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### May 26, 1977

Arkansas Baptist State Convention

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#### Recommended Citation

Arkansas Baptist State Convention, "May 26, 1977" (1977). *Arkansas Baptist Newsmagazine, 1975-1979*. 93.

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Sign of the season  
page 11

May 26, 1977

Arkansas Baptist  
NEWSMAGAZINE





## I must say it

Charles H. Ashcraft / Executive Secretary

### Who is converting whom?

Being a Christian in a land of religious freedom offers many opportunities to share one's faith. It also offers others of different beliefs the same privilege and hence there are many who call at your door. In this fluid land of religious exchange, who converts whom? People are converted by communication, dialogue and sharing. The person who makes converts is the person who knows what he believes and communicates that constantly to others. The person who ends up confused and often taken in by pseudo religions is the person who never really determined what he believed to the extent he could explain it convincingly. Only the person who can speak freely, normally, pleasantly and convincingly of his faith will survive the encounter of those who would convert you to their faith. Those who cannot state their faith may find themselves confused, defeated and shorn of the real privilege of living in a land where one is afforded the right to witness to his faith. Peter advised, "Be ready at all times to give an answer to everyone who asks you to explain the hope within you" (1 Peter 3:15). This is the only assurance of victory with those who call at your door.

One is encouraged to propagate his faith when he assays the many ways it touches his life and all the worth there is to it. Our faith is woven inextricably into the fabric of our free country and its free institutions. These freedoms and privileges will remain only so long as does our faith which guarantees them. In that sense making converts is survival and the survival of a level of life which cannot be sustained apart from it.

You must become so strong, certain, convinced and oriented in your faith that you will not fear to lay it before any person for his full scrutiny and appraisal. Christ has nothing to hide, sweep under the rug or apologize for, and you must be that certain about it. Many of our fine Christians are attending new member training classes in their churches. Some are mastering the booklet, "Fundamentals of our Faith", which is an excellent resource piece on at least twelve basic doctrines to fortify your faith. In many churches the pastor's class for new Christians is meeting with excellent success. Ephesians 4:14 states the victory of those well-grounded in their faith, as a result we are no longer to be children tossed here and there by waves, and carried about by every wind of doctrine, by trickery of men, by craftiness in deceitful scheming, who converts whom? The person who knows what he believes and why will convert his lesser oriented antagonist.

*I must say it!*

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*Much interest in Southern Baptists has been generated by Jimmy Carter's Presidency, and the image has been sometimes distorted, says the man who is the pastor to the First Family. But Charles Trentham sees opportunity in the problem, also.*

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*A sign of the season is the focus of this week's cover: graduates in caps and gowns preparing for commencement exercises.*

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*Some usual issues and some unexpected issues probably will be on the agenda of business at the annual meeting of the Southern Baptist Convention next month in Kansas City, Mo.*

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 21

J. EVERETT SNEED, Ph.D. .... Editor  
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Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

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

**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.

**Original poetry** cannot be considered for publication.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Copies by mail 25 cents each.

**Advertising** rates on request.

**Opinions** expressed in signed articles are those of the writer. Member of Southern Baptist Press Association.



## The Baptist editor and controversy

## The editor's page

J. Everett Sneed



There is some difference of opinion regarding the Baptist editor's dealing with controversial issues. Some believe that nothing controversial should ever be carried in our denominational papers. Others feel that every week there should be something of a controversial nature. This editor believes that the primary purpose of our Baptist state paper is to help churches and individuals reach more nearly the stature God intended for them to attain. This means that he must sometimes deal with controversy. His purpose must always be to help and never to hurt.

Professional surveys have been made across the Southern Baptist Convention asking whether editors of denominational papers should deal with controversial issues. The vast majority have answered in the affirmative. In our own non-professional and sketchy surveys we have had the same response. Many, however, have added that it be done responsibly and constructively.

Everyone has the right to his opinions and convictions. However, he should form his opinions with all the facts in hand and under the leadership of the Holy Spirit. Premature judgments have often been the source of problems, division and wrong conclusions. Caution is, perhaps, more important for the Baptist editor as his opinion is more widely disseminated than the opinion of most.

Those who believe that the editor should remain silent on all controversial issues are usually ready enough to express their own views. They have also overlooked several important matters: (1) The Bible teaches the individual priesthood of all believers; (2) A tenet of Baptist faith is openness and freedom; (3) Our

democracy is built on the free exchange of ideas; and (4) A Baptist editor often has, by virtue of his office, access to information that others may not have.

Historically, Baptists were among the leaders in the fight for freedom of religion. Closely related to this is the concept of the free exchange of religious ideas. We should never fear Christian views. We should, however, consider them and weigh them by the Word of God. That which is contrary to the Bible is false.

Openness will sometimes result in a difference of opinion, even among Baptists. This should not be alarming, nor should we feel that those who hold opposing views are less Christian than we. The evaluation of new ideas should be a wholesome, enlightening and rewarding experience. It is only through the exploration of new ideas that any individual will grow intellectually and spiritually.

The alternative to considering various views is to have a closed mind which maintains, "I have a monopoly on all truth and knowledge." It was this concept which led to the persecution of the Dark Ages. Anyone who dared to present a new or controversial idea was branded a "heretic" and was usually placed on the torture rack.

When an editor or a pastor claims his right to speak out on controversial issues he must also shoulder the responsibility which goes with that freedom. The responsibility demands that he know, to the best of his ability, all the facts, that he deal with them honestly, and that he never use his position to belittle the ideas of others. Let's guard with our lives our God-given right to speak responsibly the truth as we see it in love!

## Guest editorial Public prayers are important

The final notes of the hymn still echo around the ceiling as the ushers make the last strides to the altar before receiving the Sunday morning offering. The pastor steps to the pulpit and asks Brother Jones to lead the congregation in the offertory prayer.

Brother Jones begins the prayer but only his fellow ushers and those gathered at the front of the sanctuary hear his petitions. The rest of the congregation stands in silence waiting for the organ to begin or for a general rustle of noise indicating the prayer is over and all may be seated.

Unfortunately, scenes like the one described above occur in hundreds of churches Sunday after Sunday. A time of public prayer becomes a time of awkward silence.

Public prayers are important. They allow the congregation's thoughts to be directed toward common goals. They provide opportunity for the entire congregation to petition the Heavenly Father about the same problems or needs as fellow Christians interact with the prayer of the one leading. Public prayers emphasize that, though the congregation is

many individuals, it is a single community of believers — a Christian family — assembled to worship together. Public prayers express the priesthood of all believers as different individuals guide the congregation before God's throne of grace.

Public prayers are important, important enough to be heard by all the congregation. It is appropriate for churches to make sure that prayer times increase the awareness of God's presence in a service rather than create awkward silence. Perhaps a simple suggestion that those leading public prayers speak loudly enough to be heard in the back of the sanctuary as well as in the front would suffice. In large auditoriums, it might be well to provide a microphone for those leading public prayers or to have them face the congregation.

Every church is a different situation, but by paying attention to a few little things like these, the participation in the joint worship experience might be improved. — **Bob Terry** in the "Word and Way", state paper of Missouri Baptists





## One layman's opinion

Daniel R. Grant / President, OBU

### *When the useless becomes useful and beautiful*

At the mammoth and modern University of Arizona in Tucson where 31,000 students are enrolled, an unusual stone wall surrounds the older part of the campus. Recently a friend was explaining the strange location of this structure that seemed out of place. He said it was built many years ago by the students of the University of Arizona to keep the cows off the campus.

In the heart of a growing metropolis of nearly one-half million people it is hard to imagine there was ever a serious problem of keeping cows off the campus. Apparently this early forerunner of contemporary pollution problems was sufficiently serious to cause the students themselves to organize into a cooperative effort to build a beautiful stone and cement wall

around the campus to make the lawn safe for whatever preceded frisbee and tag football.

Today some might say that old university wall is useless. I decided it is both useful and beautiful even though there are no cows to keep out and the campus has long since outgrown and spilled over its early boundaries. It remains as a beautiful symbol of a day when young people united and worked long and hard to solve a mutual problem. It is a symbol well worth keeping and has many kinds of values.

I am reminded of the time when my church in Nashville, Tenn., was trying to decide what to do about its old run-down auditorium. The "moderns" wanted to tear it down and build a totally new auditorium. The "conservatives"

wanted to preserve the old building (rotting timbers and all) but thoroughly remodel it inside and out. Some wise and ingenious heads proposed a compromise: Why not preserve the beautiful freestanding tower in the front corner of the lot and build a totally new auditorium around it? The compromise preserved a symbol of the historic past but responded to the varied needs for a church building that looked into the distant future. Some may say it was a strange and inconsistent mixture of uselessness and usefulness, but I believe the compromise (which was adopted) preserved a beautiful symbol without sacrificing utility and the meeting of modern day needs.

We would all do well to work harder at the task of preserving useful and beautiful symbols of the old while moving ahead with the best of the new.



## Woman's viewpoint

Mary Sneed

### *Power in prayer*

Prayer, as a means of grace, is communion of man with God. It is through prayer that we seek to know God, his graciousness and his goodness. Through prayer, we appeal for divine mercy and favor for ourselves and others. We express thanksgiving for his infinite mercies and dedicate ourselves to his service. Yet, if our prayers are to be effectual, it is necessary that our hearts be right with God.

The power of prayer and the elements which compose successful prayer may best be seen by a close inspection of the manner in which our Lord taught his disciples to pray (Matt. 6:9-13). No one will learn to pray effectually until his heart and lips have been schooled by the Master. For this reason, we have been given the pattern by which we are to form our prayers, if we are to win favor with God.

The first thing we must understand about the Lord's Prayer is that it is a prayer which only a disciple can pray. It is only by a true commitment to Christ that one can express this prayer with earnestness and sincerity.

Faith in God is the all-important first step in effective prayer. A person must believe in God — believe that he is and believe that he hears and answers prayer (Heb. 11:6; Mark 11:24).

Secondly, we must approach the almighty God in reverence and holiness. For it is in the name of Christ that we enter into his presence and not through any righteousness of our own.

Thirdly, we are to voice a distinct need for ourselves, with sincerity and earnestness, with confession of sin, and with forgiveness of others (Mark 11:25-26). This means getting in touch with our true feelings, accepting the feeling or situation as a fact, then abandoning the unwanted emotion, attitude or situation to God.

By closely examining the Lord's Prayer, we discover that the first three petitions concern God and his kingdom and the last three concern our own needs and necessities. It is only after God has been given his supreme place that we turn to our own needs and desires. Thus, prayer must never attempt to bend God's will to our own desires,

but to submit our wills to the will of God.

Jesus taught his disciples to pray for the three essential needs of man. Firstly, we are to ask for bread, which is necessary to satisfy the needs of the present. Secondly, we are to ask for forgiveness, which concerns the past. Finally, we are to ask for help in temptation, thereby committing the future into the hands of God. Thus, it is in these three petitions that we learn to lay the present, the past and the future before the throne of God.

As we follow the pattern of prayer that was given us by our Lord, we can gain power in our communication with God.

### *In another language*

The Southern Baptist Radio and Television Commission produces 12 radio programs regularly in Spanish, Portuguese, Navajo, Polish, Chinese, Filipino, Japanese, Hungarian and Estonian. These programs are used primarily inside the United States, but some, especially the Spanish programs, are carried on stations in 15 countries outside the United States.



**Bob J. Mathis** of Mountain Home is serving as pastor of Lone Rock Church. Mathis, who is a dentist, was licensed to the ministry by East Side Church, Mountain Home, on March 13. He served as interim pastor of Henderson Church



Mathis

prior to accepting the pastorate of Lone Rock on April 24. Mathis is a graduate of University of Alabama and attended Troy State University and the University of Tennessee College of Dentistry. He also served in the U.S. Air Force. Mathis has done lay work in churches in Tennessee and at East Side Church he served as Sunday School teacher; outreach director; chairman, vice-chairman and secretary of deacons. Dr. Mathis has attended Bible classes at Ozark Bible Institute in Mountain Home.

**Rev. and Mrs. T. W. Simmons** of Clinton were honored on their golden wedding anniversary on March 27 by their children and grandchildren. Simmons has pastored churches at Rupert, Lexington, Plant, Shady Grove and is now pastoring at Angora which has recently been organized.

**Mrs. Lucy Robertson** of Rosie died at the age of 72 on April 30. A member of Rosie Church, she is survived by three daughters, 10 grandchildren, and seven great-grandchildren.

**James W. Watkins II**, pastor of Valley View Church, graduated from Arkansas State University, Jonesboro, on May 6 with a bachelor of arts degree in social work. He also holds an associate of arts degree from Southern College.

**Carol Young**, student at Ouachita University, has been called to serve as summer youth director by Luxora First Church. Bert Thomas is pastor.

**David Olford** has been chosen to serve as summer pastoral internist of Conway First Church. The son of Dr. and Mrs. Stephen F. Olford, he is a graduate of Wheaton College, Wheaton, Ill.

**Dr. Jack Logan** has been ordained as a deacon of Conway First Church.

**Mary Ann Whitaker**, who has served as minister of music and youth at Hughes First Church for the past three years, has resigned to accept a similar position with the First Church of Eldon, Mo. The Hughes church honored her with a reception on Sunday evening, May 22.

**Galen Lassiter**, who has been pastoring Ridgeview Church near Fayetteville, has accepted the pastorate of Corners Chapel near Trumann.

**Arthur Shepperson** has resigned as pastor of West Ridge Church. He and Mrs. Shepperson are now residing in Osceola.

**Curtis Downs** has accepted the call to serve as pastor of Bethel Church near Harrisburg.

**Cecil Parker** of Harrisburg has been called to serve as pastor of Waldenburg Church.

**John House** has resigned as pastor of Weiner Church and will reside in Jonesboro.

**Wayne Ralph** has accepted the pastorate of Blackwater Church.

**Harrison Weger** of Gulfport, Miss., has been called as pastor of Clear Lake Church. He and his family are now on the field.

**Raymond Johnson** has resigned as pastor of Memorial Church, Blytheville, where he has served for the past 10 years.

**Bill Cardwell**, who has been serving as pastor of Tomato Church, has resigned to accept the pastorate of Rowe's Chapel, Mount Zion Association.

**Glenda Anderson**, who has served as Pre-School Director of Geyer Springs Church, Little Rock, for approximately 3½ years, has resigned. Miss Anderson is returning to Mississippi to obtain further education at Mississippi College in Clinton.

**Ricky Brackett**, who has been serving as Youth Director at Archview Church, Little Rock, is one of 16 college graduates appointed as US-2 missionaries in April. He will serve at Highland Avenue Church, Jamaica, N.Y. Brackett is a graduate of Ouachita University.

**David Henderson**, a member of Blytheville First Church, will serve as the church's summer youth director. Henderson has attended Arkansas State University and Mississippi County Community College.

**Gail Scruggs** has accepted the call to serve as summer youth worker at Clarendon First Church. Miss Scruggs, who has served on the Stuttgart School faculty, is a graduate of Mississippi College, Clinton, Miss.

**W. V. Philliber**, pastor of Life Line Church, Little Rock, has returned from Washington, D.C., where he attended a meeting of the Southern Baptist Brotherhood Commission.

**Cliff Palmer** recently celebrated his seventh anniversary as pastor of Springdale First Church.

**B. R. Stockton** recently celebrated his fourth anniversary as pastor of Sonora Church, Washington-Madison Association.

## Harrison man gets degree at New Orleans

**NEW ORLEANS** — Al Hodges received the Master of Divinity degree from the New Orleans Seminary in graduation exercises held May 14 on the seminary campus. Hodges was among nearly 200 students receiving degrees from the seminary.

He is the son of Mr. and Mrs. J. L. Hodges of Harrison and is married to the former Miss Karen Atwood of Hamburg.



Hodges

## George Sims named BSU state associate

George Sims, Baptist Student Union Director at the University of Arkansas at Monticello for the past eight years, has been named associate in the Student Department. Sims will fill the position formerly held by Don Norrington who now serves as Baptist Student Director at his alma mater, Southwest Missouri State University at Springfield, Missouri.

A Louisiana native, Sims graduated from Southeastern Louisiana University, where he majored in sociology and minored in psychology, and from New Orleans Seminary. During his university days he became involved in Baptist Student Union and felt God calling him into a church related vocation. He served as president of the Baptist Student Union at Southeastern.

Sims' wife, the former Shirley Crain, was a vocal music major at Southeastern and continues her career in music.

The Sims have three children: Ralph, 12, Rebecca, 10, and Donna, 6.

Sims will begin his work at the Baptist Building June 1.



Sims

Cooperative  
  
 Program



Parade Marshall Jim Berryman carries the Ouachita Baptist University mace as he directs traffic for the 294 spring graduates of OBU during commencement exercises held May 14 at A. U. Williams Field. (OBU photos)



## 294 get degrees from Ouachita

Charles Trentham (r), senior pastor of the First Baptist Church of Washington, D.C., and President Jimmy Carter's pastor, meets OBU student Kelvin Story (l) through an introduction by Daniel R. Grant, president of Ouachita Baptist University, prior to a baccalaureate address given to the 1977 senior class by Dr. Trentham on May 14.



## Carter's presidency may give Baptists more opportunities, his pastor says

by Betty Kennedy

The week before the President's eight-year-old daughter, Amy, was baptized into First Baptist Church, Washington, D.C., her pastor was asked more questions about baptism than ever before.

Charles A. Trentham, pastor of the Southern Baptist family in the White House, saw the questioning as an opportunity, and he thinks Southern Baptists may have more such opportunities because Jimmy Carter has been elected President.

Dr. Trentham, who was in Arkansas to speak at Ouachita Baptist University's Baccalaureate service May 14, said he got calls from around the nation in the week prior to baptizing Amy Carter.

"They asked why she was not baptised as an infant," he said, referring to writers not religion-oriented. Then, during the service, a Secret Service agent guarding the President's daughter asked an usher what the pastor was doing and if it was dangerous, Trentham recalled.

Dr. Trentham said he feels that

the dissemination of erroneous information about Southern Baptists during Jimmy Carter's time in the national spotlight presents a challenge to Southern Baptists.

"This misunderstanding should be a stimulus to cause us to be more clear in our communication, our proclamation," he explained. "We must be 'the church' that ministers and cares for people."

The congregation of First Church, Washington, is being challenged to "turn outward" to support and minister to the President, and through him the world. Having the President in the congregation brings a new era for the church, Dr. Trentham explained. They have Mr. Carter setting an example for them because he comes to worship but also serves.

The President taught a Bible class in his home church in Plains, Ga., and he now substitutes for the teacher of his class in the Washington Church. His pastor says he teaches once a month, on

the average.

Dr. Trentham finds being pastor to the President stimulates his ministry. "Providing the kind of caring a man in public office requires and the spiritual resources to help him challenge me to envision what the Gospel really is," Pastor Trentham said.

While having the "Southern Baptist in the White House" may stimulate the ministry of the pastor and the dedication of the church members, Dr. Trentham thinks Jimmy Carter's example may also make it easier to recruit Sunday School teachers in the nation's churches.

He illustrates Mr. Carter's dedication to putting the church in a priority position despite his heavy schedule with this story: The regular teacher of the Sunday School class, who travels in his business, called the President to fill in for him because of the teacher's busy schedule. Mr. Carter agreed, saying he was "always glad to help a busy man."



Dr. Trentham

ABN photos/Bill Kennedy



## Oppelo First

First Church, Oppelo, dedicated its new facility on May 1. The new building has 2400 sq. ft. and was erected at a cost of \$27,600. It has a replacement value of more than \$60,000.

The new facility has an auditorium which will seat 130 people. The wall to wall carpet of the auditorium extends into the foyer. The building has four Sunday School rooms, two bathrooms, a secretary's office, a baptistry and a change room. The building is erected with a belfry which has a red cross implanted in it with a spire on the top.

Furnishings of the auditorium include ten 12-ft. cushioned pews, pulpit and two clergy pews.

A mission was started in Oppelo on Oct. 5, 1969, when three members joined the church. The congregation has had four pastors: Tom Roberts, Marvin Stephens, Charles Atkinson and the present pastor, R. J. Nordman. Nordman has served the church for the past four years.

South Side Church, Pine Bluff, was the sponsoring church for the mission. South Side assisted the mission by furnishing them a mobile chapel until the present building was erected, a mobile home for the pastor to live in, \$2,000 toward the present building and the securing of the loan on the present building. The State Missions Department purchased the land at a cost of \$3,000, gave \$2,000 on the erection of the new building and provided \$10,000

out of the Revolving Loan Fund.

The congregation is experiencing growth. Fourteen people have been baptized since the congregation entered their new facility on November 28, 1976.

Pastor Nordman brought the dedicatory message speaking from Matthew 6:33. In his message he related some of the events which had transpired during the four years he has served the congregation. He said that God had directed all the activities of the congregation. He emphasized God's ownership of all material possessions, that success is assured when we launch out on faith and that God has even greater blessings in store for the congregation.

Pastor Nordman says that the future for First Church, Oppelo, is bright. He said, "We are contemplating the construction of an additional 1200 sq. ft. of educational space. This will be necessary as I am convinced that we will continue to grow. I feel that our congregation will need additional space in the auditorium in a year."

Nordman said that some of the specific goals of the church include the reaching of the 69 active prospects for which the congregation is praying. They also are planning a simultaneous Vacation Bible School and revival July 24 through 30. "Our future," Nordman continued, "is as bright as our faith and trust in God. As we rely upon the Master our future success is assured."



During services May 8, Elbert Brandon burned the note to symbolize the freedom from debt on the building.

## Highland Hills, Texarkana

Highland Hills Church, Texarkana, held a note burning service May 8. The original loan of \$65,000 was made in April, 1967. The indebtedness on the church plant was cleared in April, 1977.

The original facility which was erected included an auditorium with a seating capacity of 200, a nursery department, 11 Sunday School rooms, three restrooms, a fellowship hall and kitchen, a pastor's study and a secretary's office. At the present time the church is averaging 175 in Sunday School. Their high attendance was 194 in April.

John Holston, pastor of First Church, Nashville, brought the message for the special occasion. Holston, who was pastor of the Highland Hills church when the plant was erected, emphasized a church's vision, a church's foundation and a church's building.

Delbert Garrett, who was pastor of the church when they moved to their present location, gave the history of the church. Garrett also listed several characteristics which he said had made the congregation great.

Pastor James Lindsey has great hopes for the future of the church. He said, "Our church has set two new attendance records in the month of April. We have a far greater potential than we are now seeing. We have a study committee which has worked for the past year on the future development of our congregation. We are now in the process of choosing a building committee which will guide us in the development of a new auditorium and more educational facilities. We feel that our church has a great future as we carry out the great commission."



A feature of Oppelo Church's new building is a belfry, emblazoned with a red cross, and topped with a spire. The building was erected at a cost of \$27,600. (ABN photo)



## Arkansas all over

**Wynne Church** had as guest speakers on Sunday, May 15, Rev. and Mrs. William L. Smith, missionaries to South Brazil. John R. Maddox, pastor, recently observed his second anniversary as pastor of the church.

**Paris First Church** held Senior Recognition Day on May 15. The seniors were honored with an outing to Eureka Springs May 20-21. William L. Kreis is pastor. Buford Francis is youth director.

**Gosnell Church** recently ordained Norman McKinney, Freeman Dorris and Floyd White as deacons. Dr. John Marshall, pastor, preached the ordination sermon.

**Wilson First Church** held a revival recently with Jack Hazelwood as evangelist. There were 10 professions of faith and four joined by letter. Don Smith is pastor.

**Nodena Memorial Church** near Wilson was recently in revival with Jim Douglass as evangelist. Irby Bryan is pastor.

**Emmanuel Church, Blytheville**, recently ordained Don McQueen, pastor, to the gospel ministry.

**Nutts Chapel** near Marmaduke held an ordination service for their pastor, Larry Ring, on Sunday afternoon, May 22.

**New Friendship Church, Paragould**, recently purchased tape players to be used for ministry to shut-ins. Jimmy W. Tate is pastor.

**Third Avenue Church, Paragould**, observed Youth Day on April 24 with Dewie Graves from Southern College as speaker. There were four professions of faith. James Moore is pastor.

**Center Hill First Church** was in revival April 11-16 with Billy Church as evangelist. There were two professions of faith. N. F. Mitchell is pastor.

**Light Church** held a weekend revival recently with Roger Sirrat as speaker. The church will hold Vacation Bible School June 13-17. Esther Cupp will be director. Glenn Swigert is pastor.

**Dumas First Church** had as guest speakers on May 15, Dewey Williams, Chaplain at Cummins, and Larry Shinn, ministerial student at Ouachita University. Jewell Cathey and Lemoine Nuckols were in charge of Wednesday evening prayer services May 18. Dennis Baw, pastor, was leading revival services at Watson Chapel Church, Pine Bluff.

**Camden First Church** held a special recognition for graduating seniors in the morning worship service May 15. Following the evening service James C. Wright, pastor, and Mrs. Wright honored the graduates with a picnic at the parsonage.

"The Nazarene", a music drama, was presented at **Pulaski Heights Church**,

on May 15-16. Singers for the drama were from Pulaski Heights Church, Pulaski Heights Christian Church, Pulaski Heights Presbyterian Church and Winfield United Methodist Church. Soloists were George Antolik, Sue DeJournett, Pam Thompson, David Ballenger and Barbara Warmath. Dr. Wesley McCoy was orchestra director, and Bob Hatzfield was chorus director.

**Fayetteville First Church** Youth Choir led worship services on Sunday evening, May 15. They presented "Celebrate Life", a Buryl Red musical. Children of the church presented a play, "The Velveteen Rabbit", on Saturday evening, May 21. Julia Robinson and Elaine Short were directors.

**Lebanon Church** near Harrisburg ordained Bob Parker as a deacon on April 17. Robert Powers is pastor.

**Kensett First Church** will be in Vacation Bible School June 6-10. Don Davis will be director. Bob G. Crabb is pastor.

**Concord Church, Van Buren**, held a Royal Ambassadors Counselor Training Clinic on May 19. John Matthews, associate pastor of Grand Avenue Church, Ft. Smith, was leader.

**Finley Creek Church** held a homecoming revival May 9-15. Speakers were Raybourne Bone, Noble Wiles, Alvin Wiles, Bernard Ford, J. R. Wiles, Keith Finley and Dennis Griffin, pastor.

**Douglasville First Church** was in revival May 15-22. Evangelists were Norman and Beverly Coad, missionaries to Upper Volta, West Africa.

Women of **Immanuel Church, Little Rock**, had a special missionary program on Monday, May 9, as a farewell to Beverly Coad and Beth Reynolds, missionaries, who are returning to the foreign field. Jane Fray from South Africa was the speaker.

**Beech Street Church, Gurdon**, had as guest speaker on May 15 Jesse Edwards of Graham, Tex. K. Lindsay Cofield is pastor.

**Osceola First Church** honored 1977 graduates on May 8. Special recognition was given to the seniors in the morning worship service, and they were honored with a noon luncheon on that date. S. Ray Crews is pastor.

**Forest Highlands Church, Little Rock**, had as speaker on Sunday, May 15, Dale Ward representing the Gideon organization. Johnny Jackson is pastor.

**Springdale First Church** held a "Deeper Life" Conference led by Ron Dunn May 22-25. Cliff Palmer is pastor.

**Haven Heights Church, Ft. Smith**, observed Teacher Appreciation Day on Sunday, May 22. Graduating seniors will be given special recognition in services on Sunday, May 29. Bob Wade is pastor.

**Des Arc First Church** honored its

graduates in morning services on May 15. Jack J. Bledsoe is pastor.

**Immanuel Church, Vimy Ridge**, began revival services on May 23. Odis Chapman of Scott is evangelist. Steve Perdue of Benton is leading singing. Leroy Patterson is pastor.

**Concord Association** sponsored an outing for Royal Ambassadors and their fathers at Lake Sebastian on May 14. Ernie Perkins is Director of Missions. John Matthews assisted with arrangements for the outing.

**West Helena Church** honored choirs of the church, accompanists and music leaders in Sunday evening services on May 15. Paul W. Dodd is pastor. Seniors of the church were recognized during the morning worship hour.

**Crossett First Church** observed "Senior Day" on May 15. The graduates were presented with Bibles. Homer W. Shirley Jr. is pastor. Children's Choirs of the church presented a special program on Sunday evening, after which they were presented with awards for the year. Gary McKean is minister of music and youth.

**Ironton Church, Little Rock**, observed "Marvin Reynolds Appreciation Day" on May 22. The special day was held prior to the Reynolds' return to Botswana.

**Arkadelphia First Church** will begin its summer activities with the first lakeside services on Sunday evening, May 29. The services will be held at DeGray Lake and will continue through the month of June.

**Henderson Church** young adults celebrated God-given abilities, including sewing, creating, quilting, potting flowers, writing, gardening and carpentry in special services on May 8. Mothers honored on that date were Mrs. Lucille Robey, Mrs. Frankie Underwood, Mrs. Gayle Curtis, Mrs. Bea Hickman, Mrs. Ann Roper, Mrs. Sue Hickman and Mrs. Truda Wing.

**West Church, Batesville**, honored 1977 graduates with a breakfast on Sunday, May 15. Mothers receiving special recognition on Mother's Day were Mrs. Sharon Black and Mrs. Joe Johnson.

**Star City First Church** honored its graduates with a breakfast on May 8. In morning worship services they were recognized and presented with Bibles. Mrs. Barbara Freeland was chairman for arrangements for the breakfast. Mothers receiving special recognition on that date were Mrs. Glynetta Burnett and Mrs. Eula Fish. Dennis Dodson is pastor.

**Eudora Church** will observe Youth Day on May 29. Seniors of the church received special recognition on Sunday evening, May 22. Jimmy D. Wallace is



pastor.

**Mt. Olive Church, Crossett**, licensed David Taylor to full-time religious work on May 15. He has been called as summer youth worker at East Main Church, El Dorado. Seniors of the church were also recognized on this date. Ferrell D. Morgan is pastor.

**Cabot First Church** Junior Choir presented the musical "David's Hot-shot Slingshot" on Sunday evening, May 8. Jay Gore is minister of music.

**El Dorado Second Church** Children's Choirs presented a spring program on May 15 under direction of Jerry Wright, minister of music and youth. Special recognition was given to Mrs. C. B. Nolan, Mrs. Norman Price and Mrs. Warner Brown by the church on Mother's Day. Bruce Murphy is pastor.

Baptist Women and Baptist Young Women of **Liberty Association** held a Prayer Retreat on May 19. Mrs. Norman Coad, missionary to Upper Volta, was leader. Mrs. Parnell Bolding is Associational WMU Director.

**Central Church, Hot Springs**, had as guest speaker on May 15, Dennis Jenson of Little Rock, a representative of Gideons International.

**Brinkley First Church** was host to the College and Career Department of Union Avenue Church, Memphis, on May 22. The group presented a musical, "The Beginnings".

**Mountain Home First Church** has added a three octave set of Schulmerich Handbells to its music ministry program. They were a gift to the church from Mr. and Mrs. Don Alley in honor of their children. Barney Larry is minister of music and youth. Kenneth Threist is pastor.

**McGehee First Church** will have as guest speaker on May 29, Miss Joyce Flint, missionary to Africa. Mason Craig is pastor.

**Post Oak Church, Higdon**, will be in revival June 12-18. Pete Ogle of Searcy will be evangelist.

**West Side Church, Heber Springs**, will be in revival June 19-25. Larry Ballard of North Little Rock will be evangelist. Jerry Cothren is pastor.

**Little Red River Association** held its monthly meeting at Life Line Church, Pleasant Plains, on May 20. Bill Whitener, pastor of Concord Church, was speaker. David Miller is Director of Missions. Baptist Women of the association will have a prayer retreat on June 25 at the Damsite Recreational Area. Wilma Barrentine is associational WMU Director.

**Fordyce First Church** gave special recognition on Mother's Day to Mrs. Hal Graves, Mrs. Bruce Dedman, Mrs. Mildred Brooks and Mrs. John C.

Meador. Cline D. Ellis is pastor.

**Trinity Church, Ft. Smith**, had as guest speaker on May 15, Carliss Odom. Ken Freemyer is pastor.

**Calvary Church, Little Rock**, ordained Paul Williams and Dwayne Fischer, staff members, to the gospel ministry on Sunday evening, May 15. Phil Lineberger is pastor.

**Stamps First Church** honored its 1977 graduates on Sunday morning, May 22. They were presented with gifts by the Woman's Missionary Union. Clayburn C. Bratton is pastor.

**Beech Street First Church, Texarkana**, will sponsor a mission trip to North Central Arkansas on May 28. Approximately 40 adults and youth will participate in the trip to Greer's Ferry Lake area to spend a week leading in Vacation Bible Schools and Day Camps. They will also assist with labor work at some of the churches in that area. J. W. Adams Jr. is pastor.

**East End Church, Hensley**, gave special recognition on Mother's Day to Mrs. Maude Carlton, Mrs. Jewell Spann and Mrs. Patsy Harvey. W. H. Jenkins is pastor.

**Baring Cross Church, North Little Rock**, received handbells recently. Enrollment is in progress for those who would like to participate in a handbell choir program. Louis Criswell is minister of music.

**Life Line Church, Little Rock**, will honor 1977 graduates with a banquet tomorrow evening. Glenn Blevins, minister of music and youth at Calvary Church, North Little Rock, will be the guest speaker and entertainer. Parents of the graduates will also be honored. W. V. Philliber is pastor.

**Cullendale First Church, Camden**, honored its graduates in morning worship services on May 22. They were also guests at a luncheon following services. Jimmy Burks is pastor.

**Hamburg First Church** gave special recognition to seniors in the May 15 morning worship services. Raymond C. Atwood is pastor.

**Searcy First Church** has organized a new Royal Ambassador Chapter to be called the "Max Alexander Crusader Chapter".

**Anderson Chapel Church** will celebrate its 50th anniversary homecoming on June 5 beginning at 10:30 a.m. Lannie W. Smith, who was ordained by the church, will bring the morning message. Smith is now pastor of Towaliga Church in Georgia. A basket lunch will be served at noon. Afternoon activities will include the history of the church and special music by the Delta Echoes Quartet.

**Plum Bayou Church** held a luncheon on May 3 honoring senior citizen mothers with 24 in attendance. Hostesses were members of the Adult Women's Sunday School Class. Mrs. Betty Archer gave the welcome address. A speech on the first Mother's Day was given by Mrs. Jonnie Maynard. Special music was by Rev. and Mrs. Bill Hilburn. Mrs. Thelma Bull was honored as the oldest mother present. Floral arrangements were provided by Mrs. Edith Bruce.

**Alma First Church** body has expressed deep concern in a letter over the personal attack on Anita Bryant by the sexual perverts in Florida as well as throughout the United States. Paul Stockemer is pastor.

**Dallas Avenue Church, Mena**, honored Mrs. Hester Aynes and Mrs. Gertrude Womack on Mother's Day. They were presented with plaques. "Light", a musical group from Ouachita University, presented a program at the Mena church on April 27. Guest speaker on May 22 was George Obadiah of Ft. Worth, Tex., native of Nigeria, West Africa. Max Deaton is pastor. Phil Ayres is minister of music and youth director.

**Bluff Avenue Church, Ft. Smith**, recognized Mrs. Gertie Stone as the oldest mother in services on Mother's Day. Mrs. Stone was a nursery worker for the church for a number of years. James N. Swafford is interim pastor.

## Chairman of resolutions committee requests resolutions in advance

ARKADELPHIA, Ark. — Persons planning to submit resolutions to the Southern Baptist Convention should send them in advance to the chairman of the resolutions committee, Dr. Daniel Grant, Ouachita Baptist University, Arkadelphia, Ark. 71923.

The copy should be 8½ x 11 inches

and typewritten. Each resolution should have a title.

Other members of the committee are Mrs. Claude Kirkpatrick, Conrad Willard, Hunter M. Jones, Henry E. Love, Alvin W. Wood, Morgan Patterson, Mrs. Leroy Parker, D. G. Crewse and Al Shackelford.



# An exposition of First John

## Freedom in the truth revealed

by Roy B. Hilton  
(Last in a series)

We have only two remaining divisions of chapter five to consider: the record and the confidence.

### This is the record (5:11-13)

What is the record? "This is the record, that God hath given to us eternal life." What is the source of this life? "This life is in his Son." "He that hath the Son hath life; and he that hath not the son hath not life" (vs. 11-12). No man can come to the Father except through the Son. "These things have I written unto you that you may know that you have eternal life." This leads to the assurance or confidence.

### This is the confidence (5:14-21)

We have confidence in prayer knowing that if we ask anything according to his will he heareth us; and will grant the petitions that we desire of him." However, when we pray for those who are sinning a sin unto death, we cannot pray with the assurance that God will grant our petition. Why?

There is a sin unto death (vs. 16b). There is a sin not unto death (vs. 17). This introduces us to one of the most difficult passages in the New Testament. You will find as many interpretations as there are interpreters. Many commentators pass over it entirely while others admit their inability to interpret the passage.

I do not speak with authority or dogmatism on this matter. I only offer some suggestions that you might consider. The entire passage must be

interpreted in light of the entire epistle. What has John been writing about? He has been dealing with the heresy of Gnosticism. He says that these false teachers were at one time identified with the body of believers but they went out from us because they were never really of us (2:19). He calls them Anti-Christos who have and spread the spirit of Anti-Christ.

They denied that Jesus was God in the flesh. They denied his deity, his humanity, his incarnation and his atonement. They denied every basic truth concerning the person of Christ.

"Sin unto death" is "Pros Thanatos" meaning to move in the direction of death. What is the sin unto death? It is the deliberate and habitual denying that Jesus Christ is the incarnate Son of God and Saviour of the world. This is exactly what the Gnostics were doing.

John says when you see this happening, "I do not say you shall pray for it" (vs. 16b). Is he saying we are not to pray for them at all? I think not. He is saying to use your own judgment; but if you pray you cannot have the assurance that God will grant your petition.

The reason you can't pray with assurance in this case is because you are asking God to save a person who denies every basic principle as to the person of Christ who alone can grant salvation. If eternal life is in the Son, how can a person who denies the person of Christ ever have salvation? He can't unless he

changes his theology, which rarely ever happens. Therefore, he will die in his sin.

On the other hand, there is a sin not unto death. All unrighteousness is sin. If you see a brother who really trusts in, believes in, relies upon and defends the person of Christ as being the very Son of God and author of salvation, commit acts of sin; they pray for him with the assurance that his sin is not unto death.

Finally, John closes with three affirmations that are directed at the Gnostics. "We know . . . that whosoever is born of God sinneth not" (vs. 18). This is present tense continuous action; meaning one who is born of God will not have sin as a life principle. He will not live a life of habitual sin.

"We know . . . that we are of God" (vs. 19).

"We know . . . that the Son of God has come, and hath given us an understanding, that we may know him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (vs. 20).

The Gnostics had staked a prior claim to knowledge. They were, however, ever learning but never coming to a knowledge of the truth. But John says we know the truth and the truth is that which sets men free.

**About the author: Roy B. Hilton is retired from the pastorate of Immanuel Church, El Dorado. He plans to continue his ministry through writing and teaching.**

## Baptists must hurry for rooms for SBC

KANSAS CITY, Mo. (BP) — The Southern Baptist Convention (SBC) Housing Bureau here will assist persons seeking rooms to make direct contact with Kansas City hotels and motels.

By May 15, according to a stipulation of the hotels and motels, all rooms specifically blocked for the SBC annual meeting, June 14-16, were to have been returned to the hotels and motels.

"Persons who want rooms should move fast in contacting the Housing Bureau at 1221 Baltimore, Kansas City, Mo. 64105," said Billy D. Malesovas of the SBC Executive Committee, who serves as convention manager.

"Return of the rooms to the hotels and motels doesn't mean the rooms aren't available," Malesovas explained. "It just means they are available to other people, too."

Before June 1, he said, the Housing

Bureau will take telephone reservations at (816) 221-5242 for only two hotels — the Hilton Airport Plaza Inn and the Marriott Hotel, KCI Airport — and all other reservations in writing only.

After June 1, all reservations may be made by phone — "but that's cutting it very close," Malesovas said.

Although he urged persons attending the SBC not to wait, Malesovas said a hotline will be established at the SBC registration desk, which opens about 9 a.m., June 13, at H. Roe Bartle Hall in the Kansas City convention center, to assist in finding rooms. It will go direct to the Hotel and Motel Association of Greater Kansas City.

As of May 5, ten days before the block rooms were to be returned to hotels, 6,002 rooms had been assigned to SBC attenders out of 6,649 rooms available Malesovas said.

### Hico, a heritage Siloam Springs History

Maggie Smith \$10.50

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This history of a town  
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Writers, send your S.A.S.E. for the 42nd Contest, Ozark Writers and Artists Guild, to Maggie Smith, Box 411, Siloam Springs, Ark. 72761





Sign of the season familiar to graduates and their families and friends is the line of march to the activities of commencement. This scene took place this spring on an Arkansas college campus, but it will be repeated many times during May and June in other places. (ABN photo/Betty Kennedy)



## Decisions, decisions

Commencement is rightfully named for those graduating from high school in 1977. It is a time of beginning for those young people as they step out of the halls of their home town schools.

It is also a time of confusion and frustration as the doors of opportunity are open and many in number. Just a few of the questions that have to be confronted by these young adults are, "Should I continue in school? If so, do I go to a college, or a vocational school? Maybe I should just look for a job. I might join the military service." This parade of question marks could continue.

Southern Baptist College is aware that SBC is not for every high school senior. We do feel, however, that we have a program of higher education worthy of examination.

It will be the purpose of this article over the next weeks to expose the readers of the *Arkansas Baptist News-magazine* to the programs of SBC. Many are not aware, for example, that this Junior College is accredited by the North Central Association. Another fact is that basic liberal arts courses are offered for students seeking a variety of professions and vocations.

The academic program is expanding each year. This enlarges the degrees being awarded, and the individual needs being met.

SBC can't make the decision for the young person, but offers a serious possibility.

Baptist Convention, in a special service at Third Baptist Church here, commissioned its first missionaries to France. The couple, Mr. and Mrs. Antonio Tiago Pereira, will live with their seven children in Bordeaux and work primarily with Portuguese immigrants. The missionaries will be sponsored by the Portuguese convention, the French Baptist Federation (convention) and the France Mission (organization of Southern Baptist missionaries in France).

**FENI, Bangladesh** — With the organization of First Baptist Church here recently, every district in Bangladesh has a protestant church. Elsewhere in Bangladesh another church was organized, and a third, reconstituted.

The Feni church was organized with 30 charter members. Five more members were baptized within a few weeks.

## Foreign mission briefs

**BORDEAUX, France** — Gene A. Phillips, Southern Baptist missionary who was asked by the French Baptists to start a pioneer work in this fifth largest city of France, held his first worship services recently with 25 persons in attendance. Phillips and his wife began work there a year ago with Bible studies. "The service is a big step in the direction of forming another Baptist church to add to the list of some 40 others throughout France," said Jacqueline (Mrs. Gene A.) Phillips, Southern Baptist missionary press representative.

**MANAGUA, Nicaragua** — Twenty-five persons participated in a workshop on evangelistic communications at Mt. Olive Baptist camp near here recently, led by Southern Baptist Missionary Alan W. Compton, regional mass media representative for Latin America. "Although our primary purpose in Nicaragua as Southern Baptist missionaries is to promote a literature ministry," said Stanley D. Stamps, Southern Baptist missionary press representative, "there is an open door for the gospel here, and radio and television are effective means for contacting the masses and strengthening the testimony of the churches." Initial plans are being made for helping the

national convention in the use of mass media for evangelistic outreach.

**NAIROBI, Kenya** — More than 1,100 students attended a concert of contemporary Christian music presented at the University of Nairobi by Mary E. Ballance, Southern Baptist missionary journeyman.

The concert was held in the auditorium of the new Christian Student Leadership Centre, a facility which seats about 500 people. Located on the university campus among the dormitories, the new center is the home of Baptist student work in Nairobi.

**ROME** — The Rome Evangelical Choir performed the entire Handel's "Messiah" in Italian during an Easter concert at the historic Church of St. Ignatius here.

Baptists, Methodists, Waldensians, Brethren and Salvation Army members of seven or eight nationalities make up the choir.

Southern Baptist Missionary James D. Watts, five-year veteran director of the choir, sang tenor solos. A Roman soprano, a Welsh contralto and a Scottish bass also sang solos. Wynand Van de Pol, Dutch organist of the All Saints Anglican Church of Rome, was organist.

**LISBON, Portugal** — The Portuguese



# 1978 calendar

## Arkansas Baptist State Convention

### JANUARY 1978 MAKE YOUR WILL MONTH

- 2- 6 Bible Study Week (Exodus)
- 5- 6 Baptist Building Staff Retreat
- 8 Soul-Winning Commitment Day
- 9 Registration Spring Semester, Southern Baptist College
- 10 Associational Sunday School Faculty Training, Calvary, Little Rock
- 12 National Baptist State Joint Committee, Little Rock
- 13-14 Associational Music Directors' Workshop, Camp Paron
- 15 Christian Wills Sunday
- 16 Area Family Ministry Workshops, Calvary, Ft. Smith, and Northvale, Harrison, (Church Training)
- 17 Area Family Ministry Workshops, Nettleton, Jonesboro, and Second, Forrest City (Church Training)
- 17-18 Registration Spring Semester, Ouachita Baptist University
- 18 Area Family Ministry Workshops, Immanuel, Pine Bluff, and Beech Street, Texarkana (Church Training)
- 19 Area Family Ministry Workshops, Pulaski Heights, Little Rock, and East Main, El Dorado (Church Training)
- 22 Baptist Men's Day
- 23-25 Evangelism Conference, Ft. Smith, First
- 27-28 Act VIII, Benton, First (WMU)
- 30 Area Preschool/Children's Workshops, Walnut Street, Jonesboro; Fayetteville, First; Russellville, Second; and El Dorado, First (Church Training)
- 31 Area Preschool/Children's Workshops, Forrest City, First; Grand Avenue, Ft. Smith; and Southside, Pine Bluff (Church Training)

### FEBRUARY 1978

- 2 Area Preschool/Children's Workshops, Monticello, First; Little Rock, First; and Hope, First (Church Training)
- 2- 3 Music Directors Seminar, Camp Paron
- 3- 4 Volunteer/Part-time Music Leadership Workshop, Camp Paron
- 4 Southern Baptist College Homecoming
- 5 Share Hope - Associational Hymn Sing
- 5 Baptist World Alliance Sunday
- 5-10 Religious Emphasis Week, Southern Baptist College
- 6-10 Christian Focus Week, Ouachita Baptist University
- 6-10 Associational Training Schools (Sunday School)
- 12-18 WMU Focus Week
- 12 Race Relations Sunday
- 14 State Vacation Bible School Clinic, Pulaski Heights, Little Rock (Sunday School)
- 16-17 GA Day Camp Workshop, West Memphis
- 18 Youth Choir Festivals, Immanuel, Little Rock, and Little Rock, First.
- 18 GA Day Camp Workshop, Jonesboro
- 19-22 Home Missions Graded Series Study (WMU)
- 23 GA Day Camp Workshop, Little Rock/North Little Rock
- 23-24 Ouachita Baptist University Church Music Workshop
- 24-25 Regional Library Clinic, Little Rock, First (Church Training)
- 25 GA Day Camp Workshop, Liberty Association
- 27-28 GA Day Camp Workshop, Ft. Smith

- 9 Creative Teaching Workshop, Immanuel, Pine Bluff (Sunday School)
- 11 Creative Teaching Workshop, Grand Avenue, Ft. Smith (Sunday School)
- 11 Graduation, Southern Baptist College
- 13 Spring Commencement, Ouachita Baptist University
- 16 State Association Program Promotion (Sunday School)
- 18 State Association Program Promotion (Sunday School)
- 19-20 Pastor-Deacon Retreat (Church Training)
- 19-20 GA Mother-Daughter Camp, Paron
- 21 Day of Prayer for Arkansas Baptist Newsmagazine
- 23 Special Ministries Workshop (Missions)
- 25-26 Ministers of Educational Personal Growth Conference, DeGray Lodge (Church Training)
- 28 Day of Prayer for Associational Missions
- 30 Church Growth Seminar (Church Training)

### JUNE 1978 ANNUITY MINISTRIES MONTH

- 2- 3 Boys (6-8) and Fathers Retreat, Camp Paron
- 5 Area Youth Evangelism Leadership Conference, Jonesboro
- 5- 9 RA Camp, Paron
- 6 Area Youth Evangelism Leadership Conference, Mountain Home
- 8 Area Youth Evangelism Leadership Conference, Fayetteville
- 9 Area Youth Evangelism Leadership Conference, Ft. Smith
- 9-10 Baptist Men's Encampment, Camp Paron
- 11-12 Southern Baptist Church Music Conference, Atlanta, Georgia
- 11-12 WMU Annual Meeting, Atlanta, Georgia (Southern Baptist Convention)
- 12-16 RA Camp, Paron
- 13-15 Southern Baptist Convention, Atlanta, Georgia
- 19-23 RA Camp, Paron
- 19-24 Siloam Springs (First Week)
- 19-24 Youth/Adult Music Camp, Ouachita Baptist University
- 20 State Music Tournaments, Arkadelphia
- 26-July 1 Siloam Springs (Second Week)
- 29-July 2 Precamp Staff Training, GA/Acteens Camp, Paron

### JULY 1978

- 3- 8 GA Camp, Paron
- 3- 8 Siloam Springs (Third Week)
- 6 National Baptist State Joint Committee
- 10-15 GA Camp, Paron
- 10-15 Siloam Springs (Fourth Week)
- 17-22 GA Camp, Paron
- 17-22 Siloam Springs (Fifth Week)
- 24-29 GA Camp, Paron
- 24-29 Siloam Springs (Sixth Week)
- 31-August 3 Music Camp for Young Musicians, Ouachita Baptist University
- 31-August 5 Acteens Camp, Paron

### AUGUST 1978

- 6 On to College Day



27-March 1 Pastors Planning & Leadership Seminar, DeGray Lodge (Church Training)

### MARCH 1978

- 1- 3 Directors of Missions Retreat
- 3- 4 Handbell Festival, Arkansas Tech, Russellville
- 5-12 Week of Prayer for Home Missions & Annie Armstrong Easter Offering
- 6 Northwest District Bible Drills & Speakers' Tournament, Rogers, First
- 7 West Central District Bible Drills & Speakers' Tournament, Paris, First
- 9 North Central District Bible Drills & Speakers' Tournament, Melbourne, First
- 10 Central District Bible Drills & Speakers' Tournament, Benton, First
- 10-11 Baptist Men's Meeting, Little Rock
- 12 Home Missions Day in Sunday School
- 12-19 Youth Week
- 13 Southwest District Bible Drills & Speakers' Tournament, Hope, First
- 14 Southeast District Bible Drills & Speakers' Tournament, Warren, First
- 16 Northeast District Bible Drills & Speakers' Tournament, Central, Jonesboro
- 17 East Central District Bible Drills & Speakers' Tournament, Forrest City, First
- 17-18 State Renewal Evangelism Workshop, DeGray Lodge
- 17-18 Interpreters for the Deaf Workshop
- 18 Associational Baptist Youth Night
- 21-22 WMU Annual Meeting, Park Hill, North Little Rock
- 24 Youth Convention, Robinson Auditorium, Little Rock (Church Training)
- 26 Easter
- 27-30 Acteens Leaders Mission Tour
- 27-31 Church Architecture Consultations (Sunday School)
- 30-April 1 Marriage Enrichment Retreat (Church Training)

### APRIL 1978

- 1 Young Musicians Choir Festivals, Elmdale, Springdale; Central, Jonesboro; Calvary, Little Rock; Cullendale, Camden; and Pine Bluff, First
- 2 New Day for Training (Church Training)
- 7- 8 Drama Festival Workshop, Ouachita Baptist University (Church Training)
- 10 Area Library Conference, Hope, First (Church Training)
- 11 Area Library Conference, East Side, Pine Bluff (Church Training)
- 11 Weekly Planning Meeting Workshop, Olivet, Little Rock (Sunday School)
- 12 Area Library Conference, East Side, Ft. Smith (Church Training)
- 13 Area Library Conference, Newport, First (Church Training)
- 13-14 State Stewardship/Foundation Clinic, Camp Paron
- 14 Area Library Conference, El Dorado, Second (Church Training)
- 14-15 Tiger Tracks, Ouachita Baptist University
- 16 Cooperative Program Day
- 17-21 Baptist Doctrine Study
- 17-21 Interfaith Witness Conference, El Dorado and Texarkana (Missions)
- 22 State BYW Meeting, Pulaski Heights, Little Rock
- 23 Associational Music Tournaments
- 23 Life Commitment Sunday
- 24-25 State Chaplains Conference, Camp Paron
- 28-29 Youth Ministry Conference, Camp Paron (Church Training)

### MAY 1978

- 1- 5 Continuing Education Workshops (Missions)
- 5- 6 Royal Ambassador Congress, Little Rock
- 6 Act IX, Burns Park, North Little Rock (WMU)
- 7 Share Love-Associational Hymn Sing
- 7-14 Christian Home Week

- 7-11 National Baptist Youth Camp, Paron (Girls)
- 11-12 Pastor-Director Church Training Retreat
- 13 Language Missions Day
- 14-18 National Baptist Youth Camp, Paron (Boys)
- 18-19 State Instrumental Workshop, Immanuel, Little Rock
- 20 Share Joy - Associational Hymn Sing
- 20-27 Church Music Week
- 21 Registration Fall Semester, Southern Baptist College
- 25-26 Associational Church Training Leadership Conference, Little Rock, First
- 28-30 Registration Fall Semester, Ouachita Baptist College

### SEPTEMBER 1978

- 7 State Wide WMU Leadership Conference, Little Rock
- 9 Area WMU Leadership Conference, Associational Leaders, Baptist Building, Little Rock
- 10 Baptist Foundation Sunday
- 10 Area Evangelism Conference, Stuttgart, First
- 11 Area Evangelism Conference, Fayetteville
- 11 Area Leader/Member Training Conference, Stuttgart, First (WMU)
- 12 Sunday School Leadership Night (Associational)
- 12 Area Evangelism Conference, Booneville, First
- 12 Area Leadership Conference, Associational Leaders, Stuttgart, First (WMU)
- 14 Area Evangelism Conference, DeQueen, First
- 14 Area Leader/Member Training Conference, Camden, First (WMU)
- 15 Area Leadership Conference, Associational Leaders, Camden, First (WMU)
- 15-16 Brotherhood Leadership Training, Camp Paron
- 18 State Missions Season of Prayer (WMU)
- 18-19 State Sunday School Convention, Little Rock
- 19 Northeast District Brotherhood Meeting, Walnut Street, Jonesboro
- 21 Southwest District Brotherhood Meeting, Hope, First
- 21 Area Leader/Member Training Conference, Walnut Ridge, First (WMU)
- 22 Area Leadership Conference, Associational Leaders, Walnut Ridge, First (WMU)
- 22-23 Language Missions Workshop
- 23 Youth Choir Day, Ouachita Baptist University
- 24-30 Southern Baptist Convention Sunday School Preparation Week
- 25 Southeast District Brotherhood Meeting, Warren, First
- 25 Area Leader/Member Training Conference, Rogers, First (WMU)
- 26 East Central District Brotherhood Meeting, Wynne, First
- 26 Area Leadership Conference, Associational Leaders, Rogers, First (WMU)
- 28 Central District Brotherhood Meeting, Little Rock
- 28 Area Leader/Member Training Conference, Mena, First
- 29 Area Leadership Conference, Associational Leaders, Mena, First (WMU)

### OCTOBER 1978 COOPERATIVE PROGRAM MONTH

- 2 West Central District Brotherhood Meeting, Booneville, First
- 3 Northwest District Brotherhood Meeting, Rogers, First
- 5 North Central District Brotherhood Meeting, Batesville, First
- 6- 7 State Deacon Ministry Conference, Olivet, Little Rock (Church Training)
- 6- 8 Baptist Student Union Convention
- 9-13 Associational Annual Meetings
- 16-20 Associational Annual Meetings
- 22 High Attendance Night in Church Training
- 24 Church Training Convention, Immanuel, Little Rock

(Continued on page 14)



# 1978 Calendar

from page 13

- 26-27 Music Men/Singing Women Retreat, Camp Paron
- 27-28 Baptist Women Retreat, Camp Paron
- 29 Great Day in the Morning!

## NOVEMBER 1978

- 2- 4 Marriage Enrichment Retreat (Church Training)
- 4 Parents and Pastors' Day (Southern Baptist College)
- 5-11 Royal Ambassador Week
- 6 Royal Ambassador Supper, Immanuel, Little Rock
- 6 Day of Prayer (BWA)
- 7- 9 Arkansas Baptist State Convention, Beech Street First, Texarkana
- 18 Ouachita Baptist University-Henderson State University Homecoming
- 19 Child Care Day
- 19-22 Graded Series Study (Foreign Missions)
- 20-21 Weekday Early Education Workshop, Park Hill, North Little Rock (Sunday School and Missions)
- 23-24 Mission Career Conference, Camp Paron (Pioneer Age Boys)
- 27 "M" Night
- 28 Recognition Banquet for Directors of Missions, Ouachita Baptist University
- 30-December 1 Evangelism Workshop, Camp Paron

## DECEMBER 1978

- 3-10 Week of Prayer for Foreign Missions & Lottie Moon Christmas Offering
- 10 Associational Carol Sings
- 28-29 State Youth Evangelism Conference
- 31 Student Day at Christmas

## Your state convention at work

### Church Training

## Plan now for discipleship training

The *CHURCH: the Sunday Night Place Guide* for 1977-78 should be in the hands of all pastors, Church Training directors and staff members by now. Immediate attention should be given to the contents of this guide because the



Holley

important preparation actions begin in July, August and September. The *CHURCH: the Sunday Night Place Guide* is guaranteed to help strengthen every area of training in any church that will follow it closely.

When Jesus called his followers he called them to become disciples. He called them to a life of discipleship, involved them in training for discipleship and then commissioned them to lead others to become disciples. A disciple is one who not only learns from his teacher, but who also seeks to be like him. Discipleship involves both being and doing. Growth in discipleship is a

never-ending, life-long process for the committed Christian who has responded to Christ's call to discipleship.

"CHURCH: the Sunday Night Place for Training Disciples" is a major three-year emphasis on training and growth in discipleship. The emphasis for the year 1977-78 will be on "Experiencing Discipleship at CHURCH: the Sunday Night Place". Growth in Christian discipleship involves more than learning about the life of discipleship. It involves developing the qualities of committed discipleship. It involves acquiring the understandings, attitudes and skills that are so essential to the Christian who sincerely desires to live out his faith effectively in daily life. The life of discipleship is not something merely to be observed, like a spectator sport. It is something to be experienced, and it can be experienced best in groups where there is a commitment to growth.

The projects and emphases suggested in the guide can help your church involve more of its members and their families in experiencing this kind of growth during the coming year. — Robert Holley

## Siloam Springs Honor campers

There are no losers among campers at the Siloam Springs Baptist Assembly. However, there are some special people who earn the title of Honor Camper. The recognition program started several years ago giving special honor to youth campers who earned high attainment in the various activities of the assembly and who seem to demonstrate commitment to the basic objectives of the camp. Recognition is made at the assembly and an expense paid scholarship for attendance is provided the following summer.



Hatfield

The following list is representative of the best campers at the assembly. Honor campers from the Children's Division are Tonya Loe, Kelso, Watson; Patricia Rogers, Northside, Monticello; Carmen Gentry, Temple, Searcy; Karen Ragsdale, Park Place, Hot Springs; Lanette Van Laningham, Pleasant Hill, Rogers; Brent Robinson, Beech St., 1st, Texarkana; Bubba Hosse, Central, Magnolia; Tim Wiskur, Northvale, Harrison; Jeff Coffelt, Centerton, First; and Wayne Hilton, McGehee, First.

Youth honor campers are: Debby Stephens, No. Little Rock, First; Lori Martin, Piney, Hot Springs; Teresa Howard, Freeman Heights, Berryville; Jo Ann Thornton, Monticello, Second; Michele Floyd, Immanuel, Rogers; Jeff Bearden, East Side, Pine Bluff; Tim Rogers, Bearden, First; Alan McElroy, Jarvis Chapel, Crossett; Gary Hethcox, Highland Heights, Benton; and Brandt Smith, Pocahontas, First.

There are special honorees from a camp of over 5000 non-losers last summer.

Anyone for honors? See you at the assembly this summer! — Lawson Hatfield, assembly director

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# The Cooperative Program and faith missionaries

"Faith missionaries" are sometimes referred to as those who go to the foreign mission field with little or no visible means of financial support. The implication is that the ones who have a visible means of support, as Southern Baptist missionaries have through the Cooperative Program, do not go in faith.

It was through the faith of a group of Baptists in 1925 that the Cooperative Program was born. They had faith to believe that God would bless a unified effort to accomplish big projects involving millions of people and millions of dollars. God has rewarded their faith, as evidenced by continuous results. For example, in 1925 gifts to missions and other benevolent causes amounted to something over eight million dollars. Fifty years later (1974) gifts through the Cooperative Program were more than \$219 million.

Each year more churches increase their gifts through the Cooperative

Program. This important step of faith makes possible the further extension of the gospel both in the homeland and abroad. At the very time that some denominations are calling their missionaries back from the fields due to inflation, Southern Baptists are setting even greater goals and sending out more missionaries than ever before. How can all this be explained apart from the Cooperative Program and the many evidences of God's hand of blessing upon it?

A Southern Baptist missionary is a faith missionary. He goes out believing God will go with him and provide his every need, both physical and spiritual. He also goes thanking God for the Cooperative Program, because he knows this is the financial means God uses to both send and support him on the field. — Marvin Reynolds, Missionary to Botswana, representing the Stewardship Department in Arkansas

## Stewardship

### To get a church going

Phillips Brooks was asked, "What would you do if you were called to a church that was completely dilapidated, run-down and about to fold up?" He thought a minute and said, "I would do three things. First, I would gather whatever people I could find. Second, I would preach the best sermon I could, and by the Holy Spirit's power, on missions. Third, I would take an offering for work overseas."

This isn't the day to write off Baptist churches. God has a way of reviving his congregations. Many churches in Arkansas, once written off as hopeless situations, now live and minister. Churches that once tried to hold their own now worship in new buildings and give generously to missions.

What happened? Were these churches saved from death when people moved into the community? Was it just a happening at the right time and place? These factors can't be overlooked in growing churches. Most of the time, however, dead churches are revived when the biblical principles enunciated by Phillips Brooks are practiced.

People must be gathered to keep a church from folding up. No congregation can operate on a mail-order basis. A postman can't keep a church fellowship in ministry. Someone has to go out and gather the people. Radio preachers plead for listeners to mail their offerings. A local church encourages the

people to attend with their gifts.

Someone focuses on Biblical preaching when a church comes to life. Preaching that neglects the whole counsel of God empties churches. A complete gospel proclaims stewardship as part of the good news. It appeals to the lost and extends a redemptive voice through mission support.

A church shows signs of life when it looks beyond itself. An offering for missions is never out of place. The offering envelope and the collection plate represent the beginning of life for a church. The portion that reaches beyond the local community represents continuing life. A church that reaches out for people and sends out its resources is a living church. — James A. Walker, Secretary of Stewardship

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## Sunday School The small church

(First in a series)

The concerns of the small church is an interest among the majority of the pastors in the Arkansas Baptist State Convention. This assumption is based on the fact that in the several ways a small church is defined, the majority of churches are classified as small churches.



Hatfield

For example, in 1975 the average size of church membership in the state was 332. It seems reasonable to classify a numerically small church as one with less than 332. Statistical studies show that 67.5 percent of our churches have less than 300 members.

Other characteristics of the small church include that the pastor may be bivocational or a student. Some classify the small Sunday School as having one or more distinguishing characteristics as follows: less than 150 enrolled; organized on a class basis; having no more than two or three classes in each age division; and, is led by less than 15 workers.

It has been observed that numerical growth is often slow and discouraging factor.

Can a small Sunday School experience significant growth in a shorter time span? The Higginson story says yes.

For the exciting answer do not fail to read the second installment of a future series. — Lawson Hatfield, state Sunday School director

## SBC missionaries to leave Ethiopia

ADDIS ABABA, Ethiopia (BP) — Eight Southern Baptist missionaries will be leaving Ethiopia in the near future because of unsettled conditions there, and an Arkansas couple, who have not yet arrived for work, will be reassigned to another country.

Five other missionary families will remain in Ethiopia until a July 11 meeting with Davis L. Saunders, the Southern Baptist Foreign Mission Board's area secretary for eastern and southern Africa. Three missionary families on furlough will delay returning to Ethiopia until after the July meeting.

The Arkansas couple, the Charles A. Hamptons, had been scheduled for English-language work in Ethiopia, but have not yet left the United States.



# Sullivan says he 'could not have predicted pressures' of SBC office

by James Lee Young

NASHVILLE (BP) — Southern Baptist Convention (SBC) President James L. Sullivan says he could not have predicted the work and pressure that suddenly confronted him with his election in a Bicentennial year, when Southern Baptist layman Jimmy Carter ran for and won the U.S. presidency.

Sullivan, 67, has declined to be named for a traditional second term as SBC president. By his own admission, he is a hard-driving individual who was booked heavily even before assuming the highly visible and oft-quoted post of SBC president.

Actually, the SBC constitution bylaws give the convention president plenty to do as a member of the various agency boards, convention committees and certain appointive powers throughout the year. Sullivan, as SBC president, is automatically a member of the SBC Executive Committee, and presides over the SBC annual sessions.

In recent years, however, the convention president has become also a roving public relations person, with his time taken up in speaking, writing, attending key meetings and granting interviews.

Sullivan, also in the middle of a five-year term as vice president of the Baptist World Alliance, served over 20 years as president of the SBC Sunday School Board in Nashville, retiring from the board at the end of 1975.

His bearing, energy, capabilities and overall grasp of Southern Baptists made him a natural to become convention president in Norfolk, Va., in June, 1976. He has been repeatedly praised in print and verbally for his role as SBC president.

His time has been eaten by more than 130 speaking engagements with only one week free since Labor Day, 1976, writing assignments, some 100 letters to write a week, plus multiplied news interviews for newspapers, magazines, radio and television.

He doesn't complain, but recently told Baptist Press that the "ceaseless air travel, constant physical and emotional strains and absences from home" convinced him that one term was "best for me and for the convention."

Sullivan has been hailed by some as "Southern Baptists' man of the hour," at a time when the denomination has enjoyed unparalleled international media attention, the result of an SBC appearance in Norfolk by President Gerald Ford and the campaign and election of

President Carter.

When the Plains Baptist Church controversy broke over whether to admit a black minister as a member, Sullivan, that same day, reaffirmed to the media the Baptist tradition of local church autonomy and at the same time declared himself firmly in favor of racial openness in Southern Baptist and all Christian churches.

During the crisis in Carter's home church in Plains, Ga., generated two days before the 1976 national elections, Sullivan spent hours at a time on the telephone answering questions on Southern Baptists, Baptist polity, race and related issues.

At one time, he recalled, six reporters were lined up, holding for telephone interviews. One morning, phone calls interrupted his breakfast five times. Reporters still call on watts lines and talk at length. With few exceptions, Sullivan told Baptist Press, the media has been fair and accurate.

Even now, wherever he goes, local pastors, missionaries and other hosts know in advance they have a news-worthy, quotable and responsive source in Sullivan. Often, a reporter will be waiting in the car that takes him to his hotel, a home or to where he will speak.

Although Sullivan has consciously tried to slow his pace, he is awake by 5:30 a.m. each day and well into his activities by the time most people are stirring. This time of day, he finds — after years of doing so — is the best time for daily devotions.

His travels into more than 18 states the past year — to Bicentennial celebrations and speaking engagements for local, state, national and international gatherings — have given him a fresher, updated perspective on Southern Baptists.

In his travels, Sullivan said, he has found the vast majority of Southern Baptists are "content and pleased" with what the denomination is doing through its state conventions and national agencies.

Looking toward the Southern Baptist Convention annual meeting in Kansas City, Mo., June 14-16, 1977, Sullivan said he believes a major issue could be the desire of 35 Canadian Baptist churches and missions, who consider themselves Southern Baptists, to receive more assistance from the national agencies of the denomination.

The Canadian churches and missions in four western Canadian provinces are affiliated with the Northwest Baptist Convention (Oregon and Washington) but aren't eligible to affiliate with the SBC. Last year in Norfolk, the SBC assigned the denomination's Foreign Mission Board to study the matter.

The board will recommend in June that "all appropriate SBC agencies" be encouraged to extend a helping hand to the Canadian Baptists, in keeping with the agencies' program statements and with appropriate consultation between agencies. Also, it will recommend that no worker whose salary is paid by any SBC agency is to encourage existing Baptist churches in Canada to affiliate with Southern Baptist work to avoid proselytizing of churches.

Discussing another potential Kansas City issue, Sullivan said he has "no objection to full release of all votes" taken at the SBC. Under convention procedure in the SBC Constitution and Bylaws, the tabulation of the vote is "announced and recorded only on the request of a majority of the messengers voting."

The SBC Executive Committee has recommended that all votes be released on issues but they not be released on officers unless a majority of the body asks for it. Sullivan said, however, "I think Baptists have a right to any information they wish concerning their own operation."

On the so-called debate between "conservatives" and "liberals" in the denomination, Sullivan cautioned against identifying anyone as a liberal, "unless we recognize that it depends on what subject you're talking about." He called such debate, however, "potentially healthy" for the denomination:

"It's the cross fertilization of ideas and testing of facts that enables 80 percent of the people we refer to as the 'silent middle' to make up their minds as to what is right . . . It's best that discussion be underway rather than explode without knowledge. You can't always interpret what's happening when emotions reach a certain pitch."

Addressing some other issues, Sullivan said he could not get as excited as some about the "latest wave" of the charismatic movement: "It comes and it goes away," he said, noting also that this is the third such movement he has seen



## Board recommends help for Baptists in Canada

ATLANTA (BP) — The Southern Baptist Foreign Mission Board voted here to recommend that "all appropriate Southern Baptist Convention agencies" be encouraged to extend a helping hand to Baptists in Canada.

The recommendations, made as the Foreign Mission Board met for its major meeting of the year outside its Richmond, Va., headquarters, will be presented to the Southern Baptist Convention (SBC) annual meeting in June in Kansas City.

Action came in response to a motion made at last year's convention in Norfolk, Va., by Hazen Simpson, a messenger from California. He moved that the convention immediately extend encouragement to Southern Baptists dwelling and working in Canada by "financial assistance plus any and all other means of support made available" to areas outside the United States.

The convention referred the matter to the Foreign Mission Board for study and consideration. The board, in turn, called a consultation in Nashville, Feb. 23, to hear views of key Southern Baptist agency and institutional leaders, as well as the leaders of the Northwest Baptist Convention, which has fostered the work in Canada's Western Province.

At the meeting here, the Foreign Mission Board made a two-part recommendation to the SBC:

1. That all appropriate SBC agencies be permitted and encouraged to give assistance and resource help to all Baptist churches, associations and organizations in Canada as requested, in keeping with the Southern Baptist agencies' program statements and with appropriate consultation between agencies.

2. That no worker whose salary is paid wholly or in part by any SBC agency shall encourage any presently existing Baptist church in Canada to affiliate with Southern Baptist work.

The wording of the first part follows very closely the recommendation made by the Northwest Baptist Convention at the Nashville meeting.

The second part of the recommendation is an attempt to state that Southern Baptists do not intend to try to lure any existing Baptist churches away from other organizations, a board spokesman said.

Some 35 churches and missions in the four provinces of Western Canada, whose members identify themselves as Southern Baptists, are affiliated only with the Northwest Baptist Convention (one of 33 state Baptist conventions) and have no affiliation with a Baptist

organization in Canada.

If any Canadian church should seek to seat messengers at annual SBC meetings, it would require a change in the SBC's constitution. Article 11 of the constitution says, "It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories . . ." (italics supplied).

As an introduction to its statement, the Foreign Mission Board recommended that the SBC reaffirm its 1958 action which stated:

1. We recognize the freedom and the responsibility of Christians, as individuals and as churches, to seek the extension of their witness through fostering the establishment of new churches and other media to advance the gospel.

2. We recognize and respect the autonomy of each church and each Baptist body in its witness and work for Christ.

in his lifetime.

On Bold Mission strategy — Southern Baptists' efforts to evangelize the world by 2000 A.D. — he said the goals and ideals are idealistic and perhaps unreachable, "but this isn't bad . . . we should always reach beyond ourselves, to enable us to reach further than we would otherwise."

He cautioned that the use of too many terms or themes for the various segments of the Bold Mission strategy might confuse people trying to understand what the denomination is doing in terms of mission strategy.

He predicted that for the near future not many women will become pastors of Southern Baptist churches but that many could and likely will become professors and instructors in Baptist seminaries and colleges, institutional chaplains and church staff members.

"I think, traditionally, people are going to prefer men pastors," he said.

" . . . In the SBC, we have quite a few women ordained as deacons, but it's still a matter of controversy and differences of interpreting scriptures."

Eventually, Sullivan said, women and ethnics will come to have more positions of leadership at all levels of SBC life . . . it's moving in that direction. "I think it will come in time, and we'll be logical and accept it when it does come."

On taxation of churches, Sullivan said: "Religious institutions and churches ought to pay taxes on any area of their work that isn't related to their charter purpose . . . If you put in some facility in general competition with the public, you ought to pay taxes on it . . ." But, "We should not be paying taxes in areas where a church is being the church with its own spiritual ministry . . . 'The power to tax is the power to destroy,'" he said, quoting John Marshall, 19th century U.S. Supreme Court Justice.

Sullivan said the denomination's greatest accomplishment in recent decades is the "ability of the agencies to work together toward common objectives as a team. Before World War II, the agencies could hardly communicate with each other . . . and I think we're at the point where — if we can get motivation built to a high level — we're in for some real growth and development as a denomination."

## Annuity Upgrade retirement in new church budget

Many of our churches will be planning budgets for the new year very soon. As time permits we have been contacting treasurers and other church officers over the state to encourage upgrading retirement participation by the more than 300 churches still only paying the basic Family Benefit Plan at \$400 per year.

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Has your church considered increasing the amount paid into the retirement program for your pastor and church staff? Have you considered enrolling your secretarial staff and custodial staff in our retirement program?

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Don't delay — Go ROUTE 10! — Nadine B. Bjorkman, Arkansas Annuity Representative



Mrs. Bjorkman



Acteens from Ironton Church, Little Rock, spread their picnic lunch at the park. (ABN photos/Millie Gill)



"Greater Reason", a singing group from Park Hill Church, North Little Rock, presented special music for the Acteens event. Other special music was by guitarist Roger Orr, a freshman at Ouachita University. Orr is the son of Don and Violet Orr, missionaries to Columbia.



## ACT VII: event at Burns Park

"This Is Our Day" was theme for ACT VII, a statewide gathering of girls, grades seven through nine, at Burns Park, North Little Rock, on April 30. Betty Jo Lacy, Acteens Director of Woman's Missionary Union, Arkansas Baptist State Convention, was in charge of the event.



Mrs. Carl Hall displays artifacts and talks of mission work in Kenya in one of the small group meetings where Acteens were made aware of mission needs and how they can assist in meeting these needs.



ABOVE: Those attending brought food and household supplies to be used by the Norman Coad family upon their return to Upper Volta in July. Lu Ann Gill, a member of Chicot Road Church, Little Rock, presents supplies to the Coad's children, Neva and David, who assisted their parents in packing.

MIDDLE: James Crookham, US 2 missionary working in Pulaski County, talks with a group about work he is doing through the Crisis Closet and other ministries of the association.





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**Sunday, May 29,**  
as a day of recognition  
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NEWSMAGAZINE



## Baptist conference slated on churches and taxation

WASHINGTON (BP) — Nationally known religious and political leaders are slated to address a national Baptist Conference on the Churches and Taxation here, Oct. 3-5, according to James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs.

Among those invited to address the conference are Vice President Walter F. Mondale, former Vice President Hubert H. Humphrey and William P. Thompson, stated clerk of the Presbyterian Church, U.S.A., and president of the National Council of Churches.

Leo Pfeffer, a distinguished author and nationally known constitutional church-state lawyer and a member of the Jewish faith, has been asked to speak on "The Special Constitutional Status of Religion".

Charles M. Whalen, S.J., professor in Fordham University Law School, has been asked to talk on "Definitional Problems with Respect to 'Church' and Religious Organization in the Internal Revenue Code". This is a subject of intense concern to the churches because of the recent ruling on "integrated auxiliaries" of churches, Wood said.

In announcing the conference on taxation, Wood said, "Today a crisis is emerging in the United States with regard to tax exemption and religion."

He explained that there is no crisis "over any possible sweeping removal of tax exemption of religion as such," but that two major questions are emerging:

1. Should religion that attempts to influence public policy be taxed; and
2. Does the state or any of its agencies have the competence to define the nature of religion as the basis for determining eligibility for tax exemption?

The First Religious Liberty Conference on Taxation sponsored by the Baptist Joint Committee was in 1960 on "The Churches and American Tax Policy". Wood said that there have been so many developments in the 17 years since that first conference that it is time to take a new look at the problems.

For instance, in 1960 there was no such thing as churches paying taxes to the federal government, he said. "Now, as of Jan. 1, 1976, the churches started paying taxes on their unrelated activities."

"In 1960," he continued, "integrated auxiliaries of churches was not even heard of and anything related to the churches was accepted by the govern-

ment as religious. Now that is not true, and the government through the Internal Revenue Service has sought to define what is and what is not a religious activity.

"In 1969, the questions related to the obligations of churches as tax exempt organizations but now the questions revolve around protection of the churches from government," he concluded.

These problems gave rise to the theme of the conference in October,

"Taxation and the Free Exercise of Religion," Wood said.

The Sixteenth Religious Liberty Conference by the Baptist Joint Committee will be held in the Quality Inn, Pentagon City, Arlington, Va., across the Potomac River overlooking Washington, D.C.

Invitations to the conference have been sent to a large number of Baptist leaders, but attendance is open to anyone concerned about the problems of churches and taxation. Inquiries about the conference may be addressed to Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002.

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## The coming of the Lord

May 29, 1977

James 5:7-20

The word here in James that is translated "coming" is *Parousia*. It is one of three major words in the New Testament used to describe the second coming of Christ. I Thessalonians 4:15-17 and II Thessalonians 2 tell us some of the



Wood

things that will take place at his coming. Peter says that in the last days many scoffers will ask, "Where is the promise of his coming (*parousia*)?" The coming of the Lord Jesus has universal drama. The resurrection of the dead and the catching up of the living in Christ will occur. The destruction of the Anti-Christ will occur. That day will not overtake God's people as a thief. We will be looking for him and be prepared for his coming.

James is sometimes accused of being too earthly-minded because he writes so much about problems on earth such as anger, hatred, jealousy and works. All of this is preparatory for the coming of the Lord. In the concluding verses of this book, James tells us what kind of people we need to be until his coming.

### Our patience will be under trial (James 5:7-11)

As we learned from chapter one, patience comes by having our faith tested. Trials will increase more and more as the final days of this life draw near. These days are described as the Great Tribulation. (The end will be the coming of the Lord.) Jesus said, "In this world there will be tribulation, but be of good cheer, I have overcome the world" (John 16:33). It is in God's victory that we will endure to the end. Just as the farmer must be patient during the growing season, so too must we be patient. There is much work that goes into growing crops: soil preparation, planting, weed control, insect battles and finally harvesting. Not only is the work hard, but the farmer must also depend upon the early rains to moisten the soil and give the plant a good start and the later rains to bring the fruit to maturity. The whole business is very risky and the man who can't trust in the Lord shouldn't be

farming. As a Christian we must be ready to labor unto the day of the great harvest when the angels of God will come to gather his own and will gather the "tares" up for burning. The Kingdom of God is a prize that is worth all we are and all we have. It is the pearl of great price. There must be that patient trust that in due season God will come. He will not delay his coming or else we will yield to the cares of this world.

James says we should be patient in our trials because there is a danger of complaining against our brother. For example, imagine a Christian summoned before the courts on some false pretext, deprived of justice, stripped of his possessions and possibly put in prison — all because he loves and honors Christ. Imagine another more fortunate believer who remains unhurt and unaccused. How easy it would be for the persecuted Christian to question the devotion of the brother who escaped suffering and to murmur against him. It is the devil's plan in these last days to cause disharmony among believers. With the severe persecution of believers going on in the world today this is especially a problem.

### We will need prayerfulness under all conditions (James 5:13-18)

James is saying that in all problems we face in this life it is always appropriate to pray. In these last days there are many people who offer solutions to the problems we face. But not all solutions are according to the will of God. How do we make the right decision? Which way do we go?

James says, "But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him." Pray. "Ask and ye shall receive." The will of God is not hard for people to know if they really want to do it. James gives one example of how this is to be done. Everyone who has ever lived has faced the problem of sickness. How should it be treated? Some would say, "Do nothing; your body will take care of

itself." Others would say, "Take a pill." "See a doctor." "Contact a faith healer." What is the will of God? In this verse, the Greek word suggests a sickness that incapacitates a man, a sickness where there is danger or great pain.

The person in such a condition is to call for the church leaders (pastor, deacons). The Elders (deacons) must not be called for every toothache or ingrown toenail. There are some people who get extremely angry when those from the church do not come to see them when they are sick. God says that it is the responsibility of the sick to call. However, some never call and no one knows that they are sick, so they say, "If they don't care any more for me than that then I'll never go back." They would not do their doctor that way. Church leaders should be, above all, men of prayer. They are the ones who form prayer chains when someone is sick or in trouble. They are the ones who set aside a week to pray for missions or a day-long prayer retreat. I am glad the women do this, for too often if they didn't do it, it wouldn't get done. Leadership from the men in this area is too silent.

### We need diligence in reclaiming backsliders (James 5:19-20)

Jesus said, "How think ye, if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" It is often so easy for us to say, "If they had been of us they would not have gone away from us." In many cases that is true. But backsliding is not the same as apostasy. We are doing the work of our heavenly Father when we seek to restore those that have gone astray. As we look about our own congregations, probably most of the people we see have been through a time in their own life when they were in a backslidden condition. I was. What if nobody had tried to reclaim us? What if no one cared for us?

### Conclusion

Brethren, in these last days we need to know how to live as Christian people. Our patience is under trial. While under trial, prayer is our key to endurance and restoring the erring brother, our responsibility.

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## Christianizing our priorities

May 29, 1977

I Timothy 6:6-19

Teaching that is based on sound doctrine and centered in Christ will issue in righteous living. Therefore, all Christian teaching is to be judged in the light of "the sound words of our Lord Jesus Christ and the teaching which accords with godliness" (v. 3).



Myers

Some teachers at Ephesus did not agree with this principle and were claiming the right to teach a different doctrine. Pride and ignorance led them into unending disputes with one another, and with those who were teaching sound doctrine. Corrupted with minds which no longer functioned properly, they had lost their grip on truth. They even thought of religion as a way of making money. To refute this dangerous attitude, Paul stressed the importance of Christianizing our priorities, especially with regard to our attitude toward wealth.

### Learn to be content (6:6-10)

Paul made it clear that godliness and financial gain are in no way connected. But godliness, when pursued with contentment, is great gain. The word "contentment" means sufficiency in one's self regardless of outward circumstances. Thus true godliness is gain because it contributes to inner happiness. Real contentment is independent of wealth and finds its satisfaction in seeking the highest spiritual attainment rather than earthly treasure. This is the profit of true religion — godly living which produces a sense of adequacy and contentment.

Wealth is not essential to man's eternal welfare because material possessions are temporary. We brought nothing into the world, and we carry nothing out of it. So the material goods we attain in life have only temporary significance. Of course, money is a necessary factor in life, and it is unrealistic to be completely indifferent to it. However, money must be kept in its proper place, and that place is never first.

The Christian does not need wealth or an abundance of things to make him happy. He has inner resources which enable him to be independent of worldly possessions. He knows that life does not consist in the abundance of his possessions and is content with what he has.

If he has the simple necessities, such as food and clothing, sufficient to sustain life in relative comfort, he is satisfied. His true wealth is that of devout Christian character.

Those who seek riches are exposed to terrific temptations. Indeed, greedy desire for wealth can be a trap which plunges one into moral ruin and ultimate destruction. It is for this reason that Paul says, "The love of money is the root of all evil." Later scholars have more accurately translated this statement to read, "The love of money is the root of all kinds of evil." The love of money is not the root of all evil, but it can lead to all kinds of evil. An individual who makes money his chief concern will resort to any method, honest or dishonest, in order to attain it. Inordinate desire for riches causes men to be led astray and turn away from God. The sad result is that they bring upon themselves many sorrows and griefs.

Possessions in themselves are not wrong. Wealth may be used for the glory of God. Christians who have the ability to make money have an opportunity to support God's kingdom by the wise use of their wealth. Devoted Christians will use their wealth as stewards of God.

### Strive for the best (6:11-16)

The Christian must continually flee from unworthy motives, such as love of money, and follow after the virtues of strong Christian character. He is to seek spiritual values in terms of righteousness, godliness, faith, love, steadfastness and gentleness. These are the positive virtues that make life rich. His objective is not to gain wealth but to become great in spirit and soul. This objective is of value both in this world and in the world to come. Those who make wealth their main goal find only problems and troubles. Those who aim at righteousness and godliness have their reward both in this life and the life to come.

In striving for the best, a Christian is to "right the good fight of faith". Paul is the great example at this point for he struggled against great odds in defending the faith. One of the great needs of our day is for Christians who fight to maintain a vigorous faith and

faithfully propagate the truth of the gospel.

The prize of such a life is eternal life with Christ. Paul reminded Timothy that it was to this he was called when he made his confession of faith in the presence of many witnesses. Timothy's confession is compared with Christ's confession before Pilate, and a charge is given. The young preacher is to keep "this commandment" — the charge in verses 11 and 12 — until Christ returns. In other words, he was to strive for moral excellence that his message might have no occasion for reproach by the enemies of the gospel. The Christian is never more wise than when he sees himself as a steward of the gospel and strives for the best in defending his faith.

### Practice generosity (6:17-19)

Wealthy people can easily become victims of pride and must guard against becoming exalted in mind. It is easy for those with earthly riches to develop the feeling that they are superior to those who are poor. Then, too, they are prone to place their trust in their riches rather than in God. They seem not to realize that worldly treasures are of temporary value only.

The Christian approach to wealth begins with the recognition that no one possesses anything that God did not provide. He has generously provided us with everything we need for our happiness and enjoyment. Therefore, the Christian feels the responsibility of handling properly the wealth God has placed as his disposal. He knows that the possession of wealth is not a sin, unless obtained by wrong means, but when used improperly can become a denial of his faith.

The best use of wealth is to give it generously to the honor of the Lord and to serve people in his name. This is the kind of sharing that leads to the greatest gain. A rich man who shares with others will soon discover that he is using his wealth as God intended. Money given for spiritual purposes keeps on doing good and producing interest. It becomes an investment for eternity. If we give with sincerity of love and in recognition of the lordship of Christ, he counts our gifts as to himself. Through the faithful stewardship both of self and substance, we lay up treasure in heaven and build a good foundation for an everlasting inheritance. Faithful service now, in the name of Christ and for his glory, is the way of becoming rich forever.

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## Attendance report

May 15, 1977

Church	Sunday School	Church Training	Church addns.	Church	Sunday School	Church Training	Church addns.
Alexander, First	114			Park Place	254	61	
Alpena, First	67	22		Hughes, First	175	47	
Ash Flat, First	60			Jacksonville, First	401	88	1
Batesville, First	232	100		Jonesboro, Friendly Hope	127	89	
Bentonville				Kingston, First	58	27	
Central Avenue	68			Klavaca, First	323	107	
Mason Valley	66	33		Little Rock			
Berryville				Cross Road	84	62	2
First	171			Crystal Hill	169	55	
Freeman Heights	156	41		Life Line	470	104	4
Rock Springs	65			Martindale	115	50	
Booneville, South Side	82			Magnolia, Central	604	200	5
Bryant, First Southern	186	96		Monticello, Second	272	100	
Cabot				Murfreesboro, First	165	48	3
First	412	112	3	North Little Rock			
Mt. Carmel	245	95	2	Calvary	340		1
Caledonia	49	38		Harmony	58	22	
Camden, Cullendale First	530	167	1	Levy	419	86	2
Cave Springs, Lakeview	86	37		Park Hill	771		2
Charleston, First	170			Paragould			
Conway				Calvary	277	262	
Pickles Gap	171	108	5	East Side	281	145	3
Second	371	110		First	436	86	4
Crossett, Mt. Olive	355	120		Pine Bluff			
Danville, First	187	46		Centennial	152	50	
Dell	113	45		Central	116	45	2
El Dorado, West Side	428	424	3	East Side	173	87	
Elkins, First	126			First	653	112	
Ft. Smith				South Side	554	99	
First	1323	314	3	Tucker	18		
Grand Avenue	1004	188	4	Sulphur Springs	137	68	
Mission	21			Watson Chapel	461	186	5
Haven Heights	198	96	1	Rogers			
Temple	124	62	2	First	525	125	2
Fouke, First	116	49		Immanuel	412	65	2
Gentry, First	172	51	3	Russellville			
Gillett, First	62		1	First	553	85	
Gillham	87			Second	160	58	6
Grandview	90			Sheridan, First	157		
Green Forest, First	219	51		Springdale			
Greenwood, First	313		1	Elmdale	312	43	
Hampton, First	159	91	3	First	1415		8
Hardy, First	116		1	Texarkana			
Harrison, Woodland Heights	177	93	2	Hickory Street	124	25	
Hector, First	23	11		Highland Hills	159	60	
Hope				Shiloh Memorial	170	49	
Calvary	143	80		Vandervoort, First	57	38	
First	388	94	8	Wabash, Immanuel	56	43	
Hot Springs				West Helena			
Harvey's Chapel	99	46		Second	190	104	
				West Helena Church	278	80	

## Foreign mission briefs

**OUAGADOUGOU, Upper Volta** — National Baptists here formed a national convention during a meeting of 50 national Christians from 12 churches.

The representatives chose as their president Andre Bazie, a 40-year-old evangelist from the Koudougou area.

"An awareness of the significance of what they were doing animated this small group of believers during their two-day meeting," said Ray W. Eitleman, Southern Baptist missionary assigned to Koudougou. "Enthusiasm, a sense of unity and an ever-broadening vision characterized the Baptists of Upper Volta."

Southern Baptist missionaries have been working in Upper Volta for six years.

**TUKUYU, Tanzania** — In their annual meeting, Southern Baptist evangelism missionaries serving as church development advisors asked the Southern Baptist Foreign Mission Board to put a high priority on their requests for preaching missionaries.

General evangelists are on "the front line of many categories of missionaries on the field today," said Evelyn (Mrs. Douglas M.) Knapp, Southern Baptist missionary press representative.

Evangelists, according to Mrs. Knapp, are responsible for the starting of new churches, the opening of work in new areas, training pastors, building up the new churches and strengthening and advising existing churches.

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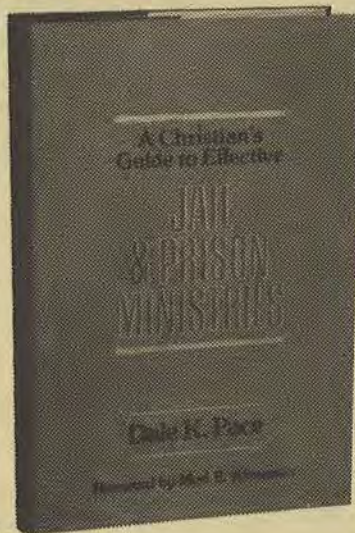
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# SBC faces wide range of issues

by Robert O'Brien

KANSAS CITY, Mo. (BP) — Injected with an unexpected shot of presidential politics, the Southern Baptist Convention (SBC) here, June 14-16, will emphasize the denomination's goal of evangelizing the world by the close of the century and confront a variety of other issues.

Messengers to the 120th annual session of the 132-year-old SBC will make a major decision in selecting a successor for SBC President James L. Sullivan, 67-year-old retired president of the SBC Sunday School Board.

Sullivan, elected last year at the convention in Norfolk, declined a traditional second term, citing "ceaseless air travel, constant physical

to release totals on votes taken during SBC sessions.

The SBC Foreign Mission Board, responding to a referral of a motion made last year in Norfolk that assistance be given Southern Baptists in Canada, will make a two-part recommendation that "all appropriate SBC agencies be permitted and encouraged to give assistance and resource help to all Baptist churches, associations and organizations in Canada as requested, in keeping with the Southern Baptist agencies' program statements and with appropriate consultation between agencies."

The question on vote totals grew out of a motion by a messenger in Norfolk that the SBC Executive Committee study the possibility of a bylaw or procedural change to allow for disclosure of vote counts on all written ballots during SBC annual sessions.

The Southern Baptist Public Relations Advisory Committee studied the matter and recommended to the Executive Committee that all vote totals be released.

The Executive Committee's recommendation to the SBC will suggest that votes on officers be "announced and recorded only on the request of a majority of the messengers voting" but that the vote on all other issues be released automatically to the convention.

In other action, the SBC Christian Life Commission "will make firm recommendations to the SBC and local churches about how to deal with the grave concern over morality in television programming," according to Foy Valentine, the commission's chief executive.

The commission will also mail a "Help for Television Viewers" packet to every Southern Baptist pastor after the convention for churches to use in a broad-based plan of action to deal with television programming.

During the past months the commission has gathered data through a series of hearings across the country, monitoring of network programming and intensive study of the subject of television and morality.

Although it is difficult to predict what resolutions and motions messengers may present, early reports indicate they may include such things as a call for disclosure of salaries in SBC agencies, and church-state issues such as the Internal Revenue Service's ruling about which ministries are "integrated auxiliaries of a church" and which are not.

The IRS has drawn widespread opposition over a ruling that church-related hospitals, colleges, child care

homes and homes for the aging are not "integrated auxiliaries" — a term coined by Congress in the Tax Reform Act of 1969. Those church-affiliated organizations must file the IRS annual information Form 990 under the current ruling.

Messengers could deal with a wide range of other issues discussed or debated among Southern Baptists during the past year. They include women's issues (such as ordination of women and the Equal Rights Amendment), homosexuality, energy, human rights, pornography, world hunger.

Besides the Cooperative Program budget, which includes \$55,080,000 in basic operating and capital needs of SBC agencies and \$8,320,000 in challenge operating needs, messengers will also vote on a \$986,500 Convention Operating Budget.

The Convention Operating Budget is made up of \$536,000 from the Cooperative Program, \$414,500 from the SBC Sunday School Board and \$36,000 from dividends and interest. It covers the budget of the SBC Executive Committee and other costs, such as the expense of the annual SBC meeting and contributions to the Baptist World Alliance.

Other business items include several recommendations by the Executive Committee for changes in the SBC's constitution, bylaws and business and financial plan.

Several such changes would alter gender designations to conform to practice that men and women are eligible to serve as officers and board members and benefit from SBC programs.

Other suggested changes (in Article VI of the constitution) would reduce from 18 to 12 the number of trustees who may serve on an SBC general board from the city or vicinity of that board's headquarters, and reduce from 5 to 3 the number of local trustees who may serve from the same church.

As for institutions and commissions the recommendation asks that maximum allowable local trustees be reduced from 10 to 8, with no more than 2 (rather than the current 5) from the same church.

Another suggested change in Article VI would reduce from 500,000 to 250,000 the number of members a cooperating state convention must have (above the 25,000 member total stipulated in Bylaw 20) before being eligible for an additional representative on an SBC board of trustees.

Messengers will also vote on Los Angeles as a proposed site for the SBC annual meeting in 1981.

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and emotional strains and extended absences from home."

Presidential politics, SBC style, dictates no overt campaign for office, a tradition which makes predictions difficult in a normal election year. Sullivan's unexpected announcement, two months before the convention, leaves speculation on his eventual successor even more uncertain.

Meanwhile, the more than 16,000 messengers expected to register for the annual session of the 12.9-million-member denomination will vote on a proposed \$63,400,000 total national Cooperative Program unified budget and discuss business and resolutions in between a series of speakers and presentations.

Business items include decisions on whether to allow SBC agencies to assist Baptist churches in Canada and whether