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May 1, 1975

Arkansas Baptist State Convention

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May 1, 1975
Arkansas Baptist
NEWSMAGAZINE

Four weeks
Royal Ambassador Camps
Camp Paron
June 2-27, 1975



I must say it

Charles H. Ashcraft / Executive Secretary

World hunger-what about it?

It's about time for Southern Baptists to enter the arena of world hunger and share their well-stocked pantry with the starving millions on this globe. Much of the Christian gospel has remained in the pulpit, within church walls, or on the forum level. Now it is time to enter the arena. Resolutions, editorials, study groups, surveys, and theological debates do not put bread in the mouths of the numberless victims of ignorance, poverty, disaster and gospel neglect. It is a long trip from the pulpit to the arena, but we must begin that journey.

Our resources are practically limitless. Our machinery for honest distribution is all in order. The millions of starving people are out there. Surely we will not blame the dying children with this world chaos. Surely there is nothing in the gospel which forbids brotherly sharing. Here are some suggestions:

1. Every wage-earning Baptist could give a full day's pay through his church as a reservoir of funds to the Foreign Mission Board to be available when disaster strikes.

2. John McClannahan has an excellent idea. The convention could provide inexpensive cardboard banks in the shape of a loaf of bread which could be placed on the table of every Baptist in Arkansas. The price of one meal each week for every member of the family would produce astronomical results.

3. A fast-day for overweight Americans could add further to our generosity as well as our personal edification in the faith, and better health.

4. A \$10 a plate Brotherhood dinner, featuring light refreshments, and a good missionary speaker will fill many rice bowls, as well as sharpen our compassion toward the oppressed.

There are some even now who would refer this message back to the pulpit, forum, or the study groups, fearful we may do too much in this direction. Money spent at this time in the arena of human suffering will count more for the real advancement of the Christian witness than the beautiful flowers on the altar or redecorating the church dining hall.

The compassionate emotions of a redeemed Christian should never be less than the natural sympathy of a jolly good humanist who shares his surplus bread with another human being just because he is a human being. Americans waste enough food to feed the world. Wisdom would attest "He is no fool who gives that which he cannot keep in exchange for that which he cannot lose." He does not err who gives what he does not need to the needy, knowing a refusal to do so could reduce him to poverty within a moment. He who loses all because he would share no small part of it has not concluded a good business deal, nor earned heaven's blessing. The one unanswerable quotation in the Bible is found in I John 3:17, read it. World Hunger - what about it? I would like the assignment to do something about it. I would do a good job, I promise.

I must say it!

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In this month's column State Convention President Don Moore explores the areas of stress faced by a minister.

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A special committee will report to the Southern Baptist Convention in June that they recommend against changing the name of the Southern Baptist Convention at the present time.

Arkansas Baptist

NEWSMAGAZINE

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J. EVERETT SNEED, Ph. D. Editor
BETTY KENNEDY..... Managing Editor
MARY GIBERSON..... Secretary to Editor
ANN TAYLOR Bookkeeper
ERWIN L. McDONALD, Litt. D..... Editor Emeritus

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Preventing broken homes

J. Everett Sneed

One of the greatest tragedies in our nation today is the broken home. The heartbreak it involves is almost immeasurable.

Today the problem is more prevalent than at any other time in history. The United States Census Bureau reports that since 1960 the annual number of divorces has risen 80 percent. In 1961, for example, more than 768,000 American marriages broke up. That is equivalent to every married couple in a city the size of Los Angeles.

In most cases little or nothing can be done about the marriages that have ended in this manner. Certainly, to point the finger of ridicule would help no one. When the disaster has occurred lives must still go on for each of the parties involved. Each must seek God's forgiveness and then forgive himself. The Bible assures us "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). Having done so the individual must rebuild his life with God's help.

The most important question is "What makes a marriage go sour?" Trained Christian marriage counselors invariably list the same danger signals. These are: (1) The couple no longer practice common courtesies; (2) each begins to think in terms of "I" rather than "we"; (3) They stop complimenting each other on appearance and accomplishments; (4) They no longer are aware of the other's needs; (5) Communication is replaced by silence; (6) They no longer express love to each other; (7) They no longer pray together.

The positive practice of these guidelines will make a

difference. Today more than one out of four marriages end in the divorce court. But homes where all the members of the family read their Bible and pray together regularly there is only one divorce in a thousand.

The Bible repeats God's formula for the home on four different occasions. It says "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." (Gen. 2:24; Matt. 19:5; Mark 10:7-8; Eph. 5:31).

The words of this statement are exceedingly important. First, a marriage must be a "leaving." There can be no marriage without the wedding, which announces publicly that a couple has left home to form another. It is an outer sign of an inner commitment.

Marriage must also be a "cleaving." This is a personal or romantic part of marriage, but it is more. It is a commitment to stick together. It means that a husband and a wife are to be closer to each other than to any other person on earth, including parents or children.

Finally, they are to be "one flesh." This is the physical part of marriage. It is important for a couple to love each other. Sex in marriage is a normal expression of love. In marriage sex is beautiful in the sight of God.

The most important thing is for the couple to have the designer of marriage at the center of the home. Without God's guidance marriage can be "a stoic endurance contest." With God's help it can be the most beautiful relationship on earth. May 4-11 is Christian Home Week, a time in which every couple should rethink the importance of the marriage commitment.

Guest editorial

50th birthday

It is birthday time for the Cooperative Program next Sunday, April 20, when it comes into its 50th year. The Cooperative Program is our Southern Baptist way of giving for missions, Christian education and benevolent work.

The Cooperative Program is missions at home and around the world. Once each year we delight in promoting special mission offerings with the promise every dollar will go to the mission field. It is that way now in our appeal for World Hunger dollars.

It is the Cooperative Program which is providing the basic funds, permitting designations to be for special projects. The Cooperative Program is paying missionary salaries, organizing churches, providing social

ministries and the dozens of other things in which Baptists are involved.

The Cooperative Program is blessed of God. It could not have been so successful as our budgets show without His approval.

The Cooperative Program is democratic. Special committees generate budgets on both the Texas and Southern convention levels. Then, larger groups recommend budgets which are adopted by the conventions in annual sessions.

Give thanks on this anniversary Sunday for the Cooperative Program. It has proven its worth as the finest way for all our financing.—**Editor John J. Hurt in the "Baptist Standard" of Texas**



One layman's opinion

Daniel R. Grant / President, OBU

Our blindness to other worlds close at home

"Chauvinism" is not really a new word. Long before women's liberationists were speaking of male chauvinist pigs, chauvinism was a respectable but little used word to describe a kind of narrowmindedness or, perhaps more accurately, a severe nearsightedness that simply ignored all other worlds except one's own particular little world—whether a geographic, cultural, or social world. Sometimes chauvinism of this kind simply grows out of being honestly unaware that certain other worlds exist.

Recently I had the exhilarating privilege of getting out of bed at 3:45 on a Monday morning and driving to the Little Rock Airport to catch a pre-sunrise flight to Atlanta. Shortly after I turned off the interstate highway at the Roosevelt Road exit, I came up on the longest line of trailer trucks I have seen in many moons I wondered if a truckers' strike was being organized with some kind of mass demonstration, or perhaps the gasoline shortage had paralyzed Little Rock's truck fleet. It finally dawned on me that I was passing a massive warehouse area and that this must be the normal start-up time for truckers wanting to avoid the later rush hour traffic. It was

a scene I had never witnessed before. Trucks with lights glaring were moving in and out of warehouse loading zones and the complex mixture of humanity and giant vehicles before sunrise was literally a new world to me.

As I made my way carefully past the long line of trucks I found myself wondering what it would be like to get up that early every morning. I wondered how many of the truck drivers have a wife that gets up with him at that terrible-terrible hour and cooks his breakfast, and how many must cook his own breakfast. I even asked myself how early they have to go to bed in the evening, and whether the neighbors provide enough peace and quiet for that early sleeping time. More painfully, I wondered whether I could complain anymore or engage in self-pity, on that very rare day when some trip requires me to get up before sunrise.

The disturbing thing about stumbling on to a totally new world like this one is that it leaves me wondering how many other worlds exist right on my doorstep without my ever seeing them. It may just be time for me to change from bifocals to trifocals.



The Southern accent

Image of the future

"Where there is no vision, the people perish..." Proverbs 29:18. This verse is almost a universal text for any cause of advance. The vision developing at Southern Baptist College is worthy of this Holy phrase from the Word of God. In fact, this scripture implies "where there is a vision, or a progressive goal, the people prosper." Another evident truth in this text indicates the "vision" must be of the people, not just one or two persons.

Words must help you see the "image of the future" coming into focus here on "The Campus of Christian Purpose." Let's begin by mentioning the spirit of renewal being experienced in the faculty, administration and staff. The Board of Trustees are catching this spirit of optimism. This "epidemic of positive outlook" is spreading through the student body.

In an athletic event it is called "momentum." Well, Southern Baptist College has got momentum in her favor. Campus beautification, a new lighted sign at the entrance, increase of support, quality of students and increased enrollment continues to paint this bright picture.

All progress is not in building. Sometimes you move forward by doing away with the outdated. The beginning of the end of the old housing for married students has begun. These facilities have served their purpose for years, but have become an "eye-sore." So, "the image of the future" takes on a more pleasant look by the removal of these shadows of the past.

A real excitement is being felt as architects are coming into the picture. These men are trained, experienced, and are willing to inject their talents to help create this image. Already these professionals are making plans to finish the Fine Arts Building, being built by funds from the OBU-SBC Campaign. A new campus plan will begin to take shape on the drawing board, followed by a preliminary drawing of a multi-use Athletic-Student Activities Building.

Are you able to sense the electrifying effect this "image of the future" is having on all those identified with Southern Baptist College? One hundred and twenty-five high school students were exposed to this excitement during "Discovery Day" on April 12. Many of these testify that they have caught this spirit. The Southern Accent is on "the image of the future!" Come on and get into the picture!"—Jim E. Tillman, Director of Development



Woman's viewpoint

Iris O'Neal Bowen

Deacons—Bless them!

A couple of Christmas times back, I was invited to speak to the deacons of First Church of Clarksville and their wives at their annual Christmas banquet. I have always had a special place in my heart for deacons, and was pleased to get to stand before that group and tell them so.

As I told them, although the pastor is the visible leader of the flock, the work of the church cannot thrive as it should without the consecrated efforts of the deacons. Even as the apostles called for help, so have multitudes of men been called out to help carry the burdens of the church.

I feel they are just as called, just as consecrated, as pastors or evangelists, and a man called as a deacon is one of the most precious assets a church can have.

There is something about deacons, as they go humbly about their church tasks that endears them to the membership.

They hand out bulletins, seat the congregation, take up offerings, visit the membership and have deacon's meetings that are a very important part in deciding what is best for the church.

And no task is too menial. I have known many a deacon to get to church a couple of hours early to carry in the wood to build a fire in the old cast-iron stove, so the building would be warm when the crowd arrives. Then the same deacon might serve as Sunday School Superintendent and even lead the singing!

He might even carry the "preacher" home with him for dinner and get back early to rebuild the fire, see that the lamps are cleaned, filled, and lighted for the evening service.

Deacons are just as happy to serve these days, and I am wondering if we think to show them we appreciate what they do.

Arkansas senator will get honorary degree from Ouachita

ARKADELPHIA--Sen. John L. McClellan (Dem., Ark.) will receive an honorary doctor of laws degree from Ouachita Baptist University in commencement exercises May 10 at 5 p.m. at A.U. Williams Field.

Sen. McClellan is now in his sixth term in the Senate and is chairman of the Appropriations Committee.

football coach of the Baylor University Bears speaking in Mitchell Hall Auditorium. Teaff coached the Bears to the first Southwest Conference championship in 50 years in the 1974 season. He has spoken nationwide on both football and his Christian testimony.

Teaff was chosen unanimously as Southwest Conference Coach of the Year in 1974, a title he also won in his first year with the Bears in 1972.

Senator McClellan, who now serves on 31 committees and sub-committees, wrote the law making the Buffalo River a National River--only the second such waterway in America. Sen. McClellan is the ranking majority member of the Government Operations Committee, the Judiciary Committee and the Joint Committee on Reduction of Federal Expenditures. For 22 years he was chairman of the Committee on Government Operations. From January,

1955, to January, 1973, he was chairman of the Senate Permanent Sub-committee on Investigations, but resigned because of his duties on the Appropriations Committee.

A native of Sheridan, the Senator now lives at Camden. He is a Baptist and a 33rd degree Mason.

A picnic supper for graduates will be held at the home of OBU President Dr. Daniel R. Grant May 9 at 6 p.m. Registration for commencement activities will be at Evans Student Center from 9:30 a.m.-3 p.m. May 10. A Former Students Association annual meeting and luncheon takes place at 12 noon in Evans Student Center for former students, friends and the class of 1975. Tours of new and remodeled campus buildings begin at 2 p.m.; class coffees will be from 2:30 to 4:30 p.m.; a ROTC pinning ceremony will be at 3 p.m.; and a FSA tea gets under way at 3:30 in the gallery of the Mabee Fine Arts Center.

There will also be a student art show April 30 to May 10 in the Mabee gallery.

In case of rain the commencement will be held at Rockefeller Field House.

Several classes ending in '0 and '5 will have reunions and coffees during the weekend, and will sit together at the luncheon. The class of 1930 will hold a reunion dinner Friday, May 9 at 7 p.m. Former students and neighboring classes are invited to join the reunion meals by reservation.

Sunday School service honored at Trumann

Mrs. Adah Crossno was recognized by First Church, Trumann, last October for faithful service in the Sunday School organization. For 26 years she has taught youth and adults. At the time of this recognition she was teaching in the Adult II Department.



Mrs. Crossno



Johnston

Sanford Johnston also was recognized by the church for faithful service in the Sunday School organization. For 28 years Johnston has served as a departmental secretary for adults. At the time of this recognition he was serving as secretary of the Adult II Department.



McClellan



Teaff

Baccalaureate at Ouachita will be at 10:30 a.m. May 10 with Grant Teaff, head

The president speaks

Don Moore / President, ABSC



Ministerial stress?

The minister, his wife, and his children, should, by virtue of whom they represent be free from fear, anxiety, frustration, debt, and problems. Christians of long standing find it shocking that anyone connected with the ministry could have such problems as they have. Even those who have been close to many ministers find it hard to allow for their humanity.

Should ministers have stress? Yes! A physical, human existence cannot be maintained without it. Everyone else has stress. Everyone does not have the same amount of stress or the same ability to cope with the stress. The fact that one does, does not mean that everyone does. God said, "the weaker members, upon those we bestow more care." (I Cor. 12:23)

What are some of the areas of stress? Living up to the high standards set by themselves, by God, and by those who look to them for leadership, constitutes a major area of stress. Constantly bearing the depressing burdens of those with whom he counsels is stressful. Trying to schedule their time so that they will be enabled to be a good family man, a brilliant preacher of the Word, and a full time shepherd to the flock poses a considerable problem. Every

conscientious man lives with this burden. Add to this a breach of fellowship in the church, a problem child, an unsympathetic wife, a financial crisis or physical crisis and you have an almost unbearable situation.

From where does stress come? Some bring it upon themselves. God brings some to bear upon. Church folks have been conditioned to expect that the present pastor should have the best of all of the traits and gifts of the previous pastors, therefore, they often are the source of the stress. The devil is unrelenting in putting stress upon men of God.

What is the solution to stress in the ministry? God, of course! He sustained Moses, Elijah, and Paul. A father-in-law, a widow from Zarephath, Priscilla and Aquilla were used of God to sustain these men. God still uses people to "lift up the hands that hang down, and the feeble knees." (Heb. 12:12) He has borne our burdens. It is God-like to "bear one another's burdens." (Gal. 6:2) It may not be sinful to experience stress. It is sinful not to try to help those in stress. Yes, I am hoping and praying that the Study Committee on Ministry may be led of God to suggest ways we can help share each other's load.

Doctrinally speaking Salvation

by Ralph W. Davis
(43rd in a series)



Davis

Salvation in its completeness includes everything from the new birth to the final resurrection. It begins when a person surrenders to Christ; it continues through the Christian life; it culminates on the resurrection morn-

ing. In that sense, we have been saved from the penalty of sin; we are being saved from the power of sin; we shall be saved from the presence of sin.

Salvation is rooted in the grace of God. Man stands before God as a helpless sinner, and his one and only hope is the sinless One. The usual word for grace is favor or good will. Grace has been described as God's love extended downward to those who do not deserve his love. Emil Brunner says that Jesus is "the grace of God in person." "Paul saw grace as the giving and forgiving love of God in the person of Christ. For him grace stood over against all ideas of merit or reward." (Stagg, *Systematic Theology*, p. 83)

Salvation is grounded in election. By election we mean that God takes the initiative in the salvation of man. It means that we love him because he first loved us. (1 John 4:19) It means that God chooses man before man chooses God. Without election none could be saved. If God does not seek man, man could never seek and find God. See John 6:65; 15:16. Behind man's salvation stands the purpose and work of God. This does not mean that some are elected to be lost. If men perish it is not because God wills it. (See 2 Peter 3:9) The opposite of election is man's rejection. God wills that all should be saved, but God does not coerce man. He still leaves man free.

Salvation is conditioned on conversion. By the conditions of salvation we mean the spiritual attitude one must assume if he is to receive the grace of God and be saved. Conversion is a two-fold turning; it is a turning from sin in repentance and a turning to Christ in faith.

Is the condition of salvation (conversion) man's side of salvation while regeneration is God's side? In one sense, the answer is No. Some have pictured God and man as though they were in a checker game. God pushes and creates man sinless; man pushes and sins; God then pushes and provides salvation. Then God steps back and tells lost man that it is up to him to push next and accept salvation and be saved, or

reject it and remain lost. Dr. Conner used to give this illustration and then add, "But God is on both sides of the checkerboard." Without the convicting and wooing power of the Holy Spirit, no sinner would ever do the last "pushing." All of salvation is the work of God and at no place does God take his hands off. It is not partly the work of God and partly the work of the sinner and partly the work of the preacher and partly the work of the church. It is the work of God all the way through.

But in another sense, conversion is man's side of salvation because man must make the choice. Conversion is a voluntary change. Man must decide for himself to repent and surrender to Christ in faith. And when he does make that choice, God saves him. The New Testament uses several terms to describe this saving act of God. As a child I was always confused, not knowing which came first, second, etc. We need to see that this is one act of God looked at from different angles. These terms include justification, regeneration, adoption, reconciliation, forgiveness, etc. In this series on salvation we shall look at some of these important words.

Next issue: *Conversion: repentance and faith*

OBU student gets Fulbright grant



Spraggins

ARKADELPHIA -- John Spraggins of Hope, a senior political science major at Ouachita Baptist University, has received a Fulbright-Hays Scholarship for the 1975-76 academic year to study at a German university.

The scholarship is a full grant paying all of Spraggins expenses including air transportation to and from Germany. Health and accident insurance are also included.

Spraggins will leave Aug. 4 to receive a special language course in one of several branches of the Goethe Institute. The course will last until early September when the school year will open. Spraggins will be studying international politics with an emphasis on the European economic community. He does not yet know which school he will be assigned to.

The Fulbright Scholarships began in 1946 with legislation initiated and



by R. Wilbur Herring



Dr. Herring

A most important meeting is being held in Little Rock May 13 for all of the state and area leaders as well as the superintendents of missions and each associational general chairman of the '76 Life and Liberty Campaign.

We realize that in our busy denominational life we have many conflicts in our calendars, but I would urgently request that all of you who have received an invitation to attend this "How to do it clinic" be present on May 13.

As a reminder, it will be held at the Forest Highlands Church, 1717 North Mississippi Avenue, meeting at 10:30 a.m. Johnny Jackson is pastor of the church, and his people will serve a banquet type luncheon to the participants at 12:30 noon.

This state meeting is a must for our leadership to be fully informed as to all aspects of the '76 Life and Liberty Campaign. There will be a question and answer period in which we will clarify and refine the details of the program. After the state meeting we will be going to area and associational meetings.

All of our people who have been faithful in praying for the '76 Life and Liberty Campaign are asked to pray specifically for this important meeting on May 13, 1975. We must bathe this entire campaign in prayer and every meeting must be preceded by much prayer. We shall appreciate our people praying for these leaders as they come together in Little Rock.

sponsored by former Senator J. William Fulbright (Dem., Ark.) It is funded through money and credit the United States obtains through the sale of surplus property. A foreign student is sent to the United States for each American student sent abroad.

Spraggins is the son of Mr. and Mrs. John Spraggins of Rt. 2, Hope.

Checks and balances in Baptist life

by James L. Sullivan
(Fifth in a series of six)

Democracy has a hard time enduring unless checks and balances are built into the process. Otherwise democracies tend to destroy themselves by overaction in specific areas and neglect in others.

In our national government we not only have one executive—the president, but our system has two legislative branches. One system is the Senate which has territorial representation with two senators from each state. The House of Representatives is elected on the basis of population. Thus it becomes “people” representation. Then there is the judiciary, selected for a life term so that laws can be interpreted and enforced objectively and fairly. Government is in a healthy state when all three of these branches are functioning each in its own way simultaneously. Government is weakened when any branch of our democracy fails or relinquishes to the others. The welfare of the people is best preserved when all branches function adequately and in balance.

The same general principle applies to our Baptist life which functions democratically but which is actually a theodemocracy rather than a democracy. Local churches, of course, are autonomous and each cooperates in Southern Baptist life voluntarily or not at all. Local churches can never be coerced. They are not the controlled but the controlling units in Southern Baptist life. The boards and agencies are the controlled segments of Baptist life, but through the trustee system.

Denominationally we have the Southern Baptist Convention, state

conventions, and Baptist associations. But how do they interrelate? If the state conventions combined to make up the Southern Baptist Convention, and if the associations added together made up the state conventions, and if the local churches in totality made up the associations, we would then have a pyramidal system of church government like the Catholics. Baptists would not accept such a system.

It is not accidental that each of our Baptist bodies is separate and autonomous, and that all work together with equal rights to be themselves and to express themselves. Each of the denominational bodies is made up of messengers from the churches which means these churches control all three branches of the denominational life separately, and Baptist churches do not want to work against themselves. They select messengers who encourage cooperation between the Southern Baptist Convention, the state conventions, and the local associations. These messengers see to it that no one dominates the other bodies.

The Southern Baptist Convention is the largest body to assemble in one place, but the sum total of the associations and those attending their annual sessions really gives them the greatest power. The vast throngs of persons attending more than 1,200 associations are many more than the tens of thousands who attend the Southern Baptist Convention's annual assembly. State conventions are in a strategic position cooperating with associations on one side and the

Southern Baptist Convention on the other. In no case should one body be over or control any other Baptist body.

There is one area where our Baptist check-and-balance system seems to be breaking down. The results could be devastating eventually and that trend needs to be recognized and reversed. This situation occurs for instance, when Baptist associations feel they should nominate members of state mission or executive boards of a state convention. If done, its implications are bad and on a long range basis can be hazardous.

Would one church ask the privilege to nominate a pastor for another local congregation—a separate Baptist body? Certainly not. Each church nominates and calls its own pastor and should. Otherwise, they cannot be responsible for results.

Associations are separate bodies from state convention. Never should they ask or accept the responsibility of nominating or electing the officers of any other Baptist body. Each Baptist body needs to do its own nominating and electing of its own officers whether state, associational, national, or local church. If this balance fails, our Baptist system is weakened.

Even checks and balances must be checked. Periodically they may need rebalancing. When they do, Baptists should set their own houses in order. When one Baptist body errs, it alone can correct it. One thing is certain in our Baptist system, no Baptist body can straighten out another one with coercion when it occurs.

Arkansan chosen organist at Glorieta



Easterling

William N. Easterling of Little Rock has been selected to serve as Staff Organist for Glorieta Baptist Assembly for the 1975 summer assemblies. He is a Sophomore at Baylor University, Waco, Tex.

Easterling is an

organ major and a student of Dr. Joyce Jones, Professor of Organ. He is the son of Mr. and Mrs. Wallace Easterling of Little Rock, members of Olivet Church. He is the brother of Mrs. Linda Lowry, secretary employed by the Arkansas Baptist State Convention.

Order bulletin inserts now

To let Arkansas Baptists know about the ministry of their state paper, bulletin inserts are being offered to churches at no cost. These informational messages are suggested for use Sunday, May 25, which will be observed as a "Day of Prayer for the Arkansas Baptist Newsmagazine."

Letters offering the free materials have been mailed to state pastors. Reservation cards must be returned to the *Newsmagazine* no later than May 9, so that the materials can be mailed to the churches about May 20.



Immanuel reaches goal on higher education

The Immanuel Church, Little Rock, exceeded its goal on the Ouachita-Southern Advancement Campaign on April 18. During the victory dinner it was announced that the contributions to Ouachita-Southern Higher Education had now reached \$250,244.

Three years ago, Immanuel voted to undertake this effort. Many within the congregation felt that it could not be accomplished. A spokesman for the church said "As far as we know, no other church in the nation has attempted such a supportive effort for the cause of Christian education. Although several significant gifts have been designated for the Ouachita-Southern Campaign, the major part of the \$250,000 goal was realized through the systematic giving of Immanuel's members who believed in a Christian environment for their children's higher education."

At Immanuel's April 2 business meeting, the membership of the church voted to pledge an additional \$110,000 over the next five years to the Ouachita-Southern Campaign to be used as matching funds to meet the challenge of the Mabee Foundation of Tulsa, Okla. The Foundation has made challenging gifts of \$500,000 to Ouachita University and \$50,000 to Southern College. Ouachita must match its challenge gift with pledges by August 1 of this year.

Both President Daniel Grant of Ouachita, and President Jack Nicholas of Southern College, expressed their appreciation for what Immanuel and the other churches of Arkansas have done in this endeavor. Executive Secretary Charles Ashcraft pointed out that the

Higher Education Campaign had been the beginning of many other good things for the Baptist work of our state.

Dr. W.O. Vaught, pastor of the Immanuel Church, said "Our church wishes to make this additional contribution because Arkansas Baptists have moved as a strong, forceful unit to place Christian education on an achievement course. Our membership wishes to continue to join hands with Arkansas Baptists in the spirit of unity and action by undertaking this additional

pledge for Ouachita and Southern over the next five years. It is, also, our hope that other Arkansas Baptist churches will continue their support of the Higher Education Campaign as well as the Cooperative Program."

During the period of the Higher Education Campaign, Immanuel's annual receipts have increased 40 percent and they have increased the Cooperative Program 33 percent. The Lottie Moon offering for foreign missions has increased 24.3 percent.



Rejoicing in reaching Immanuel's goal were OBU President Daniel Grant, Pastor Vaught, Dale Ward (who planned the banquet), Executive Secretary Charles Ashcraft, and Southern College President Jack Nicholas.

Hits Bicentennial Grants for Church Use

WASHINGTON (BP)—The executive director of the Baptist Joint Committee on Public Affairs has criticized a plan by the American Revolution Bicentennial Administration (ARBA) to provide matching grants to nonprofit bicentennial projects.

The ARBA plan would provide grants of up to 50 percent of the total cost of bicentennial projects undertaken by religious and other private, nonprofit groups.

The objection was registered in a letter to ARBA by James E. Wood Jr., head of the denominational agency in the nation's capital which represents the public affairs interests of nine Baptist conventions and conferences in the U.S. and Canada.

Wood's letter urged ARBA to drop its plan of assisting religious organizations in funding their bicentennial projects. "A part of the genius of the American experience," the statement read, "has been the separation of church and state. To bridge that separation in order to celebrate its existence is a logical and perhaps legal contradiction."

The statement also warned of the danger in such funding plans of "draping the flag over religion." It continued, "The problems which civil religion creates for the nation it can also create for ARBA and could serve to denigrate the celebration..."

The Baptist leader went on to urge certain safeguards if ARBA proceeds to

fund nonprofit bicentennial projects. Such programs "should not be in any way a part of or result in the achievement of religious objectives, the promotion of religion and its programs or religious enlistment or support strategies," the statement said.

Finally, if ARBA should decide to fund projects sponsored by religious organizations, it "should issue a strong disclaimer stating that such funding results from the national and-or international character of the bicentennial celebration and that the granting of public funds to religious organizations in this instance may not be construed as a precedent for public financing of religious programs."



Young musicians pay unusually close attention to the performance of one of the choirs at one of the area festivals.

Young musicians attend festival

Saturday, April 12, was a big day for many children from Baptist churches over the state. It was choir festival day!

Attending were 1334 children (fourth, fifth, and sixth graders), their choir directors, accompanists, and sponsors. They gathered in six different areas of the state to sing for each other, and to work with a guest director on some songs they had been working on since the new choir year began. It was fun!

A total of 45 choirs participated in the over-all program. The festivals were held in Harrison, Jonesboro, Van Buren, Little Rock, Forrest City, and Warren. The guest directors were Bill Littleton, Eastwood Church, Tulsa; Bob Case, First Church in Summersville, Mo.; Mrs. Katie Preston, Columbia, Mo.; Mrs. Evelyn Phillips,

Southwestern Seminary, Ft. Worth; A.L. Butler, First Church, Ada, Okla.; and Ervin Keathley, Little Rock.

The weather was great, the children were enthusiastic, and their leaders were glad for the privilege of watching these well-qualified directors work with their youngsters.

Next Saturday, April 26, will be the date for the 1975 Youth Choir Festivals in Arkansas. The senior high and combined youth choirs will be singing at Immanuel Church in Little Rock, 1000 Bishop Street. The junior high and beginning youth choirs will meet at Second Church in Little Rock, 8th and Scott Streets. The time for the festivals is 9 a.m.—Ervin Keathley, Secretary

Arkansas leads in extension growth

Arkansas has enjoyed the greatest percentage growth of Seminary Extension Centers in the entire Southern Baptist Convention. The Seminary Extension Department of Nashville, Tenn., reports that Arkansas Baptist's growth exceeds 100 percent. The centers last year numbered five, and this year, so far, the number is 11.

The Seminary Extension Department of the Southern Baptist Convention promotes continuing education for ministers and others of church vocations, as well as lay-members who wish to be more effective in discipleship. The program is promoted through centers of learning, and also individual correspondence courses. A center is a cluster of learners with an approved accredited teacher, and the correspondence course is accomplished

directly between the student and the Seminary Extension Department.

This year Seminary Extension Department has centers operating in Little Rock, Pine Bluff, Batesville, El Dorado, Jonesboro, Paragould, Mansfield, Mt. Ida, Searcy, Wynne, and Ft. Smith.

Last year there were 102 individual students enrolled in a total of 150 courses. Ninety-one of these students were enrolled in centers and eleven were individual or correspondence students.

Anyone interested in the program of continuing education may write to your state representative, Wilson Deese, Baptist Building, P.O. Box 550, Little Rock, AR 72203, or write directly to the Seminary Extension Department, SBC, 460 James Robertson Parkway, Nashville, Tenn. 37219

Child Care

Agency ministers as arm of the church

"An Arm of the Church Reaching Out" is the ministry of Arkansas Baptist Family and Child Care Services. This ministry of love to children and families has a rich 81-year history of meeting the needs of homeless and troubled children who have turned to us for help. Hundreds of boys and girls have overcome their problems, and with God's help, become useful citizens and dedicated Christians because Arkansas Baptists gave them a chance.

Our ministry to children is a shared adventure. Baptists from throughout our state join together in their support which makes possible our outreach ministry. Many of our supporters send money monthly to help meet the needs of our youth. In a letter received today accompanying a check, a regular supporter of our ministry wrote, "This offering is for the general needs of the children. Thanks for the nice letters and nice things you say in them. I don't feel that I need 'thanks'. My Lord deserves the thanks for permitting me to have offering to send. May God bless you greatly in your work for Him."

What a blessing to feel the Christian testimony and support of this dear lady and to share her deep concern in meeting the needs of children. I agree with her that the Lord is truly the one who deserves the thanks. It is because of Him that we care. It is because of Him that we share. We are grateful to God for all that He does and makes possible through this shared adventure of child care.—Johnny C. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Seminary to award degrees to eighteen

Eighteen students of Mid-America Seminary will receive degrees at graduation ceremonies in Little Rock at 7:30 p.m. Thursday, May 8. Eight states are represented in the graduating class. Nine students in the graduating class are from Arkansas.

Russell Clearman, pastor of Olivet Church of Little Rock, will deliver the commencement address. Olivet's facilities have been used by the seminary for classes since they began three years ago. This summer the campus will move to Memphis, Tenn., where fall classes will begin Aug. 18.

Gray Allison, president of the school, said, "We are extremely proud of being able to graduate such a fine group of students. In all my years in Christian education, I have never had the privilege of working with more dedicated students."



Three times each day, this is the most popular spot for Royal Ambassadors at Camp Paron.

The group is assembled in front of the beautiful, spacious, and redecorated dining hall.

Excellent food is provided in a well balanced diet for boys attending camp. Camp dates are June 2-27.

Rhyme of the RA campers

A hundred R.A.'s go to camp
Around the grounds they run and tramp.
A hundred pairs of assorted jeans,
A hundred "T" shirts nice and clean.

We must be in time said they
First we study then we play
This is how the camp is run.
And it helps us have great fun.

A master camper—not too stern
Calls the chapters in their turn
From his seat upon the ground
Shows them camping methods sound.

We must never miss a class
Shout the campers all in mass
This is how we learn and grow
When to R.A. Camp we go

My apologies to poets and writers of
rhymes,
But come June Two, this is what we hope
to find

A hundred R.A.'s and counselors, too
All fit and ready for things campers do.
Yes, camps begin on June 2, at
beautiful Camp Paron.

Plans are being made for four weeks of superb camps. An excellent staff has been secured. A fine group of counselors is being enlisted and the camp is being made ready. Some improvements have been and are being made.

Scenes, like the one pictured, will be the order of the day—Monday through Friday for four weeks.

June 6-7, will be a special day for 6-8 year olds and their dads or another adult companion. This is the week-end for this age group of Royal Ambassadors to learn about the camp and prepare for the time when they may attend a full week of camp.

For dad it is a time to get to know his son better and to relax and have fun together in a beautiful spot God has given us.

Information has been mailed to all counselors, pastors and ministers of education. See one of these men for information or write to the Brotherhood Department, P.O. Box 550, Little Rock, Ark. 72203.

Make camp plans now—C.H. Seaton, Director, Brotherhood Department

Children's assembly at Siloam

Good times and great fun are in store for fourth-sixth graders at Siloam Springs this summer. Children's Park is going to be buzzing with different activities as children participate in Bible study, music activity, arts and crafts, recreation time and worship service.

Five pastors have been enlisted to serve as a children's pastor. They are Al Cullum from Forrest City, first week; Wallace Edgar, from Palestine, Tex., second week; David Crouch from Searcy, third week; Jody Gannaway from Crossett, fourth week, and Ray Wells from Smackover, the fifth week. These pastors are experienced in working with children and we look forward to having them with us. The pastors will lead in the morning watch and evening worship services.

Each child in Children's Park must bring his Bible to class each day. The unit of study is designed to give the boys and girls individual Bible search experience. Also, each day the teacher will guide the pupils in a group learning activity. This will be through the use of Bible-related games. The Bible study period is going to be a fun time with the children having opportunity to learn in small groups as well as individual study.

The campers will have their choice of arts and crafts or music activity. He will stay with this group each morning. Those choosing arts and crafts will pay \$1 to cover the expense of the project.

The afternoons will be spent in recreation of the campers choosing Swimming, ping pong, box hockey, softball—you name it and you can play it.

There will be something different in the Children's Assembly this year. Awards and recreation awards will be distributed as a part of the closing service.

Children's Assembly is going to be better than ever this year, and I look forward to having boys and girls from over the State of Arkansas as campers.—Harold Vernon, Children's Consultant



How to enrol, drop members



Hatfield

Recently, I have had calls and questions about how to enroll and drop Sunday School members. Let's take it in that order. How to enrol a member. Any time a visitor in Sunday School is willing to become a member, that is the time to enrol a new

member. There is no rule, in any Southern Baptist book, magazine, leaflet or article that has ever suggested a person needed to attend three Sundays before enrolment. To use the three Sunday attendance idea makes it more difficult to join a Sunday School than to join a church. What church requires a person to attend three times before he is voted in?

Probably the intention of this private rule is to prove the loyalty of new members. But experience does not prove this to be the fact. Actually to require attendance three Sundays before joining makes it much more difficult to join a Sunday School than it does to join a church. The way to enrol a visitor as a new member is to let the visitor make that decision and indicate it by filling in a registration record. (form 1)

How is a member dropped from the Sunday School? The recommended procedure is to fill in a drop slip and check one of three reasons: death, moved, joined another church.

A good thing for Sunday School workers to do now is to have a group study of the new book: *Working in the Sunday School*. This book has only one title. But it has answers to many needs and problems in today's Sunday School. All that is old and good and some new and helpful ideas are in this book. -- Lawson Hatfield, director, Sunday School dept.

State poet laureate speaks at Southern

Miss Lily Peter, poet laureate of Arkansas, philanthropist, cotton farmer and ginner, spoke Tuesday, April 15, at eight p.m. at Southern Baptist College.

Miss Peter, a graduate of Vanderbilt and Columbia Universities, is a nationally recognized patron of the Arts. The new Fine Arts Center at Helena was named in her honor.

The Lyceum Committee, along with the Public Relations Committee of the College, sponsored the Tuesday evening program. A reception followed in the Faculty Lounge. The Chapel service on Wednesday, April 16, featured Miss Peter as she related her personal experiences.

You are cordially invited to the

Dedication Service

of the new

Baptist Student Center

University of Arkansas at Little Rock

Little Rock, Arkansas

Monday, May 5, 1975

7:00 p.m.

Mission day camp set for SBC in Miami Beach

MIAMI BEACH (BP)—Parents attending Southern Baptist Convention sessions here, June 10-12, may enroll their elementary-age children in the second annual SBC Mission Day Camp.

The mission camp, sponsored by the SBC Brotherhood Commission, will open just prior to convention sessions on Tuesday, Wednesday and Thursday mornings and will adjourn at the close of the afternoon sessions on Tuesday and Thursday and the morning session on Wednesday.

Site of the camp will be Flamingo Park, located a few blocks north of the convention hall.

Attendance at the camp is limited to children in grades 1-6. The day campers will take part in a mission education program, which includes mission games, sports, crafts, nature studies and sessions with Southern Baptist missionaries.

Registration fee for the camp is \$4 per day or \$10 for three days. The maximum fee for any one family is \$20 for the three-day camp, regardless of the number of children. The fee includes insurance, supplies and two noon meals.

A registration booth for the Mission Day Camp will be located in the main messenger registration area in the convention hall.

Frank Black, director of the Crusader Royal Ambassador department of the Brotherhood Commission, will direct the camp.

Black said the SBC Mission Day Camp will benefit convention messengers in several ways. "Children will enjoy a mission learning experience while their parents are free to take an active part in convention sessions, and parents who might have stayed home because of their children may now be able to attend," he said.

SBC MISSION DAY CAMP
1975 Pre-Registration Form
Southern Baptist Convention
June 10-12, Miami Beach, Florida

Number of children: _____

List the grade of each child _____

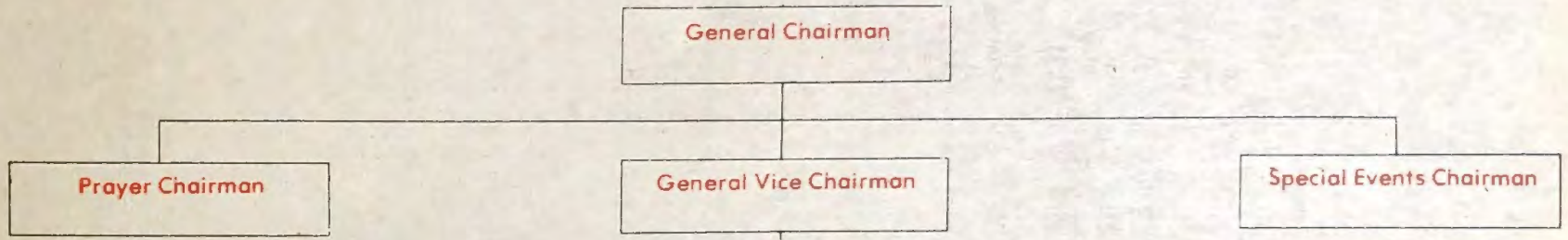
Check days desired: Tuesday , Wednesday morning ,
 Thursday .

I understand that actual registration for the Day Camp will take place at the Convention (location of the registration booth will be provided in the Convention Information Packet). I also understand that a fee of \$10.00 for the three days or \$4.00 per day will be charged.

Return to: NAME _____
 Brotherhood Commission
 1548 Poplar Avenue ADDRESS _____
 Memphis, TN 38104. STATE _____
 Attn: Day Camp

Overview - '76 Life and Liberty Campaign

Organization plan for associations



To call and lead our people in prayer for revival in our families, our churches, our state and our Nation. There will be two full years of prayer preceeding the full year of the '76 Life and Liberty Campaign. There will be also prayer throughout this solid year of the Campaign. All of us will be challenged and led to pray daily for a great spiritual awakening in our State and Nation.

Prayer

Enlistment

To lead all local churches involved in the Campaign to call out personal witnesses from among their members. These will commit themselves to train and go throughout their communities and state to challenge people to say "Yes" to Jesus Christ as Savior and Lord.

Training

To assure that all personal witnesses have adequate training to lead others to Christ, to involve them in discipleship, and to commit themselves to local churches. All means and methods will be used as determined by the churches witnesses, and the Holy Spirit.

Personal evangelism

Sending

To search out all areas possible for evangelism. Personal witnesses will be assigned to familiar and neglected areas, such as rest homes, retirement centers, schools, colleges, resorts. Records and reports will be maintained to evaluate and measure OUTREACH.

To Co-ordinate statewide mass evangelism efforts and to saturate the state with the goals of the Campaign. All events will seek to exalt Jesus Christ. Events being considered are:

- * Weekly television series at prime time
- * Daily use of all media
- * Special color film to be viewed in all churches
- * '76 Evangelism Conference in January
- * Life and Liberty Crusades-March 21-April 4, April 11-25
- * July 3 Life and Liberty Rally, War Memorial Stadium
- * Joint Conventions Meeting Nov. 17, 1976

Mass evangelism

How one church promoted the Cooperative Program

First Church of Russellville designated a Sunday morning in March for a special emphasis on the Cooperative Program.

The church had earlier voted to increase by 1 percent its contributions to missions through the Cooperative Program. This entitled the church to a citation as a participant in "Operation One." Citations had been mailed to each participating church in the state, but I was invited to be present in the Russellville worship service to

personalize the presentation.

Immediately following the presentation of the citation, the pastor read to the congregation the "Declaration of Cooperation" which was adopted by the Southern Baptist Convention last June in Dallas. Copies had been provided to each person in the congregation as they entered the auditorium. Then the ushers of the church distributed copies of the document throughout the congregation,

and each person was invited and encouraged to commit himself to the principle of cooperation described in the document. Each person signed and passed along the document to the next person in the pew, and the ushers then collected the signed documents, which contained 429 signatures.

All of the music during the service was centered around the theme of missions. After reading from Romans 10:13-15, the pastor preached a message entitled "Declaration of Cooperation." The pastor had earlier said to me, "The people need to hear my personal commitment to the Cooperative Program."

Most Southern Baptist churches used April 20, Cooperative Program Day, as the occasion to encourage the signing of the "Declaration of Cooperation." Some churches, like the one described here, used an earlier date. There is still ample time for other churches to have such an observance at any time convenient for their schedule.

Materials for this purpose have already been provided to every church in the Arkansas Baptist State Convention, but additional copies are still available if a church needs more or for some reason has misplaced those it received. Notify this office, and we can send you copies of the "Declaration of Cooperation" appropriate for signing, and we can also send copies of a small bookmark which contains the content and can be distributed to each person. --Roy F. Lewis, Secretary of Stewardship-Cooperative Program.

Pastor - Deacon Retreat

Friday - Saturday May 23 - 24, 1975

Camp Paron

6:00 p.m. Friday - 1:00 p.m. Saturday

sharing - A time of fellowship - training
for all
pastors and deacons

• Developing skills in ---

- Planning and leading effective worship services
- Deacon ministry to families
- Ministering in times of death and grief
- Hospital visitation

Leaders: Dr. Charles Treadway and Dr. Francis Martin,
Church Administration Dept., BSSB

• Family ministry feature

- The family crisis today
- Resources for family ministry in a church

Leader: Harold Bergen, Church Administration Dept.,
BSSB

Devoitonal speaker: Rev. Dillard Miller, pastor, First
Church, Mena, Ark.

Make reservations through

Church Training Department

P.O. Box 550

Little Rock, Ark. 72203

Extreme mission needs

R. B. Ackler, Superintendent of Missions in central Washington State, needs retired pastors to serve in small churches or missions. Retired pastors in such work have been very successful. A whole new ministry awaits those who will serve.

Write: R. B. Ackler
609 Chestnut Street
Ellensburg, Wash. 98926

Films available

Four new films from World Wide Billy Graham Films are available to churches, schools, and clubs through George A. Newcomb of Marked Tree. The use of the films is free of charge, but a love offering is taken for the organization.

New films are "His Land," "Lost Generation," and "Jerusalem." These can be sent by mail or Newcomb may be able to bring films in some instances.

Newcomb, a licensed Baptist minister, can be contacted at P.O. Box 24, Marked Tree, 72365, or by phone at (501) 358-3078.

A "Ouachita Weekend for Laymen" means

INSPIRATION... RECREATION... INFORMATION...

That's what the Ouachita Weekend for Laymen on Friday and Saturday, May 23-24 is all about. It's for husbands, wives and singles. It's for you. Here's what you need to know about it:

- SCHEDULE:** Registration and Recreation. 9:00 p.m., Friday, May 23
Evans Student Center
Fishing, hiking, handball, billiards, tennis, golfing, bowling, swimming, racketball,
paddleball, crafts fair, table tennis, bus and boat tours of DeGray Lake
- DINNER.** 6 p.m., Evans Student Center
Featuring Grady Nutt, renown Christian humorist,
and Verbalim
Discussion groups following dinner.
- BREAKFAST.** 7:30 a.m. Saturday
- BIBLE STUDY.** 9 a.m.
Dr. Bill Elder, Assistant Professor of Religion
- "OUACHITA: A REVIEW".** 9:45 a.m.
Dr. Daniel R. Grant, OBU President
Discussion
- CONCLUDING WORSHIP SERVICE 11 a.m.**
Dr. James Landes, a Ouachita Graduate
and Executive Secretary of the Baptist General Convention of Texas

DEADLINE: Wednesday May 2.—First come, first served!

Mail Today or Call Dr. Elrod at 501—246-4531, Ext. 208

Registration Begins 9:00 a.m., May 23rd

Name (s) _____

Address _____

City _____

Church _____

_____ Reserve single dormitory room (1 person) at \$3.50 plus \$10.00 registration fee.

_____ Reserve double dormitory room (2 persons) at \$7.00 plus \$15.00 registration fee.

_____ Reserve meals:

_____ plates, dinner, May 23rd at \$5.50 each

_____ plates, breakfast, May 24th at \$1.75 each

_____ plates, lunch, May 24th at \$2.75 each

\$ _____ Total amount enclosed

I am interested in recreation May 23rd: _____ Tennis

_____ Fishing _____ Golfing _____ Bowling

Other _____

Please return by May 21, 1975

Grubbs attends update on Vietnam Refugees

RICHMOND (BP)--The Southern Baptist Foreign Mission Board's disaster response coordinator, W. Eugene Grubbs, who attended a USAID meeting in Washington, D.C., for an update on the refugee situation in Vietnam, characterized the meeting as "very helpful and informative."

If the U.S. government decides to allow large numbers of Vietnam refugees into the United States, placement of these persons will be handled by the Refugee and Migration Department of the U.S. State Department, Grubbs learned. However, USAID officials stressed that the decision about refugees coming to the United States has not been made.

Grubbs was told that almost all children eligible for adoption are out of South Vietnam and being placed by

private adoption agencies.

Shipments of goods and materials into Vietnam for relief was strongly discouraged at the meeting, Grubbs said. Relief materials are stacking up and the cost for transporting these goods to Vietnam is very great, according to officials who conducted the meeting.

However, food and supplies are available for purchase in Vietnam. Therefore, relief funds are the best way to help the refugees, concluded USAID spokesmen.

This conclusion is in line with the Foreign Mission Board relief efforts which involve sending relief funds rather than goods to Vietnam, according to Grubbs. In April, the board appropriated \$165,000 for Vietnam relief and will consider further appropriations.

Arkansan elected student officer



Hogan

FT. WORTH, TEX.-Arkansas native Bill Hogan was recently elected as vice-president of the student council of Southwestern Seminary. Hogan, who is the son of Mrs. Oma Beryl Hogan, Box 51, St University, is working toward the master of divinity

degree at the seminary.

Southwestern Seminary is one of six seminaries owned and operated by the Southern Baptist Convention.

Denominational identity key to publications survival

by James Lee Young

NASHVILLE (BP)--Church news publications and journals that broaden their audience base to the point of losing their denominational identity and uniqueness are signing their own death warrants, the executive secretary of Associated Church Press (ACP) said here.

Denominational papers and magazines which succeed tend to do so "by being conscious of their limitations" and by preserving themselves as denominationally-specialized but not as "house organs," said Dennis E. Shoemaker, at a joint meeting of ACP and the Nashville chapter of the Religious Public Relations Council.

Shoemaker, an ordained United Presbyterian minister and journalist, addressed himself primarily to national church publications. But he noted later that the criteria for success also could apply equally to regional publications, such as Baptist state papers.

The future of religious communications depends "on a sharpening rather than diffusing of specific identity," Shoemaker said, citing examples of publications which have failed because they lost sight of their purpose.

"People are yearning for something, anything, that says to them, 'I'm me.' In religious journalism this calls for saying, 'I'm a Methodist,'" or a Baptist or whatever the case, Shoemaker noted.

"What has been lost in the modern culture is a sense of special belonging . . .

"We . . . are learning that corporate interdependence requires for its fulfillment a special belonging, a rootage, history, ideology, value system and locality that is too easily hidden in a computerized and electronic society.

"Religious journalism, sensitive to that loss, could make an important contribution through pointing with pride to the specific uniqueness of our spiritual heritage" as denominations.

But, Shoemaker stressed, "We are now in a condition of 'red alert' where the rule is 'subsidize or perish' and, with that, all the hazards and tensions that come with assistance must be endured.

"There is evidence," he said, "that the general church publication cannot stand on its own, although this isn't true for every case."

On the other side of the coin from loss of identity, he said, an error is made when a publication--sometimes attempting to find or keep denominational identity--"loses its soul to the bureaucracy it serves. Every effort must be made not to be in bed with bureaucrats," he said. That, too, will lead to failure.

There is "virtue" in taking the reader's side . . . This means use of 'raw' news . . . that doesn't gloss over reality with an ecclesiastical paintbrush . . ."

Denominational publications have a poor record in handling and carrying discussion of controversial issues within the church, Shoemaker observed.

"In the end, the question that must be resolved for the denominational journal is, 'Whose publication is it?'"

If it is the communication vehicle of a people whose identity has been clarified, it can then "become a forum for the engagement of human beings who live in community, however uneasily."

If, instead, the publication avoids the issues, the readers will turn to other avenues of communication that aren't afraid to deal with problems affecting their denomination or convention, Shoemaker said.

Shoemaker painted a generally dismal outlook for national church publications and magazines. He cited as an example the demise of United Methodists monthly publication *Today*, which will be discontinued this June.

The decision leaves the 10-million member United Methodist Church without a general publication, Shoemaker said.

He outlined several reasons for *Today's* failure but noted the evidence indicates the publication, and its predecessor, *Together*, may have had greater impact and success if they had "steered a course that was more, rather than less, Methodist in character."

ACP, which Shoemaker heads, has 200 member publications from Protestant, Roman Catholic and Orthodox denominations in the United States and Canada.

Contributions report (Continued)

Churches	Cooperative Program	Designated
Harrisburg 1st	2,060.39	900.00
Lebanon	196.73	.00
Lepanto	1,285.83	1,651.15
Maple Grove	30.00	80.00
Marked Tree	1,857.72	1,426.02
McCormick	.00	.00
Neals Chapel	38.59	16.00
Neiswander	.00	39.07
Pleasant Grove	841.63	38.15
Pleasant Hill	197.00	26.16
Pleasant Valley	190.59	.00
Providence	89.41	.00
Red Oak	20.00	.00
Rivervale	44.48	60.05
Trinity	38.15	.00
Trumann 1st	1,930.00	1,469.82
Tyronza 1st	1,335.00	524.74
Valley View	153.28	193.10
Weiner	120.00	170.00
West Ridge	.00	.00
Waldenburg Mssn	30.25	.00
TOTAL	11,946.99	8,948.16

VAN BUREN

Bee Branch	247.29	441.00
Bolkinburg	10.00	.00
Corinth	15.80	.00
Formosa	.00	75.00
Friendship	276.77	39.54
Lexington	52.34	.00
PeeDee	165.00	74.07
Plant	54.45	.00
Pleasant Valley	11.15	.00
Rupert	118.45	24.00
Scotland	223.04	.00
Shady Grove	72.98	.00
Shirley	77.98	75.00
Standley Memorial	30.00	292.84
Zion	66.58	.00
Fairfield Bay Mssn	205.11	.00
TOTAL	1,626.94	1,021.45

WASHINGTON-MADISON

Berry Street	704.59	527.00
Black Oak	140.00	536.00
Brush Creek	316.63	345.55
Calvary, Huntsville	244.40	168.33
Caudle Avenue	723.71	391.92
Combs	5.00	.00
Elkins	15.00	.00
Elkins 1st	161.33	41.00
Elmdale	4,228.25	5,334.67
Farmington	459.06	309.66
Fayetteville 1st	7,705.25	10,285.42

Churches	Cooperative Program	Designated
Fayetteville 2nd	158.97	94.46
Friendship	.00	.00
Greenland	128.11	90.00
Hindsville	12.00	173.46
Huntsville	552.75	67.50
Immanuel, Fayetteville	1,755.64	968.60
Johnson	176.36	159.06
Kingston	292.87	.00
Liberly	405.69	186.81
Lincoln	996.99	414.75
Oak Grove	240.70	.00
Prairie Grove	1,178.38	947.91
Providence	340.95	64.12
Ridgeview	304.07	.00
Rolling Hills	873.11	646.63
Silent Grove	41.50	88.22
Sonora	312.78	474.70
South Side, Fayetteville	96.06	6.62
Springdale 1st	18,605.92	14,348.39
Spring Valley	61.92	.00
Sulphur City	170.00	425.00
University	2,000.00	7,020.82
West Fork	365.43	373.71
Winslow	377.37	260.38
TOTAL	44,150.79	14,750.69

WHITERIVER

Anitoch	.00	.00
Bruno	75.94	.00
Cotter 1st	539.00	410.00
East Side	1,072.57	826.00
Flippin	315.11	432.05
Gassville	397.99	428.60
Henderson	98.01	67.28
Hopewell	110.85	140.46
Lone Rock	26.58	34.55

Churches	Cooperative Program	Designated
Midway	353.49	141.50
Mountain Home	3,909.53	4,021.20
New Hope	138.65	62.00
Norfolk 1st	50.07	.00
Oak Grove	.00	.00
Pilgrims Rest	50.00	.00
Pyatt	119.91	79.00
Rea Valley	42.71	50.00
Summit	259.99	171.15
Tomahawk	55.90	.00
Whiteville	90.00	51.00
Yellville	957.37	500.00
Arkana Mssn	.00	.00
Big Flat Mssn	10.99	.00
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Hill Top Mssn	113.24	64.50
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Halfmoon	.00	.00
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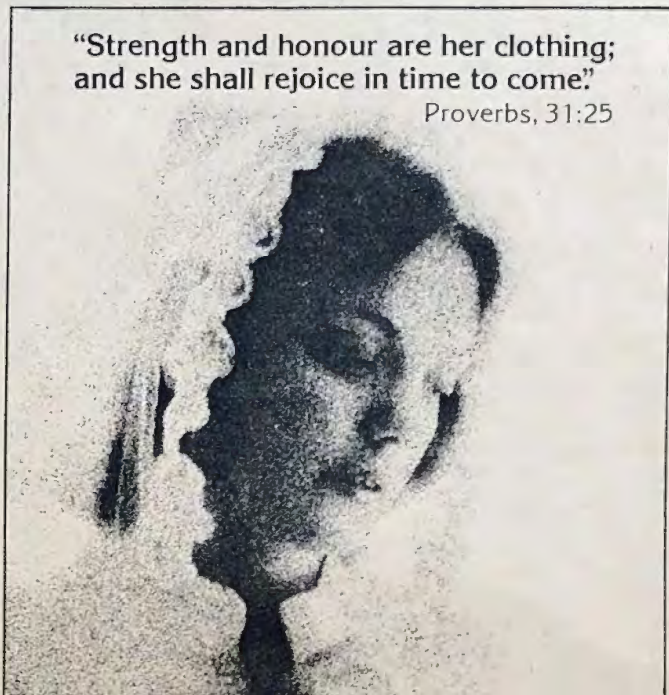
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God's presence with man

(Ps. 139:1-12, 23-24)



Pipkins

The study of doctrine never has been very popular in our churches. Doctrine is too difficult for the average church member, the average church member thinks. Doctrine is cold and formal and out of touch with the real world where real people live, almost everyone seems to think. To announce a study in evangelism would likely attract a larger crowd, than to announce a study in the doctrine of God, even if refreshments were to be served at the latter.

It is not important to find someone to blame for "theology" becoming a dirty word in so many Southern Baptist Churches. What is important is that the mistaken ideas about doctrinal study must be dispelled. A vital people such as Southern Baptist must know why they believe what they profess to believe. Life is such today that one must have a firm grasp on faith to be able to survive. Vague, superficial ideas of what it means to be a Christian have often been covered up by enthusiasm. (Corinth) Dr. J.P. McBeth used to say that when a preacher's mortar was thin, he had to throw it harder to make it stick. The shouts and enthusiasm of Baptists must always flow spontaneously from the wellspring of a faith that knows the why of its existence; rather than become the whistling of a small boy walking through the cemetery on a particularly dark night.

The study of doctrine is confessedly difficult. There is no way to estimate the time involved in the preparation for such a study. To anticipate the questions raised and the unexpected areas that will be explored are a pastor's nightmare. Likewise the congregation may have a difficult time knowing just when to say "Amen" to this unknown tongue. This may be harsh judgment and likely is incorrect, but it may in some way explain our lack of zeal to study doctrine.

The author of Psalm 139 finds the study of the doctrine of God as vital to him as the flesh on his bones. He knows nothing about God except as God is in relation to him, and he knows nothing about himself except as he is related to God.

The omniscient God (v1-6)

Some might talk about the omniscience of God, but the Psalmist says, "God knows me" (v1), therefore He

knows all things. It is not by his choice. Whether he likes it or not, tries to prevent it, or always remembers it, God continually knows him. As no other person can know him, more than he knows himself, God knows him.

Notice the parallels that suggest that God knows the whole person. He knows the inner person and the outer person. He knows a person's thoughts (inner) and ways (outer) one will put thoughts into action (v2-3) He knows a person when sitting down or rising up, whether resting or walking.

God's knowledge is discerning. It is judgmental. It is familiar, intimate. (v3) A person's speech is known by God. Verse 4 can either mean, "There is no word on my tongue (which) Thou dost not know altogether," or "The word is not yet on my tongue, (but) lo! Thou knowest." Before it was shaped on the tongue, God knew what the word would be.

Is not a God such as this, terrifying? Who can endure His presence? Such knowledge makes people want to run and hide from God. It is in every person's experience for God to walk in the evening in the garden of his heart and call, "Adam, where art thou?" If you wanted to hide from God, where would you go?

The omnipresent God (v7-12)

Sin makes people uncomfortable in the presence of God. However, the Psalmist is not suggesting that he wants to run and hide from God. He finds joy in the fact that even though his sins might persuade him to run, there would be no place he could go and get away from God.

God surrounds people on every side. One may see in this, joy or fear. It may be a dread or a blessing. It may paralyze or stimulate. If one sees God as an "austere man", gathering where he has not strewn, or reaping where he has not sown, then one is terrified and feels imprisoned.

It is possible to see God's encompassing presence as a shield. For, what keeps in, also shuts out. Evil is shut out and one can be kept from doing what might be the more foolish and would separate further from God.

A person cannot ascend to the heights or descend to the depths (v8) to escape God. Neither heaven nor hell (Sheol) can give one refuge from God. If one could take wings and fly as fast as the dawn spreads from the East to the West, he could not get away from God. (v9) In every place and in all the lands in between, the fugitive would always be in the grasp of the same hand. (compare v5 and v10.)

Darkness usually befriends the fugitive, but it is of no avail with God. To God, the darkness is light (v11-12) It is said of Moses, that he drew near to the thick darkness where God was. Although it is not said as an expression of confidence, it can be comforting to know that darkness does not separate us from God.

The creator God (v12-18)

Although not part of the lesson material, this section of the Psalm is vital to the understanding of the author's confidence. His understanding of God always begins in personal experience. It is incidental to the Psalmist that God has made the world. What matters is that God has made him. God put skin on his bones while he was in his mother's womb. He says God "knit me together" and did it with the "utmost care". (v12, 15)

Because God had so fearfully and wonderfully made the Psalmist, God's knowledge of him is perfect. "O the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable are His ways! For who has known the mind of the Lord, or who has been His counselor" (Rom. 11:33) The Psalmist can take refuge in the fact that God knows him.

Knowing all about him, God had great thoughts for him (v16) and made great plans for his life, long before his birth; "before his days were formed." To know that God has thought on you and has made an ideal plan for your life, makes the thoughts of God precious to you. (v17) The New Testament man said it like this: "We are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." (Eph. 2:10)

His confidence and trust in God is so, that he can fall asleep thinking about God, and when he awakes, he is still in the presence of God. (v18)

A concluding prayer (v19-24)

Do not let verses 19-22 be a problem to you. They are simply an expression of one who sees evil as very real and as embodied in evil men. It is the Psalmist's way of saying that he is on God's side. He hates those who hate God. God's enemies are his enemies.

The Psalm ends as it began; with the searching and the knowing of God. However, this time God is invited by the Psalmist to search and know his heart. (v23-24) It is not because "in his humble judgment" he does not think God will

(Continued on page 23)

A new unity

Ephesians 4:1-16



Setliffe

In the first three chapters Paul has set forth salvation in Jesus Christ as the eternal purpose of God for all mankind. It is available to anyone by faith in Jesus, whether he be Jew or Gentile. In the last three chapters he shows what it means in everyday life to live as a Christian and to enjoy the blessings of salvation.

This unit of study "God's New People - Their Conduct" deals with these chapters. This unit is designed to help adults evaluate their own conduct and the influence of their church in the light of God's standard of conduct for his people.

In the verses set aside for study this week (4:1-16), Paul has presented the call of God to Christians to enter into unity in the churches. As Christ would have his followers do in the first century, so he would today.

United in Christ -of the Holy Spirit (Eph. 4:1-6)

What we are to do and be is based upon what God has done for us in Christ Jesus and what he desires to do for us. Paul begins this section by reminding his readers that he is a prisoner because he had preached the gospel. He sought to persuade his readers to walk worthy of their calling - God's call. "Walk" suggests daily living. Note that Paul did not base his appeal on personal authority but on what God had done in their behalf.

The characteristics set out in verse two have been called "four graces, the cultivation of which will produce a life worthy of the Christian calling" (Bruce): lowliness, meekness, longsuffering, and "forebearing one another in love." "Lowliness" is serious and genuine humility. "Meekness" is not a synonym for weakness. It is a quality of life which exhibits true gentleness and mildness. "Longsuffering" would be patience or endurance. "Forebearance" is making allowance for one another because you love one another.

Christians participate in a unity which is "of the Spirit." This means that the Holy Spirit unites them to God and to one another and the Spirit maintains that unity. The Ephesians were admonished to develop such attitudes that would keep

an unrestrained spirit of peaceful unity. The practice of Christ's love will provide that bond of peace among Christians.

Paul enumerates several features of Christian experience, known to all believers, in order to emphasize the lesson of unity. These are "one body," "one Spirit," "one hope of your calling," "one Lord," "one faith," "one baptism," and "one God and Father of all."

United in Christ - gifts (Eph. 4:7-11)

To walk worthy of our calling as Christians (v. 1) and to maintain our unity in Christ (v. 3) are important requirements. However, these are not enough if we are to be Christ-like. Christian growth is imperative. Paul pointed out that various "gifts" are given to us as Christians.

Christians are to be united in effort making use of a diversity of "gifts." The words "every one" (v. 7) are emphatic. No one is left without.

"He led captivity captive" (v. 8). Paul quoted from Psalm 68:18. His point was that Christ, who was led captivity captive, has also bestowed gifts individually upon men. Each receives certain unique and special abilities. These are given for service and spiritual growth.

The descent of Christ (v. 9) refers to his coming down from heaven and to all that he endured to accomplish our salvation. "Lower parts of the earth" defines merely the earth as the scene of his atoning work, lower than his throne in heaven. Christ in his voluntary humiliation became "obedient unto death" and for three days was in the tomb. His ascension describes his withdrawal from the earth, being seated at the right hand of God, and being given "all authority . . . in heaven and on earth."

Having described the giver, Paul then described the gifts (v. 11). These are not mentioned as officers of the local church but as Christians divinely endowed with various spiritual capacities for service. These gifts are basic to the evangelization of the world and to the ministry of the Word. Without them the churches, the body of Christ, would not exist. They are vital to the carrying out of the Great Commission. The gifts are bestowed upon individuals but are really gifts to the church to carry out the order of Christ.

Note how Paul connected the terms "pastors and teachers." Evidently the Christian pastor was to be a teacher also.

United in Christ - for purpose (Eph. 4:12-16)

All of these gifts have their purpose in helping to build up the body of Christ and to enable us to grow into his "fullness."

Paul states the purpose of these gifts - the church must be equipped (v. 12). Service is the unceasing call of Christ to all Christians. Church members must reach perfect unity and grow into perfect manhood, according to the stature of Jesus (v. 13). Christians are to reflect perfectly Jesus Christ.

Christians are not to behave like irresponsible children (v. 14) but are to reach maturity by taking strong nourishment. They are not to be tossed about by every doctrinal wind. The way to reach maturity is through a closer fellowship with Christ and receiving sound doctrinal instruction.

The church is a body with Christ as the head (v. 15). Every member has a responsibility to discharge in this body. When each is healthy and performs his duty, the body functions properly. Complete dedication to the leadership and teachings of Christ will produce mature and staunch Christians. A church with this will have unity. A church with such unity will be efficient and happy.

Conclusion

The highest calling in life is to be a Christian. All other calls from God are to fulfill or complete the first call. Certainly this must have been what Paul had in mind when he said "Walk worthy of the vocation wherewith ye are called."

Every believer has some gift that could and should be used for the good of mankind and the church. Recall the parable of the talents. Each had something entrusted to him. Each Christian is to exercise whatever gift God has bestowed upon him. These gifts are not to be used selfishly nor for personal glory; but for the glory of God.

Our ultimate goal is Christian maturity. This is the goal of the individual Christian and it is the goal of the church. This can only come as we are united in Christ by the Holy Spirit, using our gifts for the purpose for which they were given.

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International lesson

(From page 21)

find anything amiss. He knows God will find the evil that lurks there but he prays anyway. He would know the "way everlasting" and he has confidence in God's searching knowledge.

One disciple was challenged by Jesus saying, "Simon, do you love me?" His only appeal was to the knowledge of God. He had more confidence in Jesus in that moment than he had in himself, his emotions, or his commitment. His only refuge was in that regardless of his performance, Jesus could "search him" and "know him" and he would be a better person for it.

It matters whether the searching and knowing is by invitation or only submitted to. If you willingly invite Him, God will cleanse the evil that He sees. The way of "grief and pain" can become the "way everlasting." One can only be led into this "way everlasting" by the God who knows him altogether and is ever with him.

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Attendance report

			April 20, 1975				
Church	Sunday School	Church Training	Church Addns.	Church	Sunday School	Church Training	Church Addns.
Alexander, First	108	63	2	Memorial	87	23	
Alpena	80	31		Park Place	374	66	1
Augusta, Grace	100	59		Hughes, First	214	100	
Bentonville				Jacksonville			
Central Avenue	88	36	2	First	434	104	
First	247			Marshall Road	337	114	2
Mason Valley	84	41		Jonesboro, Nettleton	277	93	1
Berryville				Kingston, First	40	44	
First	193	88		Lavaca, First	307	93	
Freeman Heights	130	46		Little Rock			
Rock Springs	72	46		Cross Road	111	86	1
Blytheville, Clear Lake	123	82	1	Crystal Hill	122	67	
Booneville, First	242	201		Geyer Springs	783	197	4
Bryant, First Southern	91	56		Life Line	522	131	11
Camden, Cullendale	514	124	5	Martindale	120	50	1
Cash, First	91	50		Woodlawn	136	66	1
Clinton, Friendship	112	53	2	Magnolia, Central	622	164	2
Concord, First	115		2	Monticello			
Conway				First	294	59	
First	728	155	1	Second	321	75	
Second	318	94		Melbourne, Belview	93	80	
Crossett, Mt. Olive	501	258	48	North Little Rock			
El Dorado				Calvary	435	122	2
Trinity	139	70		Gravel Ridge	226	73	2
West Side	386	381	5	Levy	457	85	1
Forrest City, Second	176	51		Park Hill	768	120	3
Fr. Smith				Paraquold			
East Side	291	87	1	Calvary	236	147	
First	1424	309	4	East Side	183	77	
Grand Avenue	807	249	8	First	423	101	
Moffett Mission	33			Paris, First	403	91	
Temple	162	76		Pine Bluff			
Trinity	187	62	2	Centennial	173	67	
Windsor Park	819	222	1	East Side	209	123	3
Garfield, First	88	39	3	First	586	97	5
Gentry, First	202	62	9	second	128	64	
Gilham, First	93	56		South Side	720	112	5
Grandview	71	50		Tucker	14	10	
Greenwood, First	269	91		Oppelo	20	11	
Hampton, First	218	113	5	Sulphur Springs	201	93	3
Hardy, First	136	51	5	Watson Chapel	362	108	
Harrison				Prairie Grove, First	155	58	
Eagle Heights	383	130	4	Rogers			
Woodland Heights	99	59	7	First	504		1
Heber Springs, Westside	175	46	3	Immanuel	497	94	5
Helena, First	280	93		Russellville			
Hope				First	516		2
Calvary	180	73		Second	170	75	
First	416	109		Sheridan, First	266	87	8
Hot Springs				Springdale			
Grand Avenue	554	207	20	Berry Street	104	49	2
Leonard Street	111	64	1	Caudle Avenue	119	62	1
				Elmdale	364	91	1
				First	1248		14
				Texarkana, Trinity	397	169	10
				Van Buren, First	569	179	4
				Mission	17		
				Vandervoort, First	59	24	
				Walnut Ridge, White Oak	72	63	
				West Helena, Second	207	101	1
				Wooster, First	131	79	

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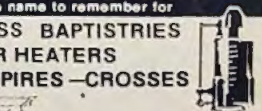
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Don't change SBC name now, Committee of Seven to advise

MIAMI BEACH (BP)—The Committee of Seven, authorized by the 1974 Southern Baptist Convention in Dallas to study the possibility of a name change for the SBC, will report to the 1975 convention here in June that it feels the name should not be changed at this time.

The committee will now devote all of its time to completing another convention assignment—study of the SBC Executive Committee. One more meeting has been set before the convention to frame the committee's recommendation on the Executive Committee study.

The name change decision was reached after the committee "considered opinions from thousands of Southern Baptists all over the nation and after careful examination of reasons for and against a name change," said committee chairman, C.R. Daley, editor of Kentucky Baptists' Western Recorder, Middletown, Ky.

The 12.5-million-member SBC, the nation's largest Protestant-evangelical denomination, has 34,734 churches, operating through 33 state or regional conventions covering all 50 states.

Three opinion surveys used by the committee revealed strong sentiment for retaining the present name. They involved: (1) written and oral responses sent directly from Baptists all over the nation to committee members; (2) a state by state survey of Baptist opinion through ballots run in state Baptist papers; (3) a professionally-conducted survey, by the SBC Sunday School Board, of name change opinions from all groups of Southern Baptists.

In responses received by the committee from individuals and from churches in 30 states, only 16 percent favored a name change. The overall percentages from 33 state Baptist

paper surveys showed 65 percent opposing a name change and 34 percent favoring it.

The state paper surveys revealed that sentiment for a name change was dominant only in some newer areas of Southern Baptist work, although some of those areas opposed a name change.

State or regional groups, with a majority favoring a name change, were District of Columbia (55 percent to 45 percent); Hawaii (76-24); Kansas-Nebraska (58-42); New England, which is now part of the Maryland convention (60-40); Michigan (67-33); the New York convention which covers parts of Connecticut and New Jersey, (85-15); Northwest convention, which covers Oregon and Washington (63-36); Pennsylvania-South Jersey (67.5-32.5); and West Virginia (56-44).

All the older state groups in the original areas for Southern Baptists—along with Southern Baptist groups in Alaska, the Arizona convention (which includes Nevada), California, Colorado, Indiana, Utah-Idaho, New Mexico and Ohio—rejected the name change.

Percentages against the name change in the older and larger state groups ran from two to one all the way to nine to one. Only five of the states opposing the name change registered higher than 29 percent in favor—Alabama (32 percent), Alaska (40 percent), Maryland (37 percent), New Mexico (34 percent), Oklahoma (34 percent).

Combined with the professional survey, which also revealed a decisive majority opposed, percentages showed about three-fourths against and one-fourth for the change.

Among those included in the professional survey were pastors, deacon chairmen, Sunday School directors and church clerks, all of whom opposed the change. Of these groups, pastors were the most favorable and church clerks the least favorable.

The committee based its suggestion to make no change on several factors other than opinion polls. They included:

—"The danger and tragedy of other groups claiming the name 'Southern Baptist' and capitalizing upon it once we dropped it for another name. Such a development, in the opinion of the committee, would be very confusing to many who now identify themselves as Southern Baptists.

—"The long and arduous task of communicating a name change and reasons for its adoption to our own constituents, to other religious groups and to the news media.

—"The difficulties and problems of inserting a new name into the charters and all the other documents of the Southern Baptist Convention and its agencies and eventually into the documents of state conventions and their agencies, of district associations and local churches.

—"The absence of a consensus on a suitable new name. In letters to the committee from Baptists in 30 states, 52 different names were suggested, with no name apparently appearing as a popular choice."

Five names did surface as the most popular, although by no means clearcut, the committee said: Cooperative Baptist Convention (in top five submitted by 20 states); Continental Baptist Convention (in top five of 19 states); United Baptist Convention (in top five of 18 states); World Baptist Convention (in top five of 17 states); Baptist Convention of America (in top five of 15 states).

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