist Church	62.00
Natural Steps Baptist Church	239.00
North Point Baptist Church	84.10
Olivet Baptist Church	908.00
Parkway Place Baptist Church	372.00
Gene Vance Baptist Church	414.33
Pineview Baptist Church	63.09
Pleasant Grove Baptist Church	425.60
Russell Heights Baptist Church	1,826.00
Holand Baptist Church	443.39
Shannon Hills First Baptist Church	19.97
Shannon First Baptist Church	3,345.00
South Highland Baptist Church	735.63
Sunset Lane Baptist Church	10.00
Trinity Baptist Church	246.21
Tyler Street Baptist Church	301.90
West Ridge Immanuel Baptist Church	183.00
West Side Baptist Church	301.39
Woodlawn Baptist Church	187.50
Woodson Baptist Church	244.22

SOUTHWEST ARK. BAPTIST ASN

Anderson Baptist Church	27.00
Beech Street Baptist Church	383.50
Bradley Baptist Church	205.00
Bromley Heights Baptist Church	72.00
Calvary Baptist Church	116.25
Canfield Baptist Church	272.33
Central Baptist Church	2,646.00
Cornerstone Baptist Church	270.00
East Baptist Church	24.60
Foike First Baptist Church	167.00
Harmony Baptist Church	125.00
Harvey Baptist Church	25.00
Harmony Grove Baptist Church	89.00
Hope First Baptist Church	1,587.00
Macdonald Baptist Church	1,165.00
Macdonald #2 Baptist Church	1,165.00
McNeil Second Baptist Church	110.89
Memorial Baptist Church	260.00
Mt. Zion Baptist Church	205.11
Piney Grove Baptist Church	16.78
Shiloh Memorial Baptist Church	5.00
Springhill Baptist Church	359.00
Stamps First Baptist Church	170.00
Sylvester Baptist Church	48.00
Tennessee Baptist Church	150.60
Trinity Baptist Church	1,391.37
Westside Baptist Church	373.98

Berry Street Baptist Church	537.63
Black Oak Baptist Church	1,076.00
Brown Creek Baptist Church	249.00
Calvary Baptist Church	425.00
College Avenue Baptist Church	894.00
Elaine Baptist Church	225.00
Everett Baptist Church	1,069.42
Greenland First Baptist Church	78.65
Hindsville Baptist Church	254.50
Immanuel Baptist Church	216.65
Johnson Baptist Church	192.00
Liberty Baptist Church	363.78
Lincoln First Baptist Church	429.00
Oak Grove Baptist Church	100.00
Powell Street Baptist Mission	89.00
Spring Grove First Baptist Church	474.24
Providence Baptist Church	414.34
Sterne Estates Chapel	5.00
Unionville Baptist Church	11.00
Sonora Baptist Church	418.46
Southside Baptist Church	13.36
Spring Valley Baptist Church	269.80
Springdale First Baptist Church	895.00
Sulphur City Baptist Church	262.45
University Baptist Church	2,812.77
Washington Head Baptist Church	110.64
West Fork First Baptist Church	17.00
Winslow First Baptist Church	427.82

RED RIVER BAPTIST ASN

Ancher Baptist Church	41.00
Antioch Baptist Church	298.00
Arkadelphia First Baptist Church	184.93
Arkadelphia Second Baptist Church	562.30
Beach Street Baptist Church	187.67
Belpine First Baptist Church	178.82
Bethlehem Baptist Church	50.00
Boughton Baptist Church	48.00
Laddo Valley Baptist Church	315.00
Center Point Baptist Church	108.00
Center First Baptist Church	148.00
Delmark Baptist Mission	30.00
Delray Baptist Church	1,199.00
Herndon Hill Baptist Church	74.73
Lakeview Baptist Church	473.09
Melvorn First Baptist Church	369.83
Marlbrook Baptist Church	218.00

TRI-COUNTY BAPTIST ASN

Antioch Baptist Church	112.00
Barton Chapel Baptist Church	98.40
Beckwarr Baptist Church	246.00
Cherry Valley Baptist Church	926.00
Loit Baptist Church	312.00
Earle Baptist Church	225.33
Essanuel Baptist Church	855.00
Fair Dale Baptist Church	189.30
Fitzgerald Baptist Church	325.09
Foreast City First Baptist Church	650.00
Foreast City Second Baptist Church	100.00
Foreast City Third Baptist Church	100.00
Harris Baptist Chapel	800.00
Ingram Boulevard Baptist Church	46.60
Lakeshore Baptist Church	51.00
Lakeshore Estate Baptist Mission	63.71
Madison First Baptist Church	31.40
Marion Baptist Church	960.00
Midway Baptist Church	48.31
Midway Baptist Church	464.50
Palatine First Baptist Church	348.00
Parkin First Baptist Church	734.17
Pleasant Hill Baptist Church	147.00
Richland Baptist Church	100.00
Tilton Baptist Church	87.00
Turrell First Baptist Church	811.18
Unionville Baptist Church	184.21
Vandale Baptist Church	100.00
West Memphis First Baptist Church	601.75
West Memphis Second Baptist Church	260.00
Wynne Baptist Church	8,467.00

WHITE RIVER BAPTIST ASN

Antioch Baptist Church	821.30
Arkana Baptist Church	43.00
Big Flat Baptist Mission	58.00
Bill Shouse First Baptist Church	258.16
Cotter First Baptist Church	379.45
East Oakland Baptist Church	72.00
Eastside Baptist Church	125.00
Fisher First Baptist Church	1,709.00
Ganajiel Baptist Mission	113.16
Gaswell Baptist Church	326.33
Hammond First Baptist Church	1,032.00
Hill Top Baptist Church	131.85
Hopewell Baptist Church	17.24
Lone Rock Baptist Church	62.00
Midway Baptist Church	221.70
Mountain Home First Baptist Church	2,177.19
New Hope Baptist Church	623.20
Peel First Baptist Church	54.63
Pignora Rest Baptist Church	93.00
Plyett Baptist Church	180.00
Whiteville Baptist Church	166.00
Whiteville First Baptist Church	824.50

OTHER CHURCHES

Clarksville First Baptist Church	693.50
Round Mountain Community Church	725.00
Shiloh Baptist Temple	78.00
	\$ 1,393.20
	\$ 8,896.65

Total from all churches	\$ 514,037.51
Capital/Endowment Campaign Contributions	(\$ 60,538.00)
Operating Funds	\$ 453,500.51

## Housing benefits considered income

WASHINGTON (BP)—While members of the clergy are not required to pay federal income tax on housing benefits they receive, those benefits are considered earned income in determining a taxpayer's eligibility for an Earned Income Credit.

The Earned Income Credit is credit of up to \$953 allowed taxpayers with one or more children whose earned income is at least \$1 but less than \$20,264.

An IRS spokesman said a number of ministers in recent years have mistakenly applied for the credit because they failed to count their non-taxable housing allowance or the rental value of a parsonage as earned income.

In determining their eligibility for the credit, taxpayers must include the total of their taxable and non-taxable earned income.

The IRS has no specific figures on the number of ministers who mistakenly have calculated their qualification for the Earned Income Credit by failing to count their non-taxable housing benefits as earned income, an agency spokesman said.

When all U.S. taxpayers are considered, errors in calculating the Earned Income Credit rank in the top 10 most frequently made mistakes, often in the top five.

Beginning with 1991 tax returns, the IRS hopes to reduce some of the confusion regarding the Earned Income Credit by requiring taxpayers to complete a form, schedule or worksheet to be attached to their tax return.

**THE DALTON COMMERCIAL & RESIDENTIAL CARPET CO., INC.**  
**SAVE UP TO 60%**  
 ON YOUR NEXT CARPET PURCHASE FOR YOUR CHURCH OR HOME. CALL FOR FREE BROCHURE AND CARPET SAMPLES.  
**1-800-333-0494**

Aluminum Products for your Church ...

- STEEPLES
- COLUMNS
- CUPOLAS
- CORNICES
- BELL TOWERS
- LOUVERS
- CROSSES
- BALUSTRADES
- EXTERIOR BULLETIN BOARDS

**CAMPBELLSVILLE INDUSTRIES** 800-826-0350  
 P.O. BOX 278 - J (KY) 502-465-8135  
 CAMPBELLSVILLE, KENTUCKY 42718



Quantity  
 Van Sales

Used 12 and 15 passenger vans, special prices to churches. 501-268-4490, 1500 E. Race, Searcy 72143. Larry Carson

## INCOME TAX

# Break for self-employed

Self-employed taxpayers will have to do additional figuring to calculate how much Social Security tax to pay for their 1990 income tax return. But don't complain. The extra work can save you up to \$600.

Social Security tax requirements for employers and employees are regulated under the Federal Insurance Contributions Act (FICA).

However, Social Security taxes for ordained ministers and other self-employed persons are handled differently. There is even a different law—the Self-Employment Contributions Act (SECA).

Prior to 1990, the SECA tax rate was not equal to the FICA tax rate. In 1990 a new deduction was authorized allowing you to reduce self-employment income by 7.65 percent when figuring how much Social Security tax you owe.

For example, say that your net self-employment income is \$50,000. That's the amount you report as taxable on your Form 1040. But when figuring your Social

Security tax on Schedule SE, you will reduce the \$50,000 by 7.65 percent or \$3,825. (This is accomplished on Schedule SE, line 4 by multiplying self-employment income by .9235). Because the 1990 Social Security tax rate for self-employed is 15.3 percent, the deduction saves you \$585.

In 1990, the Social Security tax applies only to the first \$51,300 of income, so the deduction won't help if your self-employment income exceeds \$55,550. Even after the 7.65 percent reduction, higher incomes will trigger the maximum Social Security tax.

In addition, there is a second new deduction for 1990 related to income tax. This deduction allows you to deduct one-half of the self-employment tax when figuring adjusted gross income. This deduction will be an adjustment to gross income on page 1, line 25 of Form 1040.

(This information was provided by the SBC Annuity Board)

## 1991 ANNUAL STATEWIDE PASTORS' RETREAT

March 11-12 Camp Paron

(Lunch Monday through Dinner Tuesday)

### Special Features:

- \* *Bible Study in Genesis*—Dr. Boo Heflin, Chairman, Old Testament Department, Professor of Old Testament and Hebrew, Southwestern Baptist Theological Seminary
- \* *Building Growing Churches*—Rev. Cliff Palmer, Church Growth Concepts, Rogers
- \* *Discipling*—Dr. Bill Steeger, Professor of Religion and Philosophy, Ouachita Baptist University
- \* *Sulzle Prevention*—Rev. and Mrs. Randy Cross, Sheridan
- \* *Helps for PK's from Preachers' Klds*—Randy Walker, M.A., Licensed Professional Counselor David Johnson, pastor, First Baptist Church, Horseshoe Bend Karen Crouch, Student, UALR
- \* *Enhancing Ministry with Computers*—David Welch, Geyer Springs First Baptist Church, Little Rock
- \* *If I Could Do My Ministry Over Again*—Harrison Johns, Lake City
- \* *Thrilling Music*—Led by Billy Davis, Jonesboro and accompanied by Ken Wadley, Jonesboro

Stress and pressure are chief foes of a healthy and fruitful ministry. Take this time away for personal renewal and practical encouragement. Come for a great time together!

Reservation information will be in the mail to all pastors in the next two weeks.

**PLEASE PUT THE DATES ON YOUR CALENDAR NOW!**

Sponsored by: Executive Board, Arkansas Baptist State Convention  
 Don Moore, Executive Director

## Across the Country

### January Cooperative Program declines 29 percent

NASHVILLE (BP)—Contributions to the SBC Cooperative Program unified budget in January totaled \$10,325,468.80, a 29.18 percent or \$4,255,044.95 decline below January 1990. Total receipts for four months or one third of the 1990-91 SBC budget year were \$44,640,953.55, 6 percent below the same period one year ago.

The 1990-91 SBC basic operating budget anticipates average monthly receipts of \$11,444,377. Average monthly receipts for this budget period were \$11,160,238. SBC Cooperative Program contributions were not received from at least one state convention in time to be reported as January receipts.

"The decrease of 29.18 percent in January deserves our careful analysis," Harold C. Bennett, president and treasurer of the SBC Executive Committee, said after reviewing the report. He continued, "However, one month's record does not represent a trend. Southern Baptists are missions minded people. I believe we will respond faithfully to the Bold Mission Thrust challenge."

### CLC joins in brief on broadcast indecency

WASHINGTON—The Southern Baptist Christian Life Commission has joined nine other groups in a friend-of-the-court brief in federal court supporting a 24-hour ban on indecent broadcasting.

The brief asks the United States Court of Appeals for the District of Columbia to uphold the Federal Communications Commission's regulation forbidding broadcast indecency at all times. Oral arguments were heard on Jan. 28 in the case of Action for Children's Television, et al., v. FCC and United States of America.

### Judge rules NEA requirement unconstitutional

WASHINGTON—A federal judge in Los Angeles has ruled that the anti-obscenity commitment required of grant recipients by the National Endowment for the Arts in 1989-90 was unconstitutional. U.S. District Judge John G. Davies said in his decision announced on Jan. 9 that the requirement infringed upon freedom of speech.

The ruling's effect is limited to the extent that the anti-obscenity pledge was not included in the latest congressional reauthorization of the NEA. Instead, Congress directed the chairman to make certain that general standards of decency should be considered in making grants.

## Clergy malpractice case dismissed

WASHINGTON (BP)—The Supreme Court of Ohio has joined California and other states that recently have rejected so-called "clergy malpractice" lawsuits.

The state's high court reversed an earlier appeals court ruling and dismissed local, state and national organizations of the Seventh-day Adventist Church from a lawsuit filed by an Ohio couple who attended the Hill Church in Knox County.

The plaintiffs alleged malpractice, fraud, intentional infliction of emotional distress and non-consensual sexual conduct on the part of the pastor. They also alleged the church was negligent in hiring the minister.

The court also dismissed the negligent hiring complaint, noting that the plaintiffs failed to present facts that indicated the pastor "had a past history of criminal... conduct about which the religious institution knew...."

However, Baptist Joint Committee General Counsel Oliver Thomas cautioned, "While the Ohio court dismissed the claim against the church based on the minister's alleged sexual misconduct, churches should be aware that they could be held liable in such cases, particularly if the minister has a history of misconduct. Conversely, a church could be held liable for failure to warn if it concealed information about a minister's past misconduct to an inquiring pulpit committee or other prospective employee," he said.

## Acteens Encounter

Park Hill Baptist Church  
North Little Rock

**April 12-13**

For teenage girls  
in Grades 7-12

Cost: \$6

Includes lunch & snacks

Time: Friday, 7:30 p.m.-Saturday, 2:30 p.m.

Registration Begins Friday at 6:30 p.m.

Featuring: Missionaries, Arkansas State Panelists, Activators  
Commissioning Service, Student Recognition

Guests: Jan Turrentine, WMU, SBC; Mildred McWhorter,  
Houston, Texas; Free and Betty Clower, Sierra Leone

Need Information: WMU Office, P.O. Box 552, Little Rock, AR 72203  
Telephone 501-376-4791



A Symbol  
To Depend On.

Griffin Leggett  
Healey & Roth

Rest Hills  
Memorial Park  
Little Rock

Griffin Leggett / Rest Hills

GROSS  
FUNERAL HOME

PEOPLE TO DEPEND ON

## Cyprus bombing

LARNACA, Cyprus (BP)—Nobody was injured Feb. 2 when a bomb exploded across the street from an apartment building in Cyprus where several Southern Baptist workers are staying during their wartime evacuation from other Middle Eastern countries.

A powerful explosion about 8 p.m. blew out windows on the first two floors of the apartment building in Larnaca, including the office of a Cypriot travel agent. A Barclays Bank building across the street was the apparent target but sustained little damage, Southern Baptist personnel in Larnaca reported.

The bomb was placed in a concrete planter on the sidewalk outside the British bank. Normally a busy intersection near the beach in downtown Larnaca, the area was deserted because of rain and the evening hour. The blast site is near the Cyprus tourism office and the city police station.

No one has claimed credit for the blast, but authorities identified it as one of several terrorist attacks against American

and British interests in the Middle East, Europe and Latin America over the Feb. 2-3 weekend. It was the first such attack in Cyprus since the Persian Gulf War started.

Southern Baptist worker Sissy Rogerson is staying on an upper floor of the apartment building with her three children. She said smoke billowed up from downstairs after the powerful explosion ripped through the night.

"I was in shock when it happened," she said. She feared at first that the attack was directed at her building, but soon learned the bank had been the apparent target.

Mrs. Rogerson, of Georgetown, S.C., left Israel with her three children before the Gulf War broke out. Her husband, Sonny, also of Georgetown, was scheduled to arrive from Israel Feb. 4 to join them.

Southern Baptist volunteers Randy and Angela White of Dallas also are staying in the building but were keeping the children of another Southern Baptist couple in a nearby apartment building when the bomb exploded.

## Chaplain comments on Gulf ministry

Christian soldiers serving with U.S. military units stationed in the Persian Gulf are having their religious needs met, says a chaplain recently returned from the area.

Capt. Randall Holmes, a Southern Baptist chaplain from Missouri, recently spoke to the *Arkansas Baptist Newsmagazine* from 24th Infantry Division Headquarters at Fort Stewart, Ga. Chaplain Holmes had returned to the U.S. after two months in the Persian Gulf.

Holmes praised the Saudi Arabian government for its cooperation in allowing U.S. military chaplains to minister to the troops. He said most soldiers know who their chaplain is and are able to receive whatever services they need. Holmes noted that the chaplains direct their ministry efforts exclusively toward U.S. soldiers and not the country's Arab population, which is predominantly Muslim.

The chaplains find their opportunities for ministry to be very similar to those a pastor in the States might encounter, Holmes said. Problems such as marital difficulties or family illness are universal, he said, but the distance from home intensifies the soldiers' feelings of stress. Being unable to pick up a phone and call home makes a soldier's problems more difficult to deal with and increases his or

her need to counsel with a chaplain.

In fact, one on one counseling comprises the major part of a chaplain's ministry in a war theater, Holmes said. However, chaplains also conduct as many as nine religious services a week for the three or more units to which they are assigned.

The chaplain also hinted that U.S. chaplains are finding troops especially receptive to the gospel. He told the *Arkansas Baptist* the American soldiers are "definitely renewing their faith," but he declined to elaborate.

"There certainly has been an increase in the number of soldiers reading their Bibles and seeing the need for having a strong, personal, sincere faith in Jesus Christ," he said.

Rumors have circulated for several weeks about an outbreak of revival among American troops, but officials have been reluctant to comment.

Holmes also noted that morale among U.S. military units is excellent and has actually improved in some respects since the outbreak of hostilities. Prior to the fighting, most soldiers did not know what would happen or when they might return home. Holmes said that the start of fighting at least gives soldiers some sense of control as they see an opportunity to complete their mission and return home.

**For Sale**—Fifteen passenger high dome 1986 Ford Bus. Contact Third Baptist Church, 817 West Young St., Malvern, Arkansas 72104. Phone 337-7004. 228

**For Sale**—1973 Ford Church Bus, white and blue, 4-speed manual transmission, \$2,000 or best offer. Call or write: Third Street Baptist Church, Arkadelphia, Arkansas 71923. 501-246-4567. 214

**Needed**—Full-time pastor for small rural church in North Central Arkansas. Send resume: Sage Baptist Church, P.O. Box 56, Same, AR 72573. 214

**Needed**—Part-time Music and Youth Minister. Little Rock Church. Call 490-1589 or 490-0882. 328

**For Sale**—Beautiful Hot Springs Village lot for sale by pastor. Good deal! 317-842-8025 evenings. 328

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 90 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

### Employment positions available Baptist Book Store

**Sales Counselor**—sales floor position, responsible for Bible reference section, involves sales, advising customers, ordering and maintenance of section.

**Bookstore clerk**—office work rendering purchase orders and general office work. Needs to be able to work with employees and customers. Typing and some general computer skills required.

Contact: Robert Barnett  
Baptist Book Store (Little Rock)  
9101 W. Markham, 225-6009

### WHY PAY MORE FOR LIFE INSURANCE?

VERY LOW NON-SMOKER MONTHLY COSTS!

Age	\$100,000	\$250,000
30	8.30	14.30
40	10.30	18.80
50	14.30	24.30
60	20.30	41.80
70	54.30	121.80

PLEASE CALL ROY HAPNER, KNOXVILLE, TENN.  
TOLL FREE 1-800-274-0776 • 9-6 Mon.-Sat.  
Kentucky Central Life, Lexington, KY. Newlife graded premium life insurance from #76232. Above premiums are first year only. Premiums increase annually to age 85 and then remain level. Female rates illustrated above.

## Convention Uniform

*Sheep or goat?*

by Jim Lagrone, Bryant First Southern Church

Basic passage: Matthew 25:31-36

Focal passage: Matthew 25:45

Central truth: Service is a reflection of Christ in the Christian's life.

Failure to do good is sin. The spontaneity and unselfishness of the acts of a Christian to love and the perseverance in their well doing prove their relationship exists with the heavenly Father. And those will be rewarded as partakers in the heavenly kingdom.

The focal of the passage is found in verses 44 and 45. If one does not respond to the needs that exist all around us, then the punishment will be eternal.

Prosperity, to a certain degree, often brings contempt to those in society less fortunate than we are. Jesus said that we should take the time to minister to the needs of those who are hungry, need clothing, the orphans, widows, those that need special help. How much time and energy is reflected in your church budget to meet the needs of those around us?

It seems that American people believe that anyone can improve their lot in life if they so desire. But that idea is not an issue in the words of Jesus. He did not seem to be concerned with the reasons or the conditions that these people found themselves in these particular straits in life. Jesus was concerned with people. How one ministers to those particular people is a clear indication of the relationship we enjoy with Christ.

The concluding passage to this Scripture is that Christ will separate those who love him, and illustrate those characteristics of love to humanity, on the right with him. And those who did not illustrate that characteristic in life and have no relationship with him will be separated on the left. Holy God must punish sin if love and justice is consistent. Punishment must be given out to those who have no relationship with Christ.

The question we should all ask ourselves is quite simple. "Does our life reflect the characteristics that Jesus required in the Scripture?" Do we have the time to stop and help our neighbor in whatever condition and situation they find themselves in? Are we too religious to care? Jesus will separate the sheep from the goats. And punishment is just as real as reward.

## Life and Work

*Bearing versus barren*

by Curtis Honts, Lakeshore Drive Church, Little Rock

Basic passage: John 15:1-11, 16

Focal passage: John 15:1-11

Central truth: Fruit comes only from an abiding branch.

Today's passage asks the question, "Are you a bearing branch or a barren branch?" Jesus contrasts the branch that bears fruit with the one which does not. His words should give each of us cause to ponder and answer the question for our own life.

The old saying goes "A word to the wise is sufficient." Let us note three words on "every branch. . . that beareth not fruit." (1) We simply can not bear fruit "except ye abide in me" for "without me ye can do nothing" (vv. 4-5). (2) Those who do not bear fruit are taken away" (v. 2). (3) Those who are taken away are "cast . . . into the fire, and they are burned" (v. 6).

The picture of uselessness and rejection/destruction painted by verses 2 and 6 calls us to evaluate ourselves. Do we find evidence within our lives that we abide in him? Do we see indications that we bear fruit for him? Or does our analysis turn up a sense of barrenness and uselessness? If so, then perhaps we have quit abiding in Christ and strive rather to live on our own.

In contrast to the barren branch stands the bearing branch, "he that abideth in me." In verse 5, Jesus tells us that such a person "bringeth forth much fruit." But not only will he bear "much fruit," he will be pruned or pruned or nurtured to "bring forth more fruit" (v. 2). Abiding in Christ has no "levelized bearing plan" but provides for an increasing quantity, quality or depth of fruit.

Instead of the uselessness of the barren branch, the bearing branch glorifies the Father with "much fruit" (v. 8). Indeed, while the barren branch may be "in me" (v. 2), it is the fruitful branch that "shall . . . be my disciples" (v. 8).

When we abide in him, not only do we find ourselves useful and glorifying to the Father, we also experience benefits. To the ones who "abide in me" in verse 7, Jesus grants the privilege that "ye shall ask what ye will, and it shall be done unto you."

Jesus explains "abiding" and "fruit bearing" to us so that both his and our joy "might be full" (v. 11). Our joy can only be full when we provide him joy, when we are bearing branches.

## Bible Book

*Who are you to please?*

by Harry Black, Natural Steps Church, Roland

Basic passage: Luke 20:19-26, 45-47; 21:1-4

Focal passage: Luke 20:19-23, 46-47

Central truth: We should be more concerned with God's opinion of us than man's.

There is a very revealing testimony about the Jewish leaders in Luke 20:19; "they were afraid of the people" (NIV). They were more concerned with the opinion of the people, whether good or bad, compliment or condemnation, than they were of the opinion of God. This is demonstrated in the next few verses.

In 19:20-33, the religious leaders realized that popular support was on the side of Jesus. Even if they felt they were doing God's will, they would not have challenged the will of the people. Therefore, they attempted to trick Jesus into making unpopular statements which would divide, and possibly destroy, his support. They asked Jesus, first, about taxes. Is there any more volatile issue, then or now? Every person has an opinion, and one's convictions are generally strong. Caesar's taxes not only were a financial burden, but, also, a constant reminder of Roman oppression.

Second, they asked Jesus a question about the resurrection. This was another culturally divisive issue of that day. Jesus diffused both of these loaded questions with wise answers. But his answers were not intended to please the crowd. Jesus' words were always spoken to honor the Father, with no fear of the people.

In verses 46-47, Jesus issued a scathing indictment against those leaders who were more concerned with the opinion of man than God. They loved the recognition and honor of other men. Even their prayers were for men's ears rather than God's. Those men, and others like them, are sentenced in the last line of chapter 20: "the same shall receive the greater damnation." The word translated "damnation" also means "judgment." It relates to the legal system of pronouncing a verdict based upon a thorough investigation. Although man's judgment may be positive, God's investigation is always complete, revealing our motives and desires. If our desire is to please men, if our motive is the honor or recognition of self, we, too, will receive the greater judgment.

# LESSONS FOR LIVING

## Convention Uniform

### *Conflict among believers*

by Bob Parker, Interim director,  
Christian Civic Foundation

**Basic passage:** 1 Corinthians 1:10-17; 3:1-9

**Focal passage:** 1 Corinthians 1:10

**Central truth:** To be truly effective, Christians must work together.

The births of such present day growing religions such as Islam and Mormonism come about as a result of infighting among professed Christians. Satan is behind such disunity.

In the basic passages of this lesson, we find the Apostle Paul first of all pleading that there be no divisions, that they be perfectly joined together in the same mind and judgment. The Holy Spirit still wants this type of sincere pleading by Christian leadership, lay and ministerial.

We must not do as these early Corinthian church members in piously choosing "favorites" among church leadership. They boasted even of who administered their baptism. In answering such, Paul told them plainly that what was most important was the preaching of the gospel. Otherwise the cross of Christ would not receive needed emphasis.

In chapter three, verses 1-9, three important truths are noted. First, envy, strife and division come as a result of carnality or emphasis on the flesh rather than the Spirit. Saying such as "I am of Paul," or "I am of Apollos" clearly and shamefully proclaims carnality.

Secondly, the importance of working together as Christians is illustrated from agriculture. It is important that some be busy planting and some watering. This should be done in unity, recognizing that the harvest increase comes from God.

It is extremely important in the third place to recognize that we must see ourselves as God's fellow workers. His field and his building, otherwise Satan will continue to raise up anti-Christian faith groups throughout the world.

In all work, we must put a higher priority on seeking unity. Gaines Dobbins, in dealing with disunity, would seat a small child next to the pulpit as he referred local church conflict and then read, "It would be better that a millstone be tied around the neck and to be dropped into the deepest sea than to offend such a little one" (Lk. 17:2). We must quit "fussing" with our fellow believers.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

## Life and Work

### *Holy Spirit's presence*

by Curtis Honts, Lakeshore Drive,  
Little Rock

**Basic passage:** John 14:16-17, 26; 15:26-27, 16:18-13

**Focal passage:** John 14:16

**Central truth:** The Holy Spirit is no inferior substitute for Jesus.

Jesus knew that his disciples still did not understand about his upcoming death and resurrection. He also knew that they were not, nor would they ever be, ready to carry on his work on their own. With his death, he knew, the disciples would huddle themselves together, devastated and in fear for their lives (Jn. 20:19). Though they would not comprehend, he had to try to prepare them for the days ahead.

As with the disciples, Jesus sees how unprepared we are to perform his work on our own, though we, like they, may not recognize that fact. He also knows that we, too, stand precariously on the brink of sudden debilitation. For the sake both of his disciples then and now, Jesus speaks of the comforter, the Holy Spirit.

We see some of the broad nature or role of the Holy Spirit by noting some of the terms different translations use in John 14:16 and elsewhere. He is called "Comforter" (KJV), "Helper" (NASB), and "Counselor" (NIV and RSV).

Also informative is Jesus use of "another" in the same verse. Though our English does not show it, Jesus used a word that means "another of the same kind." The Spirit will not be a different kind of comforter/helper/counselor, but another of the same kind as Jesus. Jesus promised that the Father would continue providing the same kind of presence to us, not some inferior substitute.

But not only will the Spirit offer the same ministry as Jesus had, his (the Spirit's) presence will "abide with you for ever." Jesus attempted to prepare his disciples for his departure from them, but we need never fear the departure of the Holy Spirit. Jesus' time on earth drew to a close; the Spirit's never will.

As we examine the rest of our passage we see many other functions of the Holy Spirit. We see that he will teach, bring all things to remembrance, and convict of sin, righteousness and judgment. But as significant as each of these is, all are based on his presence with us, a presence of the same kind as Jesus.

This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

## Bible Book

### *Ready or not, here I come*

by Harry Black, Natural Steps Church,  
Roland

**Basic passage:** Luke 21:5-36

**Focal passage:** Luke 21:5-8, 16-22a, 31-36

**Central truth:** We should prepare now for the return of Christ.

As a boy playing hide-and-go-seek, I would count as fast as I could and yell "ready or not, here I come," hoping to catch someone not quite ready. In Luke 21, we become aware that God is counting the time until Christ's return, but he does not want to find anyone unprepared. He gives six declarations of readiness.

(1) Be wary (v. 8). Jesus warned that many would come claiming the message, ministry, and even the title of the Messiah. They would attempt to physically and spiritually lead Christ's followers astray. We are not to be deceived.

(2) Be courageous (v. 9). The word translated "terrified" can, also, mean frightened, alarmed, or startled. When we see war, famine, terrorism, or earthquakes, we should not be alarmed thinking God has lost control. These things must happen before Christ's return.

(3) Be determined (v. 14). We are to resolve not to depend on our own understanding and resources. We are to determine that we will stand firm. In our minds and spirits we are to make the "positive confession" of faithfulness to Christ.

(4) Be steadfast (v. 19). By our patient endurance, "you will gain your lives" (NASB). This promise does not indicate a salvation-by-works; one of the marks of a true Christian is their endurance in the face of persecution. Our steadfastness does not produce eternal life, it testifies of it.

(5) Be careful (v. 34). An interesting way to think of this word is "full of care." Christians must be full of care regarding involvement in the concerns of this life. Even disciples are easy prey for self-indulgence, drunkenness, and worry.

(6) Be prayerful (v. 35). "Watch and pray," or be prayerfully vigilant. Jesus permits us to pray two different prayers in anticipation of the end times: that we may be delivered from the horror of those days, and that we will be found worthy through the tribulation of those days. Whether we are spared them or strengthened for them, our diligent prayers are required.

This lesson treatment is based on the Bible Book Study for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.



# Soviet Crackdown

## Could military action affect Baltic churches?

by Martha Skelton  
SBC Foreign Mission Board

TALLINN, Estonia (BP)—In one of those self-revelatory statements East Europeans are famous for, an Estonian said last summer that his city's architecture ranged from the baroque to the "barraque"—as in army barrack.

Always a presence the Baltic peoples lived with, Soviet troops began taking over public facilities in Lithuania and Latvia in mid-January this year. At least 13 Lithuanians died trying to stop the troops. The military reality has resurged.

The reordering of Soviet society under Mikhail Gorbachev and last year's declarations of independence by the three Baltic states brought new hope and life to the peoples—including the Christians—of Lithuania, Latvia and Estonia. They faced many problems, but with a renewed sense of the possibility to direct their own destinies. All this is now in question.

Gorbachev appears determined to quash the independence movements in the republics, starting with the Baltics. The three once-independent nations on the coast of the Baltic Sea—swallowed by Stalinist Soviet expansion in 1940—began the parade of republics seeking independence last year.

The debating and demonstrating revolve around several key issues—ethnic and cultural preservation, economic interdependence and local or centralized government sovereignty.

Over the past decades, non-Balts by the thousands have been relocated in the three republics. They have manned a buildup of industrial power in this area. But local people believe there is another reason for their presence—to dilute the nationalistic fervor of the republics. By one recent estimate, the population of Estonia is 38 percent non-Estonian and Latvia is 48 percent non-Latvian.

Obvious tensions arise. Outsiders get a higher priority for jobs and housing. They do not speak the local language or know the culture and history of their new home. That breeds resentment in some local peoples. The non-Baltic citizens resent being told to learn another language and culture. In most republics where nationalism is an issue, restoration of mother-tongue languages and the open use of national flags have been key gestures in attempts to reverse the effort to weaken ethnic and cultural ties.

Emigration and deportation, both

widespread in the 1940s, also have contributed to the problem. Thousands of Balts left their homelands to settle in other lands, depleting the local populations. Many Estonians, Latvians and Lithuanians were among the millions of people deported and exiled in Siberia during Stalin's reign. Baptist groups in both Latvia and Estonia also were weakened by emigration and deportation.

Economic interdependency of the republics is another complex issue. The Baltic states provide all of the Soviet Union with industrial goods and shipping access through Riga, Latvia's capital, and Tallinn, Estonia's capital. Factories produce many times more goods than they need for local use.

"Factory goods are shipped elsewhere; only the pollution stays," said one Estonian man. However, industrial operations in the Baltics depend on various raw materials from other republics.

Ongoing dialogues were attempting to reshape relations between the Baltic states and the Soviet Union when military action came in January. It's unclear whether laws and procedures established by legislators elected by the republics will stand.

Christians—including the 6,000 members of Evangelical Christian-Baptist churches in Estonia and the 4,500 members in Latvia—find themselves and the future of their work for Christ intertwined with these events.

When the Latvian government established a new department of religion in December 1989, a profound change was made in how the government and churches relate to each other.

"Before it was an apparatus to control the church," said a department spokesman in 1990. "Now our main function is to help the different churches in their work."

In former years, Christians were seen as not needed in society; the fewer Christians the better. "Now it is quite the opposite," he added.

In both Estonia and Latvia, Baptists have requested and received the return of some church buildings confiscated during the Stalinist years.

Churches in Russia and other Soviet republics have had similar experiences under the relaxing of stiff regulations in recent years. A comprehensive law of religious freedom was passed for the Soviet Union last fall.

With the new law in place, opportunities should continue for churches in all Soviet

republics to expand open evangelism, Bible teaching, children and youth work, social ministries and seminary training. The local application of such laws is critical, however. Local abuses have occurred in the past.

In the last two years, amazing inroads have been made for the gospel in the Soviet Union and the Baltics. Believers have been acknowledged as full citizens, to be treated equally in education and employment.

(BP) photo / Don Rutledge



Estonians protest the attempted communist control of government buildings.

"Before we were only borne in society. Now we are asked to take part," said one Latvian man.

Religious services, Christian films, interviews with church leaders broadcast on television or printed in newspapers have shown the public the numbers of believers and diversity of ministries they have in the Soviet Union. Churches have reported Communist Party members coming to enroll their children in Sunday School.

Baltic Baptist unions work on their own programs and theological education while maintaining a fraternal relationship through the Union of Evangelical Christians-Baptists, the overall organization of churches in the Soviet Union.

If a new period of hardship lies ahead, Baltic believers will face the future as they have faced the past. "We learned to depend only on God," one Latvian pastor said.

"If you come to truth, it is the beginning of hope," an Estonian added. "If there is no truth, there is no hope."



## Subscriber Services

The *Arkansas Baptist Newsmagazine* offers subscription plans at three rates:

**Every Resident Family Plan** gives churches a premium rate when they send the *Newsmagazine* to all their resident households. Resident families are calculated to be at least one-fourth of the church's Sunday School enrollment. Churches who send only to members who request a subscription do not qualify for this lower rate of \$5.64 per year for each subscription.

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

Arkansas Baptist Newsmagazine, Inc.  
P.O. Box 552  
Little Rock, AR 72203  
ADDRESS CORRECTION REQUESTED

CARTRIDGE  
017557 COMP  
HISTORICAL COMMISSION  
901 CUMMERCE ST  
NASHVILLE TN 37203

Non-Profit Org.  
U.S. Postage  
PAID  
Little Rock, AR  
Permit No. 2006

Subscribers through the group plan pay \$6.36 per year.

**Individual** subscriptions may be purchased by anyone at the rate of \$7.99 per year. These subscriptions are more costly because they require individual attention for address changes and renewal notices.

**Changes of address** by individuals may be made with the above form.

**When inquiring** about your subscription by mail, please include the address label. Or call us at (501) 376-4791, ext. 5156. Be prepared to give us your code line information.

## Rebels Rally

### Guatemalan extremists threaten to burn radio station

LAS CASAS, Guatemala (BP)—Leftist guerrillas threatened to burn a Baptist radio station and other buildings in Las Casas, Guatemala, during a public rally in late January.

After seizing control of Las Casas, rebels representing the Guatemalan National Revolutionary Unity (URNG) threatened to burn Radio K'ekchi' and several other buildings, said a Southern Baptist missionary in Coban, about 60 miles southwest of Las Casas. The URNG is a coalition of several guerrilla groups.

Guerrillas burned an electrical power installation on the outskirts of Las Casas and later forced several hundred people to attend a public rally supporting their causes, according to reports from the area. The rebels controlled the town, located in a remote area of north-central Guatemala, for about half a day. Government troops reportedly restored order in the area.

"Nothing has happened to the radio station and nothing in the town itself was attacked or destroyed," said the missionary, who received several eyewitness reports from K'ekchi' Baptist leaders in the area. No Southern Baptist missionaries currently live in Las Casas.

However, Radio K'ekchi' remains off the air because of a power outage caused by the burning of the electrical facility. Electricity is expected to be out for several more weeks, the missionary said.

Radio K'ekchi' is a communications center for the region, where some 400,000 K'ekchi' Indians live. The shortwave station, begun in March 1988, broadcasts a mixture of spiritual and community programming in the K'ekchi' language.

In other rebel activity in early January, guerrillas blew up a tower providing phone

service to the area and part of an oil pipeline near Las Casas.

Because of the recent violence in the area, K'ekchi' Baptists have moved all evening church activities to daylight hours, said the missionary in Coban. The procedure is nothing new for Baptists in the area. "Guerrilla-related trouble just comes and goes, depending on the area they are in, and the brethren adapt as best they can and just go on," he said.

Another missionary asked Southern Baptists to pray for K'ekchi' Baptists as they travel over the region's rugged terrain spreading the gospel. "It's very dangerous on normal days because of the terrain, but when you add the guerrilla activity to it, they really need our prayers," he said. He also urged prayer for missionaries working in the area.

Just a week after the threat against Radio K'ekchi', Guatemalan President Jorge Serrano Elias accused guerrillas of trying to assassinate him as he was traveling by helicopter in the region. Serrano was flying above La Libertad, about 375 miles north of Guatemala City, when his helicopter was fired upon from the ground. The pilot was forced to land after the aircraft was hit by rifle bullets, according to reports.

Serrano, an evangelical, made political history in early January when he was elected president of Guatemala, a predominantly Roman Catholic country.

Several hours before the attack, the president had announced the government would set guidelines in June for peace talks with rebels. More than 100,000 people have died and 30,000 have disappeared in the 30 years of government-guerrilla conflict, the longest-lasting in Central America.

## MK Birthday Prayer Calendar: February

### Missionary Kids Attending College in Arkansas

- |    |                              |   |
|----|------------------------------|---|
| 11 | Carol Ann Hardister (Jordan) | OBU Box 3090<br>Arkadelphia, AR 71923                   |
| 22 | Duane Hall (Kenya)           | OBU exchange student<br>Kazakh State University, Russia |
| 22 | Scott Pickle (Ecuador)       | OBU exchange student<br>Kazakh State University, Russia |

As of press time, OBU exchange students studying in Russia had returned to Arkadelphia due to the threat of terrorism related to the Gulf crisis.