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4-10-1975

### April 10, 1975

Arkansas Baptist State Convention

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**Life and Liberty**  
in '76  
page 11





## I must say it

Charles H. Ashcraft / Executive Secretary

### After 200 years.....Questions

Questions, yet unresolved, after 200 years of our nation's history arrange themselves almost in battle formation. Does the nation possess the will, character, determination, integrity, ability or the inclination to feed its hungry citizens, protect them from criminals, and provide for their care in the retirement years?

Will the nation seriously undertake to educate its citizens, providing them with skills which will free them from welfare considerations? Can the black Americans hope for first class citizenship within our time? Does America have any hope, plans, expertise, or ambition to rehabilitate its growing army of criminals?

Is our country capable of inaugurating and pursuing an intelligent foreign policy which might allow us a few friends for our billions? Does America accept the "rich getting richer" while the "poor get poorer" as an inevitability in a democratic structure?

Can America devise a system of public office holding without abuses, corruption, and scandal? Can the churches which have been given religious freedom by our form of government be relied on to extend such freedom to the minorities of our land? Can our system resolve the practice of sophisticated bribery, commonly labeled as "plea bargaining" and "immunity" for stool pigeons and informers?

Is there any hope that the next 200 years could really assure the nation's citizens a free and speedy trial with the presumption of innocence until found guilty? Does the American Brand of Christianity hold the genius of relating the message of Christ to human needs at all levels of life?

Does America's notion of private enterprise give any promise of employment and welfare of the masses? Does the philosophy of the land admit to the problems of our growing percentage of senior citizens and the inadequate medical provisions for them?

Will medical expenses for the next 20 decades continue to be out of reach for those who need it most? Are there economists, philosophers, theologians, criminals or even computers which could devise a fair and equitable system of taxation for the country's citizens?

Must America accept as impossible an intelligent income tax? Will the nation face up to the exorbitant professional fees charged its equally indispensable non-professional people?

Does the nation have the moral strength to enforce its own laws? After 200 years in the cauldron of actuality and on the grill of reality has democracy proved its superiority over all other forms of government? Has the nation produced any convincing reasons that non-Christian nations have missed a great deal by not accepting our form and style of life?

Will the Supreme Court or any court attempt within the next 200 years to define pornography, if indeed they acknowledge its existence? Are churches in the general

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Columnists for "Food and fellowship" recommend making sour dough bread in their writings this month. They tell how to start it, how to make it and bake it, and why it's worth the effort.

### Another church destroyed 6

Another Baptist church, this one at Warren, has been destroyed by a tornado. Warren Baptists were killed and many lost homes, but rebuilding has already begun.

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A state-wide campaign for evangelism and patriotism is working toward great accomplishments by 1976. The purpose, the personnel, and the possibilities are the subject of the cover and a four-page series of articles, beginning on page 11.

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The 1975 annual meeting of the Arkansas WMU has been called inspiring because of the speakers brought together for the convention at Fayetteville.

# Arkansas Baptist

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J. EVERETT SNEED, Ph. D. .... Editor  
BETTY KENNEDY ..... Managing Editor  
MARY GIBERSON ..... Secretary to Editor  
ANN TAYLOR ..... Bookkeeper

ERWIN L. McDONALD, Litt. D. .... Editor Emeritus

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J. Everett Sneed

# Disagreeing agreeably

Our attitudes reveal a great deal about our relationship with God. Hence, Jesus exhorted "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.) Nevertheless, a few Christians still have difficulty with those who disagree with them.

One of the most dramatic accounts of a change of attitude is found in the life of Paul. As a young man he was very religious; yet, he had no patience with those who disagreed with him. As a pharisee he felt that everyone should adhere to the letter of the Old Testament law. Since he felt that Christianity threatened the traditions of Judaism, he believed that every measure should be utilized to destroy it. When a righteous deacon, Stephen, was stoned because of his faith in Christ, Paul, then known as Saul, was consenting to his death.

At the time of Paul's remarkable conversion, he was on his way from Jerusalem to Damascus with official papers authorizing him to arrest everyone of the new Christian faith. But after his conversion Paul's attitude toward those with whom he disagreed was completely changed.

After Paul's conversion, he was beaten, imprisoned, stoned, and left for dead because of his desire to carry the gospel. Finally, according to the best non-biblical sources available, he died at the hands of the Roman emperor. None of his suffering or harassment was for crimes, but because of his loyalty to Christ.

What was Paul's attitude toward those who disagreed

with Christianity and persecuted him!? Paul said of the leaders of the assault on him "...I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are the Israelites. ..." (Rom. 9:2-4a.)

Young Saul had sought to take the world by physical force and legal decree. Paul had learned that the world must be won by Christian love and appeal to reason.

The Christian who breathes the venom of hate or seeks to destroy those who disagree with him reflects upon his own brand of Christianity. It is possible to be totally right on an issue and yet, do more harm than the one who is wrong. It has been said that the only book that some people read are the lives of Christians.

One could be correct on every theological issue and be empty spiritually. It is worthy noting that the same man who wrote "...though we, or an angel from heaven, preach any other gospel....let him be accursed," (Gal. 1:8), also wrote the love chapter of I Corinthians 13. God wants both correct Christian attitudes and sound doctrines.

This does not mean that we should be ready to compromise our convictions. It does mean that we should always be truly Christian in our attitude toward others. One of the most important characteristics of the born-again person is that of love.

May God help us to have patience with those with whom we disagree. In so doing we will reflect Christ to the world.

## I must say it

(From page 2)

run worthy of the tax exempt status paid for by non-religious patrons?

May we expect within the next 200 years the Supreme Court to even hear the case of the military chaplaincy as it relates to separation of church and state? Is there anyone on the American scene who might aspire to give a definitive ruling of abortion?

Can any nation survive without some clear spiritual values? If the nation abandons the Christian concept of marriage and the home, upon what basis will morality on any level or premise exist?

Has religious freedom as enjoyed in America made any noticeable imprint as far as morals are concerned upon nations where religious freedom does not exist? Have we any explanation why modesty, moral behavior, and general respect for authority enjoys a greater following in non-Christian countries than in America?

Will the leaders of the nation ever conquer the erosion of inflation? Can the nation justify its expenditure of human life on the battlefields of the world for anything less than total victory in an officially declared war?

Will the nation continue to accept a lower level of moral behaviour for the state than for its private citizens? Will the nation protect, reward, promote and champion its subversives to the point of self destruction?

Will the newly found powers of the media to make and break kings become a constant deterrent to the president's ability and right to his executive powers and responsibilities?

Will America follow the pattern of all previous world powers into obscurity because of greed, gluttony, low living and pure sin? Does the nation have any goals, or is there any promise we may develop such? Does our nation cherish any hopes of achieving and maintaining any degree of prosperity without a full blown shooting war?

Answers to these questions are more likely to be found in spiritual victories than elsewhere. Our '76 Crusade will seek these answers.

*I must say it!*



# The meaning of sin

by Ralph W. Davis  
(40th in a series)



Davis

1 Sin is unbelief. Sin is rebellion against God. "Man's first blunder was in confusing his being in the image of God with being God, Adam and Eve were not content to be like God; they sought to be God" (Stagg, *Polarities of Man's Existence in*

*Biblical Perspective*, p. 30). Thus we can accept Conner's statement that the essence of sin is unbelief. This does not mean unbelief in a doctrine or a dogma. Unbelief is the rejection of God's revelation of himself in Jesus Christ. The basic element of sin is God's will and man's transgression of that will. Sin is primarily against God. The Psalmist does not mean in Psalm 51:4 that he has not sinned against other people, but that his sin is first of all against God.

2. Sin is selfishness. Man in his sin tried to replace God with himself. It was a faulty "self-love." In his attempt at self-salvation he ended with self-destruction. His basic idolatry was that he worshiped himself. Thus we can agree with A.H. Strong that the essence of sin is selfishness—"the selfish state of the will." Conner calls the essence of sin unbelief while Strong calls it selfishness; and they both agree! The selfish state of the will and unbelief are the same! Sin is the choice of self as the supreme end and is the essence of sin, while love to God is the essence of all virtue. Sin as a preference of self instead of God is both selfishness and unbelief.

3. Sin is willful. It is the willful rebellion against God. "The risk that God made in giving man freedom was that man might abuse that freedom." (Stagg, p. 32) Man is a creature with freedom—freedom of being able to say "no" to God. Man rejects God because he wills to reject God, and man obeys because he wills to obey. Man is more than a machine. Man is a person. Even God respects man's personality and his freedom; but God also entreats, persuades, and exhorts him.

4. Sin in against light. If man's sin is willful, it must be against light—moral truth. "When there is no knowledge of moral truth, there can be no sin in the full sense of the term." (Conner, *A System of Christian Doctrine*, p. 320) In Romans 4:15 Paul says, "Where no law is, there is no transgression," and in Romans 5:14 he states, "Death reigned from Adam to Moses even over them that had not sinned after the similitude (or in the



## One layman's opinion

Daniel R. Grant / President, OBU

### The Dallas-Fort Worth Regional Airport revisited

"Future Shock" is the name of a best-seller book dealing with our difficulty in coping with massive and rapid modern change—computers, jumbo jets, monstrous cities, space travel, etc. Less than a year ago I wrote in this column about my own personal future shock on attempting to find my way around in the Dallas-Fort Worth Regional Airport.

Recently I had the opportunity to visit that airport again. I was no longer nervous about flying from Little Rock to Dallas, and was quietly confident as a veteran traveler, now familiar with their elaborate cloverleaves and computerized "Airtrans" system of moving around inside the airport. Nor was I really flustered at the thought of spending the night at a hotel inside the airport itself. Our meeting was for the purpose of planning the national bicentennial celebration for Baptist colleges and, for convenience, it was scheduled in the new ultramodern hotel built on one of the cloverleaves in the airport.

Getting to the hotel from the air terminal tested my veteran status pretty severely. When I asked for help I was told that I could take the shuttle-coach or Surtran or Airtrans. With that kind of help I managed to get on only two wrong buses before finding the right one, and I concluded that batting .333 is a pretty good percentage these days. I rode on that bus through two innerloops and one-half of one outerloop. The very helpful driver let me out and pointed to some stairs which connected to an enclosed pedestrian bridge which, in turn connected with the hotel.

My seventh floor room had a beautiful picture window overlooking several air terminals, cloverleaves, and the network of mysterious computerized electric trains known as Airtrans. I noticed a two-

unit train stopping at the hotel's station about 50 yards in front of my window. No one was in the train but the double doors opened about five seconds after the train stopped, remained open for 15 seconds, closed, and the train moved on five seconds later. Every one or two minutes another train came and went through the same elaborate steps before moving on. Not only were the trains empty but they had no conductors or pilots. I had the strange feeling that the taxpayers were paying a pretty heavy price for empty trains, but I am sure business must be better at certain peak traffic periods.

As I watched the empty trains come and go, I noticed that occasionally one train would approach the station while another train was stopped in the station. It would obediently slow down to keep a proper distance between the trains. After watching for a few minutes, future shock almost became a reality. A train stopped in the station and another train came up behind at full speed. I had that helpless feeling that the computer had made a mistake and it was going to plow into the back of the stopped train. The two seconds remaining before the inevitable crash gave me no time to warn anybody about anything. The computer knew something I did not know, however. The oncoming train was on a separate track that took it safely around the train stopped in the station. My relief at realizing there was no collision was tempered by my resentment of the know-it-all computer that had tricked me:

Incidentally, our preliminary plans for the bicentennial celebration of Baptist colleges (at Colonial Williamsburg, June 9-12, 1976) do not call for a speech by a computer, but the program is not yet set in final form.

likeness) of Adam's transgression." Paul was not excusing those who had sinned from Adam until the law was given under Moses. They, too, were guilty. But since they did not have the Mosaic law, their sin was not as flagrant as was the transgression of those who had the advantage of the Mosaic law. The New Testament clearly teaches that the greater the moral light that man has, the

greater will be his condemnation when he sins against that light. (See Matt. 11:20ff; Lk. 12:47, 48; John 15:22.) "The light of God's grace does two things for the sinful heart: it reveals its darkness and it increases that darkness in case of those who reject the light of grace." (Conner, p. 323)

Next issue: original sin



**Believes in 'tongues'**

I am thankful that I can talk to my Father in heaven in a tongue through the Holy Spirit that the devil cannot understand. In the books of Corinthians Paul is correcting the church just because they are getting drunk at Lord's table did he want them to stop taking the Lord's supper?

Just because tongues were being misused were they to stop? (1 Cor. 14:39) Paul tells us how we are to use tongues in chapter 14, v. 6, speak to God v. 4, edifieth one's self, v. 5, 13, 27-28, to the church v. 15. pray and sing unto the Lord.

Jesus said Seek ye baptism of Holy Spirit. For John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence. (Acts 1:5)

And they were all filled with Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. (Acts 28:4, Acts 8:5-25, 9:1-19, 10:34-48, 19:1-16)

The question is not, "Do you possess the Holy Spirit?", but "Does the Holy Spirit possess you?"

Put some grains of field corn in a pan with some popcorn and set it on the fire. One will do nothing while the other one comes alive. The lives of the people in the New Testament were like corn, but after Pentecost things began to pop.

Acts 2:12-13—results. Acts 2:41) (Acts 4:1-3—results v. 4.)

Jesus died that all might be born again by the Holy Spirit unto salvation, baptised by minister in water as testimony of salvation. Then to be able to stand against the Devil, Jesus Himself wants to baptise each of his own into the Holy Spirit. After we are saved—baptised, filled with the Spirit, then Jesus has work for each one to do. (Mark 16:15-20)—Betty Vest Rt. 2 Batesville

**Spiritual gifts: the important issue**

Silence has always meant consent. Well, this writer has been silent long enough. There have been too many arguments and too many confusing theories concerning the gifts of the Holy Spirit. Now is the time to stop the petty arguments that are splitting God's Church. It is past time for Christians to come together on the common ground that ties them all together—Jesus!

Paul exhorts Christians to "make love your aim" (1 Cor. 14:1). This we must do or Satan will divide and conquer. The great deceiver has permeated the structure of the church and is at the source of the divisions over tongue speaking. Some leaders of our church say speaking in tongues and the other gifts are of the devil. Where is the proof?

Other leaders say to manifest one's being filled (or baptized) with the Holy Ghost, one must speak in tongues. Where is the proof?

This writer contends that we should not condemn that which we do not understand. But, we must not add to the teachings of Christ and the Apostles. Paul exhorts, "Forbid not the speaking in tongues" (1 Cor. 14:39). But, he also tells us that not everyone has all of the spiritual gifts (1 Cor. 12:7-11). However, no where do the scriptures say that if you are filled or baptized with the Holy Ghost that you must speak in tongues or even in a prayer language.

Now is the time to read 1 Corinthians 12, 13, and 14 as a unit on spiritual gifts and not take each verse out of context. Unless God has given you the gift of discerning the spirits, do not attribute the gifts to Satan—that, my brethren, could be blasphemy. Also, unless God has given you the right to change the scriptures, do not say, "All spirit filled Christians must speak in tongues." John warns us not to add to or take away from the inspired word of God (Rev. 22:18-19). But above all else, Paul says for Christians to love one another and be united in Jesus' love. He then exhorts us to do all things for the glory of God.

Let's stop the petty bickering over this

(Continued on page 9)



**Food and fellowship**

Virginia Kirk and Jane Purtle

**Our daily bread**

"Give us this day our daily bread." Matthew 6:11

No other petition in Jesus' Model Prayer deals with a mundane topic like food. Why is daily bread included among the profound utterances in the prayer Jesus gave us as a pattern?

Food is among man's most basic needs. Jesus, during his earthly life, acknowledged this fact on many occasions. We should pray for those things that are important to us, and our needs are not wholly spiritual. Most of us seldom feel it necessary to ask God for our daily bread, or even our bread for the morrow. Nor do we ask him for air to breathe and water to drink. Nevertheless, our dependence upon God is complete. To pray with understanding for daily bread is to say, "Today, I depend not upon myself but upon you to supply my needs."

Sourdough bread is especially tasty, and you can bake a loaf for about half the cost of store bought bread. Making a starter is not difficult. It does need to be

used and "fed" at least once every two weeks and preferably every week. Pancakes, loaf bread, and rolls are our favorites, but it can also be used in cakes, muffins, sweet breads, and biscuits.

**Sourdough starter**

There are many different kinds of starters, but we prefer the flour and water variety for both taste and economy. For a quick start, use one package of yeast, 3 cups of flour, and enough warm water to make a medium thick batter. Stir well until all lumps disappear and set in a warm place (not hot) for about two days until it has a pungent aroma and is fairly thin. Whenever you use some of the starter, replace it with flour and warm water to bring it back to the original amount and let it set out for a day to "work." Between times, keep the starter in a covered plastic or glass dish in the refrigerator. Take it out a few hours before time to use it. When the starter is "fed," it will rise like bread, so use a fairly large container.

**Sourdough bread and rolls**

Mix 1 package of yeast, 1 tablespoon

of sugar, and 1-2 cup water. Let stand 15 minutes.

Add

2 teaspoons salt

1-3 cup oil

1-3 cup sugar

1 egg

1 cup lukewarm water

1 cup sourdough starter

3 cups flour

Beat at low speed until smooth. Add 3 more cups of flour and stir well with spoon or hands. Knead well. Place in greased bowl and let rise until double. Punch down. Knead well again. Shape into rolls or loaves. Let rise again until double. Bake rolls at 400 degrees for 20-25 minutes and loaves at 350 degrees for about 1 hour.

**Sourdough pancakes**

1 cup starter

1 cup flour

1 egg

2 tablespoons cooking oil

1 teaspoon salt

1-2 teaspoon soda (slightly more if starter is very sour)

2 tablespoons sugar

milk to make a medium batter

Mix ingredients and cook on a hot griddle





Photo courtesy Warren Eagle Democrat

**CLEANING UP**—Members of West Side Church, Warren, began salvage operations shortly after the March 28 tornado destroyed their building.

## Warren church is destroyed, Baptists lose homes to tornado

West Side Church, Warren, had dedicated a new church building Aug. 4, 1974, after a fire destroyed their facilities in October, 1973. Then on Friday, March 28, a tornado cut a path through Warren and their building was gone again.

Although 14 families in the church had homes damaged or destroyed, they met for Sunday morning services in the home of Pastor Paul Huskey, where CBS television recorded the event for a weekend news broadcast.

West Side Church lost only one member to the storm—John Fry, 75, who was killed when his house was destroyed.

Another Southern Baptist, 22-year-old Danny Richard Boyd, was killed in the storm. He was a member of First Church, Warren. Fifty members of First Church had homes damaged or destroyed by the tornado.

One family of Ebenezer Church lost a home in the storm, as did one family in the South Side Mission. Raymond Reed, director of missions for Bartholomew

Association, said that many families in Immanuel Church also were left homeless by the tornado.

Reed said that the West Side Church will receive \$60,000 in insurance, which is 100 percent of the insured value of their property, but that volunteer building help will be needed for them to replace the building for that amount of money. Volunteers, especially those with building skills, should contact Pastor Paul Huskey at 107 West Church, Warren, 71671, or by phone at 226-6406.

### The Southern accent Day of discovery

"It is a profound mistake to think that everything has been discovered; as well think the horizon the boundry of the world"... Lemierre. We are too prone to think the days of discovery went out with the "gold rush" or the first man on the moon. To lose the excitement and the benefits of discovery would be a tragedy.

Southern Baptist College is offering a day for young people to make meaningful discoveries. Saturday, April 12, 1975 has been set aside for High School Juniors and Seniors as "Discovery Day" on the SBC campus.

Activities will begin with registration and refreshments at 10 a.m. The college students will then present a "Campus Review" variety show, followed by tours

of the campus. A fried chicken picnic lunch will then be served on the lawn. Meeting the faculty in the Felix Goodson Library in small groups promises to be helpful. Time will be available for music auditions, athletic try-outs, and personal counsel regarding financial aid or course of study. The schedule will close with the Southern Belles and Southern Aires presenting a concert, and the awarding of scholarships.

"Discovery Day" will give excellent opportunity for young people to discover their next step in life, along with new friends, a new adventure and possibly the will of God for their lives. It will be a day to discover "the campus of Christian purpose." At the same time, the faculty will be discovering outstanding young people.

The Christian college is framed in the setting of discovering eternal truths. Science teachers at Southern are searching the Word of God for the great facts of life along with what they discover under the microscope and in the test tube. What a difference it makes to have the lecturer on Western Civilization to inject "the influence of Christ on the history of the world."

As young people make plans to enter college next fall, Southern Baptist College invites them to a "Day of Discovery." "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures," is a statement by Sir John Herschel that is in keeping with the atmosphere at S.B.C. The Southern Accent is on "Discovery!"



How Southern Baptists function

## Balancing freedom and responsibility

by James I. Sullivan  
(Second in a series of six)

Baptists have adopted the congregational form of church government to protect the welfare of local congregations, and thus to defend the religious freedom of its members. However, in history a more aggravating problem still faced them. That concerned the way local churches would relate to each other. Should they compete, ignore each other, or find a way of cooperating so as to help each other have a world witness and impact for spiritual good? Discovering how this could be done historically was a much bigger problem than most people today realize.

Unless local churches worked together they suffered not only an unbearable loneliness in a misunderstanding and persecuting world, but they could find no way to carry out such injunctions as taking the gospel to "all men," "everywhere," and "the end of the age." But if they did work together, the question was "Could they keep the strong churches from dominating the weaker ones?" and "Would local churches lose their autonomy and thus compromise the liberties of their congregations as a result?"

Several systems emerged as Baptist churches were seeking a solution to this problem. Some efforts failed miserably. Others resulted in losses of certain individual liberties. Still others elicited cooperation of vast numbers of local churches in massive mission objectives with their religious liberties still intact.

One system of denominational administration to emerge was the independent local church idea which expresses itself today in Independent Baptist church movements. Feeling that the loss of some degree of their liberty was a price for cooperation, they chose to go it alone. In essence each local church was to be a denomination within itself. For awhile some of these churches seemed to thrive and prosper. Almost without exception, however, they would fade from the scene when some strong

pastor would get old or die. Too, their works are woefully limited to what one congregation can do. Such was far short of the worldwide ministry required in Scripture. One church can promote missions by itself, but it cannot put on a worldwide mission program by itself. Such a limited approach is obviously an extreme and handicapping one.

The opposite extreme in church administration was for churches to set up a super church with a world head, a controlling body, and a powerful human director. Under this system the buildings would be centrally owned, funds would be centrally managed, and programs would be centrally developed, and promoted. Even the pastors would be centrally assigned without local churches being consulted as to who their spiritual leaders would be. Such an approach was rejected by Baptists because it would grind human liberties to powder, destroy the creativity of persons and congregations, and stifle initiative in many other ways. Inertia would often result. There would be varying degrees of controls over local congregations. Some denominational systems have been more extreme than others, but the hierarchal base is the pattern from which lesser control systems have emerged.

There is yet another approach. It is one which certain Baptists have practiced, but it, too, has extreme limitations. It is a system in which the denomination operates separate and apart from the local churches. It is done so the local churches would not be required to engage in united actions. This is usually referred to as the "society system." Under the plan Baptist colleges have self-perpetuating boards and the various institutions would be set up where they would be supported by the persons who would make the contributions to carry on the work assigned to that board, agency, or institution.

While this is a system with certain

advantages in which institutions can be more easily born, the system in time tends to create situations in which those institutions can be separated from the people. They then lose their denominational identity. The witness they then give is quite different from the original purposes that brought that board or agency into being.

The Southern Baptist approach is for churches to work together in elicit support and cooperation from the many local autonomous congregations to carry on a worldwide work of missions, education, and charity. The Southern Baptist Convention is not made up of churches. Rather, it is made up of messengers from the churches. This is to keep the Convention from becoming a super church with controlling powers over local congregations. The Convention does not control the churches. Under our system local trustee groups are elected by the Convention to operate those institutions and agencies which the Convention feels are necessary to help the churches do the job they are to do. At the same time provisions are made for such cooperation. No church is ever coerced. Any time there might be a violation of conscience a person or a congregation could simply decline to cooperate in that project about which they had such intense feelings.

This has proved to be the best balance between freedom and responsibility ever devised. It keeps the churches free. At the same time it provides a vehicle by which thousands of churches can cooperate to do a worldwide work which could not be done without such a method.

History has validated the convictions of our fathers. The best way of doing the work is God's way as free men worship God according to the dictates of their own consciences and work for causes on their hearts, supporting them with gifts through their local churches.





The new auditorium of the mission adjoins the old building at the back. The old facility will be converted into educational space.

## Waldenburg has new building

Dedication of the new auditorium of the Waldenburg Mission was held at the morning service on Sunday, March 16.

Pastor Jim Box presided over the service in which several members of the mission participated. Jimmie Garner, Trinity Association's Director of Missions, led the dedicatory statement and prayer. The message was brought by R H Dorris, Director of the State Missions Department.

The old Waldenburg church had ceased to function and had been closed for some time when 16 persons met in early 1972 and voted to reopen in a mission status and to turn the property over to Trinity Association. Under the sponsorship of the association, the first meeting of the mission on April 1, 1972, was attended by 19 persons. Jim Box, a student at Southern Baptist College, was called as pastor.

Under his leadership the attendance increased until the old building became too small. The mission determined to build a new auditorium and to convert the old building into educational and fellowship space.

The State Missions Department provided a grant and a loan from the Revolving Loan Fund. Many others gave to the building fund while the members of the mission and friends did most of the work.

More recently, assistance has come from the First Church, Harrisburg, which has now assumed sponsorship of the mission. Several from the Harrisburg church attended the dedication.

In his message, Dorris urged the mission members to "put on the whole armor of God" for service, not protec-

tion, to ever keep "your feet shod with the preparation of the gospel of peace," and to use "the sword of the Spirit" without fear or hesitation "Completing this building does not mean the Lord's work is done here, but rather it is a call to greater determination to do his will more perfectly"



## Woman's viewpoint

Iris O'Neal Bowen

### Bravery from a new source

Children learn a lot of things from television, but I never thought raw courage in the face of danger would be one of them!

Eldest Daughter, having finished her stint at the old check-out stand, had dashed by school to pick up her first-grader and arrived home to find her front door standing open. It worried her a little that Husband, who had left the house after she did, had failed to shut the door.

She went about her work as the two girls played about and soon they sat down to eat, not waiting for Daddy. Suddenly, a radio blared out for just a moment in another part of the house.

Before Daughter had time to get herself scared, the phone rang and when the caller heard the story, she commanded Daughter to get herself out of that house, for no doubt something sinister lurked about, just waiting to

## Deaths

Claude W. Wilkes, 67, Ft. Smith, died March 18. He was a member of Trinity Church.

Mrs. William Dale Kirkland, organist for First Church, Plummerville, died March 7. She was a daughter of Dr. W.S. Eiley, one of the original members of the Sunday School Board of the SBC.

Mrs. Artielee White Foster, Little Rock, died March 24. She was a member of Hebron Church.

Anne Victoria Sims, five months, daughter of Mr. and Mrs. George Sims, died March 25. Sims is BSU director at the University of Arkansas at Monticello.

## OBU fund drive set

ARKADELPHIA—A goal of \$150,000 has been set for the Ouachita Baptist University Campus Campaign Drive which will begin receiving pledges in mid-April.

Dr. Ben M. Elrod, vice president for development at OBU, said the drive would seek \$150,000 in pledges over a three-to-five year period. A previous campus campaign in 1971 set a goal of \$50,000 and \$80,000 was pledged to the school.

The money will be used to help match a \$500,000 challenge grant from the Mabee Foundation of Tulsa, Okla., by August 31.

pounce.

Daughter didn't need much prodding and immediately she was herding the little girls out the front door.

But before they got gone, six year old Michele paused to yell in the direction of the Menace: "Whoever you are in there, come out with your hands up!"

It was eventually decided they had not had an intruder, for nothing was missing, and no one, surely, trying to be stealthy, would turn on a radio!

Which reminded me of the time our two youngest met us at the door with the exciting news that they had a prowler, and he was, even at that hour, locked up out on the screened-in back porch!

So we hastily made our cautious way to the porch, and, sure enough, not one single prowler cowered in the corner!

They were a mite disappointed, but I wasn't!





*Fellowshipping at the luncheon Sunday afternoon were Rev. and Mrs. Dale Taylor and Mr. and Mrs. Frank Taylor.*



*Former Pastor Dale Taylor spoke at the afternoon service.*



*Dr. and Mrs. Charles Ashcraft were guests for the meal.*

## Smackover church marks 50 years

First Church, Smackover, celebrated 50 years as a Baptist congregation on Feb. 23. The church was organized by Otto Mathis in the spring of 1924.

Preaching for the morning worship service of the anniversary celebration was Charles Ashcraft, Executive Secretary of the Arkansas Baptist State Convention. Don Moore, pastor of Grand Avenue Church, Ft. Smith and president of the state convention was the speaker for the evening service. Moore is a former staff member of the church.

Conway Sawyers, director of missions for Liberty Association, brought a history of the church during an afternoon service. Former pastors on the program were Lloyd Sparkman, Ralph Reasor, and Dale Taylor.

Ray Wells is the present pastor.

## Master mailing list studied

DALLAS — A study is being made of preparing a master mailing list of addresses needed by churches and agencies at all levels of activity in the Southern Baptist Convention.

The master mailing list would pool and coordinate mailing lists now widely scattered among various Baptist institutions, said Harvey H. Kennedy, Dallas, president of the Southern Baptist Computer Users' Association.

A committee of the association is making the study.

"For about a decade, the Inter-Agency Council of the Southern Baptist Convention has been concerned about forming a Conventionwide mailing list accessible to all within the denomination

who have legitimate need to use it. It asked the Computer Users' Association to investigate," continued Kennedy, vice president for management systems (data processing) at the SBC Annuity Board here.

The Annuity Board was host to the annual meeting of the association, where the study was commissioned.

The study committee must recommend a site for maintaining the mailing list. It must also determine how the cost of creating and maintaining a central mailing list will be borne, what types of addresses will be stored on the list, and what policies must be adopted to protect the privacy of it, Kennedy said.

This could include establishing a screening committee to review requests for the mailing list and to safeguard its use

## Letters to the editor

(From page 5)

secondary issue and get on with the primary business of spreading the gospel. Instead of sitting around speaking in tongues, why not speak to someone about Jesus. Our Lord and Saviour is coming back very soon. Will he hold us responsible for sitting around arguing instead of working? This writer, for one, believes He will and does! Tell someone about Jesus. Spread the Good News! Show the love of Jesus to everyone every day!! — Herbert Sennett, Augusta





by R Wilbur Herring

The logo appearing at the top of this column each week was officially adopted by the Steering Committee of the '76 Life and Liberty Campaign at its meeting in Little Rock, Arkansas on January 21, 1975

The logo was designed by Artist Jim Gillentine of Jonesboro, Arkansas. Jim had the benefit of several ideas submitted by James Griffin, superintendent of missions of the Concord Baptist Association in Fort Smith, Arkansas, Lawson Hatfield, secretary of the Sunday School Department of the Arkansas Baptist State Convention, and the writer of this column

Jim Gillentine has received training in classical art and commercial art and is a graduate of Arkansas State University. He is presently employed as the graphic arts director by ESP Inc. in Jonesboro. He and his wife are active members of Central Church

Jim put many hours of prayer and labor in producing the finished logo. Each part of the logo symbolizes something to the artist as it should symbolize something to each christian that shall be viewing it for the next several years.

On most of our printouts the logo is outlined in blue on a white background, and the banner is red with the white letters "Life & Liberty '76." As you study the logo and as you interpret its meaning, would you share your interpretation with the writer of this column? The more I study the logo, the more I see in this symbol representing our state-wide evangelistic and patriotic program for 1976



The symbol of the '76 Life and Liberty Campaign now underway in Arkansas is an original design by a Jonesboro Baptist who is a commercial artist. (See Life and Liberty Campaign column on this page for more on the design and designer.) A series of articles on the next four pages outlines this campaign.

## Witnessing for Christ brings unusual result for Texan

DALLAS(BP)—Witnessing for Christ can result in benefits from a totally unexpected direction says Taylor Pendley, coordinator of the Texas Baptist church extension section.

On a plane recently, Pendley was telling a woman about Christ when a man leaned across the aisle and tapped him on the shoulder:

"What are you selling," the man asked. "Jesus Christ," replied Pendley.

"That's great. I'm a Christian, and I've just told God I would give a substantial sum for a worthy cause. Do you know of one?"

"I certainly do," said Pendley. "I've been in El Paso helping the new Thomas Manor Baptist Mission. They have some unmet needs."

"Good enough," said the man and wrote out a \$350 check for the new mission.



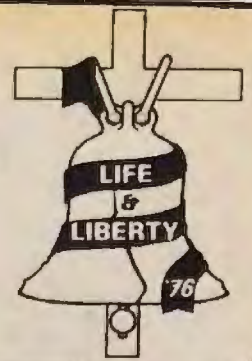
**OPERATION**  
One Lord  
one mission  
one people

*Declaration of Cooperation*

**50th Anniversary Sunday**  
**April 20, 1975**



# '76 Life and Liberty Campaign



## History of the Campaign

**In the beginning**  
The '76 Life and Liberty Campaign was a vision given by God to his servant Charles Ashcraft, the Executive Secretary of the Arkansas Baptist State Convention. Charles Ashcraft defined the vision and challenge in the following words:



Dr. Ashcraft

- (a) "The greatest in-depth evangelism thrust ever recorded"
- (b) "The entire year of 1976 is to be devoted to a harvest time of employing every known method of reaching people and doing it over an entire year."
- (c) "Beginning with the January Bible Study in 1976 we can drive for one whole year, closing with the greatest emphasis on the Lottie Moon Offering any group ever envisioned"
- (d) "We need to bathe this project in prayer."
- (e) "This thrust is primarily an Arkansas project designed to meet our needs and represents a true evangelical approach to patriotism and evangelism"
- (f) "What is dearer to God's heart than reaching people?"
- (g) "... find God's way of doing this massive task"

### General Chairman selected

For this undertaking Dr. Ashcraft chose R. Wilbur Herring to serve as chairman, and he was elected to this position by the Executive Board of the Arkansas Baptist State Convention while in session in Mena on Aug. 22, 1972



Dr. Herring

### Committee of Twenty-Five

Dr. Herring chose Don Moore to serve as vice-chairman and a committee of 25 was elected by the Arkansas Baptist State Convention while in session at Second Church, Hot Springs, Nov. 14-16, 1972.

### Committee of Forty Plus One

The Committee of Twenty-Five was joined by 16 members of the two black conventions in Arkansas which are affiliated with the National Baptist Convention. There were eight members from the Regular Arkansas Missionary Baptist Convention Inc. and eight members from the Consolidated Missionary Baptist State Convention. These 41 members of the larger committee after much prayer and several meetings set up the program to accomplish the mission of confronting every person in Arkansas with the gospel within the year 1976. The Steering Committee was also selected and named by this committee from the three conventions.

### The program developed

Those of us who have been a part of this state-wide program from the very beginning have seen how God has put the entire program together little by little since the time of its conception. It can truthfully be said that this program did not originate within the mind of any one man but that it is an evangelistic thrust, given to us by God, using many people from many places of service.

### Baptist Building staff

The suggested program was presented to our Baptist Building staff by R. Wilbur Herring and Don Moore, and each department was asked to supplement their regular programs in an effort to cooperate with this major program of the denomination during the bicentennial celebration of our nation in 1976. We have received 100 percent cooperation from the Baptist Building staff and major advances are being made toward the

accomplishment of our common goal.

### Many contribute

An honest effort has been made by the leadership to present the program and to gain the godly wisdom of many of our leaders. One group that should not be overlooked is a group of 10 of the most evangelistic pastors in our state who were called together in the very early days of planning. This meeting was called by the chairman for a day of prayer and discussion in Ft. Smith, Arkansas. We shall never forget that day as these tremendous leaders came together, and we thought and prayed about the various evangelistic approaches that we could use in presenting the gospel to every person in Arkansas.

### Steering committee

The final leadership of this program is now resting heavily upon the eight men forming the State Steering Committee. These men are R. Wilbur Herring, general chairman, Don Moore, vice-chairman and chairman of personal evangelism, K. Alvin Pitt, prayer chairman; H.D. McCarty Jr., chairman of special events (mass evangelism); Anton Uth, enlistment chairman; Johnny Jackson, training chairman, Kenneth Threet, sending chairman; Charles Ashcraft, treasurer.

### Additional workers

From the state level, there are regional (or area) committees and then committees on the associational level and in the individual churches.

Experience dictates that the success of this program from the human standpoint will rest largely upon the superintendents of missions and the pastors. We're hoping and praying that every pastor in our state and every superintendent of missions will have this burden from the Lord to work and pray for revival in our state and nation now.



# The program stated briefly

The mission of our campaign is that of presenting the gospel to every person in Arkansas within the bicentennial celebration of our nation. The method that the Lord has led our committees to follow is that of employing the God-ordained means of prayer, personal evangelism and public proclamation (mass evangelism).

We are confident, based upon the

scriptures, that if we shall so sow, cultivate and harvest that we will witness a great revival and that it is feasible to confront every person in our state with the gospel. It is a mass operation, but with the cooperation of our churches within these three conventions, the objective can be reached and our mission thoroughly accomplished.

We firmly believe that every pastor,

every church and every association employing these God-ordained means will harvest much fruit and will see many souls brought into the Kingdom of God. This burden comes from the heart of God. God needs willing instruments in His Holy hands to bring about a revival in America and the fulfillment of the Great Commission through the witness of many ministers and laymen.

## I. Prayer

by K. Alvin Pitt



Pitt

The apostle Paul was led of the Holy Spirit to write that in the last days perilous (dark, hard, grievous) times would come. I believe we are living in those times.

the cost of living is high,  
the unemployment is mounting,  
the population explosion is threatening,  
the prospect of food and energy is dim,  
global conflict is imminent,  
air pollution is frightening, and  
crime is increasing.

Old landmarks are disappearing:

honesty and integrity,  
the Golden Rule,  
discipline and temperance,  
faithfulness to marriage vows,  
respect of parents,  
holy living,  
parental example and  
reverence for God and His word.

The question is, "What can we do in these dark days?"

We can live in fear.  
We can discount it all and go our merry way.  
We can become a part of the confusion and decay and maze of the hour.

We can be negative in our attitude and confession and reaction.

Or, we can hold on to God through prayer and by standing calmly, fearlessly, and joyfully on His word.

My committee, The Life and Liberty State Prayer Committee, has been charged with the responsibility of arousing and challenging and rallying the Baptists of our state to pray for revival

among God's people and the salvation of the lost.

I have a good committee which is being assisted by regional prayer chairmen. Some of the things we will be doing to lead our people in the area of prayer are:

conducting area and-or associational prayer rallies over the state.

planning Pastor's Prayer Retreats calling for a time of fasting and prayer.

distributing a Life and Liberty Prayer Calendar.

As we read the Bible and study church history, we find the world has known dark days before, days just as dark as ours. God's people did then what we can and must do today. They got themselves into an attitude and a condition of prayer and prayed. God heard and answered and blessed them. He will hear us today if we take seriously Ephesians 3:20: "Now unto him who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us."

Arkansas Baptists, let's pray!!!

Dr. R. A. Torrey, a preacher and man of prayer of yesteryear, gave us what he called, "A Sure Way to Have Revival." He said, "I can give a prescription that will bring a revival to any church or community or any city on earth. The

prescription is as follows:

First, let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing.

Second, let them bind themselves together in a prayer group to pray for a revival until God opens the heavens and comes down.

Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed, and it cannot fail!"

I believe the question of the hour is, "Do we really want revival?" Do we really want to see people saved? Do we really believe God will hear and answer prayer when we get desperate enough to call on and throw ourselves upon Him?

I know not when our Lord will make good His promise to come again. I only know that there is still time for us to reach out by faith and receive what He has for us. God help us to do it!

Below I am listing the people who are working with me so beautifully and closely in leading our people to give themselves to prayer.

### State Prayer Committee

John Wright  
Tom Fudge  
Mrs. J. A. Hogan

### Regional Prayer Chairmen

F. E. Griever, Jr.  
Robert A. Parker  
F. M. Williams  
Roy G. Law

A. L. Perkins  
C. A. Woods  
R. B. Bland

W. Lloyd Cloud  
W. W. Dishongh  
Gerald Taylor

J. C. Whitelow  
Jimmy Foote  
Mrs. Emma Stewart

Norman Sutton  
Charles Wade  
Dave Long  
Ioe Dixon



## II. Personal evangelism

by Don Moore

Our Life and Liberty Campaign provides us with an opportunity to harness the spiritual man power of our convention, and that of our two Black Baptist Conventions, and applying it to the one great respon-



Don Moore

sibility given us by Jesus, that of making disciples of all people. Winning the lost, the first step in making disciples, has the concern and sympathy of more Baptists than any other cause. Personal evangelism had priority in the ministry of Jesus and his apostles. It would be inconceivable that Arkansas Baptists or any of our churches would undertake a serious attempt in evangelism without following the example and teaching of our Lord. Personal evangelism and mass evangelism undergirded by a great prayer movement will all be required and utilized in our Life and Liberty Campaign.

The remainder of this article has to do with the organization and plans for enlisting, training, and sending a great army of Personal Evangelists or Personal Soul Winners. The personnel of the army must be enlisted. Once enlisted, they must be trained. To stop at this point would be tragic. A great effort will be made to get the trained forces into the

field. So, we will organize and make plans to send folk into the fields.

The number to be enlisted, trained and sent depends upon two factors. (1) The size of the task, and (2) the resources available. The task of confronting every Arkansan with the gospel of Christ is a mammoth task. Our resources could number 500,000 (the round number of Southern and Black Baptists.) Realistically, we believe we can and should recruit 1 out of 5 of these for Personal Evangelism, which would give us a goal of 100,000.

The time, effort and organization required to do this is staggering. Our 1200 churches should have three people to work toward enlistment, training and sending their personal evangelists. This would be 3,600 people. Each of our 43 associations should have three leaders, one each for enlistment, training and sending. This would be 129 more leaders. Each of the four quarters of our state need strong men who can help the associations and churches of that area or district with their enlisting, training and sending. That adds 12 more. With our three state leaders and myself, the personal evangelism division of the Life and Liberty Campaign will need 3,748 of us giving our all. This is just what will be required for our Southern Baptist program.

The following chart will acquaint you with the state and area leaders and their respective areas of work.

The area enlistment leader will work with the Superintendent of Missions and Associational Evangelism Committee Chairman in finding a strong man to work with the churches of the association in recruiting their own enlistment leader and help him enlist personal evangelists who will receive first time or refresher training in personal evangelism.

The area training leaders will work with the Superintendent of Missions and Evangelism Committee Chairman in securing an associational training leader for personal evangelism. The associational leader will help the churches to have a training leader who will see that every willing witness has training opportunities.

The area sending leader will follow the same course as the other two leaders in finding associational leadership and church leadership.

Both the area and associational men exist to help the churches. A large part of the work will be interpreting plans and programs so that we can all move forward together.

Enlistment of personal evangelists should take place in the latter part of 1975 and climax with Soul Winning Commitment Day the second Sunday of January, 1976.

Training will begin with a special Sunday Night Place training unit the first quarter of 1976. Intensive training as provided by the WIN school, or Lay Institutes for Evangelism (Campus Crusade), or Evangelism Explosion (Kennedy plan), etc., should be provided throughout the year. New converts should be trained following our revivals. Youth should be trained during the summer.

Sending personal evangelists should take place throughout the year, also. Revival visitation, jails, nursing homes, community blitzes, county fairs, lay renewal weekends, laymen's soul winning revivals, resort witnessing, church visitation are some of the projects needing personal evangelists.

Accurate records should be kept by all leaders of those enlisted, those participating in training, and the number participating in soul winning activities.

### Enlistment

### Training

### Sending

|               | <u>Enlistment</u>         | <u>Training</u>                | <u>Sending</u>           |
|---------------|---------------------------|--------------------------------|--------------------------|
| State leaders | Anton C. Uth, Chm.        | Johnny Jackson, Chm.           | Keneth Threet, Chm.      |
| Northwest     | Dean Newberry<br>Rogers   | Terrell Gordon<br>Fayetteville | Ben Rowell<br>Paris      |
| Northeast     | David Crouch<br>Searcy    | C.A. Johnson<br>Paragould      | Leslie Riherd<br>Newport |
| Southwest     | Carl Kluck<br>Arkadelphia | W.V. Garner<br>Texarkana       | (vacant)                 |
| Southeast     | Mason Craig<br>McGehee    | Homer Shirley Jr.<br>Crossett  | James Walker<br>Warren   |



Uth



Jackson



Threet



An example of the card to be used in getting people committed and learning what kind of training is needed is shown below.

Area leaders, Superintendents of Missions and Associational Evangelism Chairmen should work together in completing the three Associational Personal Evangelism leaders at the

earliest possible time. A list of associations who have complete organizations will be printed in the *Arkansas Baptist Newsmagazine*.

**76 Life and Liberty Campaign  
individual  
Personal evangelism commitment**

*Realizing my personal responsibility to share Christ with the lost, and realizing the great opportunity the Life and Liberty Campaign offers for fulfilling the Great Commission, I want to commit myself to pray, train and let God use me as a personal evangelist.*

(signed)

( ) I have had training in personal evangelism but would appreciate refresher training. My previous training was \_\_\_\_\_

(WIN, Campus Crusade, Kennedy, other)

( ) I have not had training and therefore will need help in learning how to share Christ.

### III. Special events (mass evangelism)

by H.D. McCarty

The '76 Life and Liberty Campaign is a once-in-a-lifetime opportunity to make Jesus Christ an issue in Arkansas. Working together to challenge one million of our citizens to accept Him as Saviour and Lord is a breathtaking challenge. In fact, an impossible challenge. Only our dependence on and availability to our Lord and the power of His Spirit will pull it off.



McCarty

The special events task (mass evangelism) for the '76 Campaign will hinge around six exciting main emphases:

1 Simultaneous Life and Liberty Crusades in all of our churches. These simultaneous efforts will aim at complete saturation of each community through joint efforts in prayer, publicity, visitation and fellowship. The dates suggested for maximum effectiveness for all our churches are

Eastern Arkansas - March 21-April 4, 1976

Western Arkansas - April 11-25, 1976

2 Life and Liberty Rally - July 3, 1976

A goal of 50,000 has been set for a

mass demonstration of Life in Jesus and Liberty in America. A mass choir, a dozen bands, an Air Force flyover and special guests such as Anita Bryant will highlight this event at War Memorial Stadium in Little Rock

3 Life and Liberty Sunday - July 4, 1976

All co-operating churches will have a special day of emphasis on Spiritual Life, Salvation in Christ and Patriotism.

4 Explo '76 - August, 1976

A gigantic gathering of youth—Junior High - Senior High - College - for training in Evangelism Outreach to Little Rock will be a main feature of Explo '76. Our goal is 10,000 young people and their leaders

5 Joint conventions - November, 1976

One session of the Arkansas Baptist State Convention will be held with the Regular Arkansas Missionary Baptist Convention and the Consolidated Missionary Baptist Convention, our co-laborers in the '76 Life and Liberty Campaign. This should be a high hour of fellowship and victory!

6 Life and Liberty television report

A weekly color television show will report to all the state on spiritual victories, coming events, and the fullness and victory of personal response to Jesus Christ. The '76 Report will also tie together the many other smaller events that will complete our strategy of Fulfilling the Great Commission in

Arkansas! Continuous 30 second spots on at least four state television stations will carry the message of Jesus Christ

Other special events will include statewide Watchnight Prayer Services, '76 emphasis at the January Evangelism Conference, Evangelism by mail, Family Commitment Sunday, Single Young Adult Convention, Family Neighborhood Discipleship, and Thanksgiving and Christmas TV specials

Fulfilling the Great Commission is not limited to Arkansas but it is our passion to see 100,000 "Missionary Evangelists" challenging every lost person in the state to receive the Lord Jesus as Savior. In the process, Christians will be challenged as never before to grow in discipleship.

The '76 Steering Committee has provided, under our Lord's leadership, a skeleton strategy to reach our state for Christ in 1976. Only as each of us yields to the control of the Lord Christ will we put flesh on the bone structure provided. What we are attempting is too big for any man or group of men. Our only expectations must be in Holy Spirit generalship and power.

Someone once told me that two things are necessary to change apathy into enthusiasm. First, an impossible task that staggers the mind, and second, a workable, tangible plan to pull it off! That's what we've got in the '76 Life and Liberty Campaign. Unless our task is humanly impossible it is not spiritually probable!





Dr. and Mrs. George Beasley-Murray were speakers at the annual meeting.



Philippine missionaries Mr. and Mrs. John Floyd met WMU members at a reception.

## 'Inspiring' persons highlight WMU convention

by Betty Jo Lacy

From an internationally recognized theologian and concert pianist, Dr. George Beasley-Murray, to the teenage children of missionaries, Betsy and Paul Floyd, program personalities challenged and inspired those attending the annual meeting of Woman's Missionary Union in Fayetteville, March 18-19. From the pre-session music by Gladys Sonneman at the organ and George Tharel at the piano to the final prayer of commitment by Carolyn Weatherford, Executive Secretary of WMU, SBC, the well-planned program moved smoothly under the competent direction of Arkansas WMU president, Mrs. George Tharel and Julia Ketner, WMU Associate for Arkansas Woman's Missionary Union.

"God was in Christ, reconciling the world unto himself, and hath committed unto us the word of reconciliation," WMU watchword for this year, was the theme and came alive to those present as Dr. Beasley-Murray opened each session with a study of this scripture. Mrs. Beasley-Murray added levity as well as challenge noting the differences in customs and word usages in England and the United States. References to the reaction of the ladies in her Sunday school class to being called a "fine group of homely women" and of being afraid to go to bed because a friend had said she would "call her later" brought sympathetic gales of laughter from her audience.

Mrs. Rondal Merrell, former missionary to Vietnam whose husband

now pastors a church in Washington D.C. was a very moving and graphic speaker. As she talked of the beginning of her work in Vietnam when, upon seeing masses of refugees recalled the words of Lewis Myers, "How do you say I love you, Lord? How do you say it? Does it always have to be said from Calvary?" When the inevitable involvement with the people came, she remembered, "birthing children of God is a painful experience." She related the joy of the new, poverty stricken Christian, who prayed as he gave the offertory prayer, "Forgive us, Lord, that our tithes aren't in this offering—we just learned about it tonight and we didn't know to bring them."

Carolyn Weatherford spoke about the call of God to cooperation, concern, caring, compassion, courage and continuous labor. She stressed the need of every church for a WMU if for no other reason that "if God calls one of our young people he will know what God is talking about." There is no way that we can pay or pray enough where we are, being Ministers of Reconciliation, for someone else to take our responsibility.

Mr. and Mrs. John Floyd and teenagers, Paul and Betsy, missionaries to the Philippines showed how missions was a family affair with them. Betsy and Paul stressed the feeling of God's call to them as well as their parents. Floyd spoke of the opening of new work, the strategy of winning a segment of the population by winning a key person within the

group, and of Christian families who moved to a new village or town to establish a beachhead for Christ by starting with home Bible studies and working until a church was established in the area.

A Creek Indian, James Anderson, missionary to the Shawnee, Seminole and Wichita Indians in Oklahoma, spoke of the poverty and mistreatment of his people but how the love of Christ can span this gulf.

During small group sessions with the missionaries, Mrs. Harold Gately of Korea captivated her audience as she told of serving as a foster mother to Korean orphans as well as assisting her husband in his work with students.

Congregational singing was under the direction of Mrs. Gary Gray of Rolling Hills Church in Fayetteville. Mrs. Gray and Karen Kitchens, U of A student, thrilled the audience with their messages in song, as well as Mrs. H.D. and Karen McCarty, Fayetteville, accompanied by Carol Gaddy in two of Mrs. Gaddy's original compositions.

The feelings of those who attended can be summed up in the commitment led by Mrs. Tharel at the close: "We dedicate ourselves to renew Woman's Missionary Union in our churches and associations, to make Woman's Missionary Union a more effective instrument of reconciliation in this world, and use it faithfully with God as our guide as a channel for reaching the world for Christ."



At Fairfield Bay

## Directors of Missions meet for annual retreat session



Troy Melton, Hugh Owen, and C.W. Caldwell enjoy a good cup of coffee and one of the doctor's good jokes.

"It was one of the best I have attended. I was impressed by the presence and interest of the leaders of our different departments of the Baptist Building in the work of the directors of associational missions and their faith and trust in us as leaders and promoters of the Baptist work. This places us in a greater degree of responsibility than ever before."

So said John Gearing, Mississippi County, about the 29th annual retreat for directors of missions from 26 Arkansas associations, March 5-7, at Indian Rock Resort, Fairfield Bay, on Greer's Ferry Lake.

These workshop-type meetings began in 1947 under the leadership of C.W. Caldwell, then Secretary of State Missions. They have become perhaps the most important annual meetings of these associational leaders for sharing and planning or work done on that level of Baptist life.

This retreat was presided over by president James E. Griffin, Concord, who was assisted by Harold White, Harmony, vice president, and Paul E. Wilhelm, Clear Creek, secretary.

Special guests this year included the wives of the associational directors. Also present were Dr. C.W. Caldwell, interim

pastor, First Church, West Plains, Mo., and Mrs. Caldwell; Daniel R. Grant, president of Ouachita University and Mrs. Grant; Rev. Wilbur Herring, pastor of Central Church, Jonesboro, and Mrs. Herring; and Thurman Allred, consultant, Sunday School Board, Nashville, Tenn., who led the "after-session" fellowships each night.

Hilton Lane, pastor of Fairfield Bay Chapel spoke at the Wednesday night service and gave a brief history of the beginning of the mission. He also assisted as unofficial host.

The program dealt with associational preparation for the Life and Liberty Campaign for 1976. Baptist Building staff persons invited to provide planning input included Jesse Reed, Evangelism; Lawson Hatfield, Sunday School; Robert Holley, Church Training; and R.H. Dorris and Tommy Bridges, State Missions.

Wilbur Herring, general chairman of the '76 Campaign, climaxed the emphasis with a message Thursday night on the "tremendous potential" of the effort, and described it as a "now or never" opportunity.

At the closing session James Griffin announced his resignation due to his

move April 1 to Kansas City, Kan. Harold White was elevated to president of the Missionaries' Fellowship, and Carroll Gibson, Greene County, was elected vice president.

During the day sessions the wives of the missionaries met informally for fellowship and to exchange hobbies, arts and craft skills, cooking recipes, and other items of mutual interest. They attended the evening sessions with their husbands.

Conway Sawyers, Liberty association, seemed to sum it up for all the directors: "Knowing what other directors of missions are doing and planning gives me encouragement, as well as specific ideas of what I might do in addition to plans already made. Hearing men, some from the Baptist Building, and other fellow-laborers like Dr. Herring, helps me get a better focus on the whole project. I think I am going back home with a greater determination to 'pull out all the stops' on this project and get with it."

Note: This article was prepared by R.H. Dorris from material furnished by Paul E. Wilhelm, secretary of the Missionaries' Fellowship. Photos by Dorris.



Reviewing last minute details are (left to right) Paul E. Wilhelm, secretary; Harold White, vice-president; James Griffin, president, and semi-official host Hilton Lane, pastor of the Fairfield Bay Baptist Chapel.



Daniel R. Grant made an extemporaneous report on Ouachita University during the first evening session.



**'True' statements about child care**

Arkansas Baptists care about homeless and/or troubled children and are committed to support a ministry that meets the needs of these children through Arkansas Baptist Family and Child Care Services  
 TRUE \_\_\_\_\_ FALSE \_\_\_\_\_

As evidenced by the increasing involvement of many individuals and groups, the 81-year history of our child care agency and the contributions received from 952 of our churches in 1974, I would check true to the above statements. It is also true that:

• We received \$143,607.77 in direct contributions from the churches during 1974 by way of Thanksgiving Offering, Mother's Day Offering, church budget and sponsors, for which we are grateful. This represented a 15.6 percent increase over 1973.

• We have more than 200 groups and individuals personally involved in our sponsorship program (clothing sponsors, special needs sponsors, allowance sponsors, special friends.) We appreciate each of them.

• We have many groups, old and young, who visit our campus each year. We are happy to work out these arrangements.

• We have many groups and individuals who remember our ministry and staff in prayer, for which we are dependent.

However, although the above statements are true, and we are grateful for these facts, it is also true that our cost continues to increase (17.9 percent over 1973), our referrals continue to increase, and the needs of children and families are becoming greater each passing day. Our history reveals that Arkansas Baptists will rise to meet the challenge to keep our ministry strong and relevant to these changing times. I am grateful that this is true and we can depend on it.

My church supports the ministry of the Arkansas Baptist Family and Child Care Services. TRUE  FALSE \_\_\_\_\_ How about yours?--Johnny G. Biggs, Executive Director Arkansas Baptist Family and Child Care Services



Tommy Bridges (right), Director of Special Ministries for the Missions Department, recently presented Pastor Don Hook (center) of the Crystal Hill church, Pulaski Association, a check for \$1,000 to aid in the rebuilding of the church which was destroyed by tornado Feb 22. Bob Focht, associational Special Ministries director, shared in the presentation since local disaster relief is one of his assignments.

Disaster Relief is one of the programs of Special Ministries in the State Missions Department. This gift was made possible because of the receipts above the goal in the 1974 Dixie Jackson offering.

**Annuity Board nearly has best year**

DALLAS (BP)--The downward trend of the stock market kept the Southern Baptist Convention's Annuity Board from enjoying its best year ever, trustees of the SBC agency were told at their annual meeting here.

President Darold H. Morgan of Dallas reported that the board, in 1974, recorded the largest number of new members, a record amount of premium income, a record total funds held in trust, and a three percent loss based on average assets.

Morgan said the loss, amounting to \$11.3 million, was due to the decline in the stock market which suffered one of the worst years in history.

Trustees learned, however, that some recovery has already been achieved.

"Between Jan. 1 and Feb. 5 of this year, the Dow Jones Industrial average already has recovered more than 100 points," Morgan said.

He reminded trustees the board has longrange investment objectives. "We do not like a down trend in the market, but we can weather it out. Prudent investment practices include retaining our current investments in stocks, in order to minimize losses and maximize gains," Morgan said.

The newly-elected chairman of the

Annuity Board, W. Gordon Hobgood, Jr., an investment executive from Dallas, said the performance of the agency's total fund investment ranked in the top nine percent of similar type funds. The rating was prepared by A. C. Becker Co. of Chicago, which measures performance of 2,400 different funds throughout the nation.

Hobgood said the ranking means the Annuity Board outperformed 91 percent of the funds surveyed by Becker.

The board has 13 percent of its investments in common stocks. No new funds have been invested in common stocks since April, 1973, Morgan said.

Funds held in trust for ministers and for other church-related vocational workers stood at a record \$153,445,743, an increase of \$1,181,557 over 1973, the Annuity Board president pointed out.

A record number of new members was enlisted in Plan A, the basic retirement plan maintained by the Annuity Board and Baptist State conventions for ordained ministers in churches. The 1,969 new members enlisted in 1974 compares with 1,753 the year before.

Income from premiums and dues reached a record \$12,409,256 in 1974, topping the previous record of \$11,172,754 set two years ago, Morgan indicated.

One Lord  
 one mission  
 one people

Declaration of Cooperation

50th Anniversary Sunday  
 April 20, 1975



## Other foundation milestones

It is exciting what God is doing in the midst of Arkansas Baptists!

Last week, the *Arkansas Baptist Newsmagazine* carried the story about the assets managed by the Foundation passing the one million dollar mark. To compliment that information, it is interesting to note that income has also improved measurably.

Based on the 1972 and 1974 audits, the assets entrusted to the Foundation increased by 57.8 percent while the income increased by 68 percent. Last year was the first year that the total income generated through investments exceeded the amount the Foundation received from the Cooperative Program for its operation. The excess was more than \$29,000.

The next step is to have enough endowment to be able to generate more income for the Cooperative Program than we receive as an agency.

This year looks to be another good year. Through February, the assets have increased by 8.9 percent. To God be the Glory!

The services of the Foundation are available without cost or obligation to any who want the satisfaction of knowing gifts made during their life or under their will are managed efficiently. For further information, contact the Arkansas Baptist Foundation, Box 550, Little Rock, Arkansas 72203.—Harry D. Trulove, Executive Director.

For RA Congress

## Philippine missionary is speaker



Floyd

John D. Floyd, missionary stationed in Manila, Philippines, will be one of the featured inspirational speakers at the State Royal Ambassador Congress on May 2-3. The Congress is to be held at First Church in Little Rock. The church

facilities are located at Rodney Parham Road and Pleasant Valley Drive.

Prior to his assignment to Manila in 1971, Floyd served in Iligan City, Philippines for six years. In this position, he served as a field missionary.

In October, 1970, he became secretary for stewardship promotion, responsible for developing and promoting stewardship programs for Baptist churches throughout the Philippines.

Appointed by the Southern Baptist Foreign Mission Board in July, 1965, Rev. and Mrs. Floyd left Lufkin, Tex., where he had been pastor of Denman Avenue Church since 1962.

Floyd was born in Lockesburg, Ark.,

and grew up in Hot Springs. He was graduated from Ouachita University, with the bachelor of arts degree, and then studied at Golden Gate Seminary, located then at Berkeley, Calif., for one semester before entering the U.S. Army.

During his student years, Floyd pastored several churches in Arkansas and in California.

Floyd, upon his discharge from the Army after more than two years of service, entered Southwestern Seminary. He was pastor of the Lufkin Church in November, 1962, shortly before he was graduated from the Seminary with the bachelor of divinity degree.

Royal Ambassador-aged boys, counselors, and other men will be challenged and blessed by hearing Floyd.

There will be many other worthwhile features during the Congress. In addition to mission displays, we hope boys who have completed projects in their advancement work will bring the completed projects and put them on display.

There is still time for chapters and churches to make plans for boys to attend the Congress. Don't delay, do it today.—C.H. Seaton, Director, Brotherhood Department.

## Preschool-children's workers' workshops

April 29

\*\*\*

Park Place Church  
Hot Springs

May 1

\*\*\*

First Church  
Fayetteville

Two conference periods:

1:30 - 3:30 p.m.

and

7:00 - 8:45 p.m.

Bring your current teaching material

Baptist Book Store display



# Keeping it going

The "hot issue" before the Southern Baptist Convention on May 13, 1975, was evolution. Brother Charles Burts was having a rather difficult time getting an opportunity to make his "money report" on behalf of a very special committee known as the Future Program Committee. However, there were those present who knew that Baptist work at home and abroad could not be continued without a new approach.

The convention has just experienced the 75 Million Campaign with a good measure of success, but boards and agencies of both state conventions and the Southern Baptist Convention were still in terrible financial circumstances. Wise leaders had seen in this campaign principles which could be built into a permanent program of mission support. Over the protest of many messengers, George W. McDaniel, president of the convention and pastor of First Church, Richmond, Va., ruled that the "money report" would be heard. The report set forth and named the new unified budget of the denomination "From the adoption of this report it shall be known as the Cooperative Program," read Burts. The report was then adopted in routine fashion by messengers anxious to get on with the debate on evolution.

Thirty-seven years later, Mrs. W.C. James, then 90 years of age and who was president of the convention-wide Woman's Missionary Union and a member of that small group which recommended the establishment of the Cooperative Program, was asked "Why did you do it, Mrs. James?" She replied, "It belongs in our Southern Baptist Convention. We just had to cooperate. We had tried everything else. There was no other way."

"How do you feel about it now?" she was asked. "I believe in it more than ever. I'm proud to have had a share in its beginning. We would never have grown as we have without it. God led us to start this program. I don't recall all the reasons, but I'll be on the other side before long, and everything will be clear. I pray every morning for the Cooperative Program. My part in it was the most important thing I ever did. Tell Baptists to keep it going."

Well, Baptists have kept it going. Last year more than 100 million dollars were channeled through this unified budget of our denomination known as the Cooperative Program, with \$4,894,814.99 coming from churches in Arkansas. Surely this has to be called success; but is success enough? We have reached a milestone. This plan which is known as the Cooperative Program is observing its fiftieth birthday this year. This is important to us as we take the opportunity to reflect on the past, gaze into the

future, and attempt to do things which neither Charles Burts nor George McDaniel could ever imagine possible.

What church is there which does not need a greatly enlarged budget in order to respond to the Great Commission in its own community? But when churches come to have a greatly enlarged budget, and most of them can, they will be able to contribute more to meet the pressing needs throughout our state and around the world. Almost every board and agency of the Southern Baptist Convention is doing only part of what it was commissioned to do because of a lack of funds.

What can we do as we try to follow the admonition of Mrs. James to "keep it

going"? We can recommit ourselves to the principle of voluntary cooperation which is the very heart of the Cooperative Program. We can lead our younger and newer church members to have a better understanding of the "how" and "why" of the Cooperative Program, and then to have a deeper appreciation for its value to our denomination and to the cause of Christ.

We can also ask ourselves if our own church is doing all it can and should for the cause of world missions. If there is room for growth, then perhaps God will use us to share our vision with others. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program.

## Youth Ministries Conference

### Friday—Saturday May 2—3, 1975

For—

- . Pastors
- . Ministers of youth
- . Ministers of music And youth
- . Summer youth directors
- . Youth coordinators

**Purpose—**

To help church leadership understand, plan, conduct, and coordinate total program of youth ministry

**Program Personalities—**

- . Tommy Dixon, Church Training Department, BSSB
- . Robert Holley, Church Training Department, ABSC
- . Ervin Keathley, Music Department, ABSC
- . Betty Jo Lacy, Woman's Missionary Union, ABSC
- . Freddie Pike, Sunday School Department, ABSC
- . C.H. Seaton, Brotherhood Department, ABSC
- . Bob Taylor, Church Administration Department, BSSB

**Friday (beginning with supper) 6—9 p.m.**

**Saturday morning 7—12:15 p.m.**

**Saturday afternoon 1—3 p.m.**

Make reservations through  
Church Training Dept., P.O. Box 550, Little Rock, Ark. 72203

**"Putting it all together for youth"**

This  
find  
a man  
ins his



# Should A Pastor Or Church Employee Consider The New IRA In His Personal Retirement Planning ?

By DAROLD H. MORGAN  
ANNUITY BOARD PRESIDENT

Retirement planning is a very popular subject today. Inflation, the huge deficits reported in Social Security, plus the widespread publicity and advertising of the Individual Retirement Accounts, all have focused attention on this modern day need.

Since passage of the new Pension Reform Act, different pastors have asked Annuity Board personnel if they should consider Individual Retirement Accounts. For this chance to respond, we are grateful.

It gives us an opportunity to show multi-strengths and benefits of the Southern Baptist Retirement Program (SBRP) as well as explain Individual Retirement Accounts (IRA).

First of all, pastors, church and denominational employees who are active participants in the SBRP are not eligible for IRA. For other persons qualified but not participating, we believe very strongly that SBRP is a much better program for them. Our retirement program has been designed just for ministers, church and denominational employees. Not only do we seek to provide the largest amount of benefits at the lowest cost possible, but we also insist that no matter where a member serves within the SBC he can carry his coverage with him. Portability of benefits is very important to him and his family.

Both the SBRP and IRA are plans which can be tax sheltered. This means the contributions are fully tax-excludable and you don't pay taxes on any part, until you begin receiving retirement benefits.

SBRP and IRA differ in two ways:

(1) In SBRP, an active member has family protection income benefits and disability income immediately after the initial year of participation.

In IRA, the individual basically has a tax sheltered

savings plan. He gets back just what he paid into it plus earnings. There are no family benefits.

(2) In SBRP, a member's employer may tax shelter 20% of his total taxable compensation for him with no maximum each year.

In IRA, the individual can tax shelter contributions up to \$1,500 a year maximum or 15% of his earned income, whichever is less.

Here are some examples of amounts that can be tax sheltered, annually, on different salaries:



| Income   | SBRP   | IRA    |
|----------|--------|--------|
| \$ 2,000 | \$ 400 | \$ 300 |
| 6,000    | 1,200  | 900    |
| 10,000   | 2,000  | 1,500  |
| 14,000   | 2,800  | 1,500  |
| 18,000   | 3,600  | 1,500  |
| 22,000   | 4,400  | 1,500  |

There is one other important factor to remember. In SBRP, the member shares in extra earnings of the Annuity Board. When investment returns exceed actuarial requirements of the plans, the excess is used to boost benefit credits for active members and to provide 13th Checks for retired annuitants.

The Annuity Board believes IRA is a worthy program and one long needed to help anyone not eligible for a retirement program like SBRP. We hope pastors and church employees who do not have retirement plans will take a hard look at both SBRP and IRA. You'll see SBRP exceeds every governmental requirement.

If you want more information about the SBRP and IRA, write me or contact the Annuity Secretary in your state convention office. We have a new folder which explains both retirement plans. It is yours for the asking.



April 13, 1975

## Man's responsibility for creation

Psalms 8: Genesis 1:26



Pipkins

The things men dread always happen at night For ancient man the night held mystery and terror There was no way to overcome the unglufling blackness so he could only endure it and hope for morning and daylight

What a glorious help it is to be able to sing in the night. It is possible for those who have a strong faith in God One poet said, "By day the Lord commands his steadfast love; and at night his song is with me" (Ps 42:8) Nights may still hold their dreadful experiences, but they cannot silence the song of the Lord.

Psalms 8 seems to have been written during the night Verse 4 omits any reference to the sun It is the starry heavens that are before the psalmist. He begins with the glorious revelation of God's power on earth and in heaven and then wonders at puny man, on whom this God has placed his love, and whom he has made lord over the work of his hands.

The psalmist does not try to bolster faith or to prove God's existence as he contemplates the marvels of the universe He was worshipping a God whom he already knew, a God known by his people for ages past.

The first word of the psalm is the personal name of God. It is usually written, "Lord" It is not a name common to all tongues and languages. It is the intimate, Hebrew, name, learned by Moses while the bush burned with fire, but was not consumed. This "Lord," who had revealed himself and his purposes to his people is addressed as the Creator who displays his glory in the heavens. One feels the break in concentration as the psalmist can contain himself no longer, and he bursts forth in spontaneous praise.

God's name is glorious in all the earth because he has set his glory in the heavens, for every land to see. But the universe is not as well equipped to praise as are infants "with no language but a cry" It is the voice of children that silences the enemy. (v. 2) Man is the clearest revelation of God. The more lowly he is, the more effective his testimony When scholars want to silence the children who shout hosannas in the Temple, Jesus quotes from this psalm, "out of the mouth of babes and sucklings hast thou perfected praise."

(Matt 21:16)

Man and his universe (v. 3-8)

The night sky is overwhelming With the limited understanding of astronomy possessed by the psalmist, he finds in the heavens such a splendor of God that he is dwarfed to insignificance How is it that such a great God has visited so small a speck on the universe, as earth

The expression "what is man" (v 4) actually means, "How little (frail) man is!" He is not worth God's care and attention, and yet God was "mindful" of him and "visited" him Because God has so regarded man, he has given him dominion over the world and its creatures Before God, man is insignificant Before the world, man is king

The picture of what man is, is contained in three expressions. (v 5-8) He is in the image of God, but less than God, for he is subject to the limitations of the flesh He is crowned with glory and honor that reflects the glory of God better than all the universe

In the mind of the psalmist all man's subjects pass in review Domestic animals, wild animals that roam in open country, birds in the air and fish in the sea, all are under man's dominion. All creation is for the good of man The Psalm ends on the note of praise with which it began

Man's responsibility for creation (Gen. 1:26)

In his book on creation, Bonhoeffer says, "God loves his work, but God does not recognize himself in his work; he sees his work but he does not see himself" Then God said, "Let us make man in our image, after our likeness." In man God creates his image on earth.

It is significant that following this, God goes on to say, "Let them have dominion" Man rules over God's creation as one who receives his commission and power from God himself Man rules over the world, but he is not free from the world. In reality he belongs to the world as much as he rules over it Man is borne along, nourished and held up by the world around him Man is to exercise power over all the other created things, and this relationship makes him responsible for them

Again, in Bonhoeffer's assessment, "we do not rule, we are ruled The thing, the world, rules man Man is a prisoner, a slave of the world, and his rule is illusion"

Someone else has said, "man has over nature the power of a God. But he does not behave like one. This is the great

paradox of man A more glorious revelation of God than all of the creation "of his fingers." and yet in many ways, the most disappointing of God's creation

Pascal cried out, "what a mystery, then, is man! What a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy: A judge of all things, stupid worm of the earth, depository of truth, cloaca of uncertainty and error, glory and refuse of the universe!"

And so the truth comes out He who conquers the forces of nature cannot overcome evil in himself Created in the image of God, man believed his divinity and became an idolater of himself

No longer does man exclaim in wonder and humility, "what is man that thou art mindful of him?" Now he congratulates God for the foresight to intrust the creation in his capable hands He exploits everything he touches for his own benefit Man ceases to rule when he forgets the world is God's creation, and his dominion as God-given When he tries to claim his own authority he loses the world It is no longer his

There is no dominion without image Man does not rule if he does not serve God. The only way man can assert his authority over his world is for him to find his way back to God Without God man loses the earth In God, man retains his rule

It is an awesome responsibility that is man's, the privilege of controlling God's world He must handle aright that which is entrusted to him He is God's steward of God's world He must be faithful in using God's world to God's glory

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### Used Church Pews for Sale

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Excellent condition, \$750  
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## Called to new understanding

Ephesians 1:15-23



Johnson

for a fuller and more comprehensive understanding of ourselves so that our relationship to God and to people might be more vital?

The study of Sunday's lesson can challenge us to find areas in which our insight about God and the church can be increased. When the insight has been gained, let us then make practical application of the truths to our individual lives.

### From praise to prayer (Eph. 1:15-16)

Paul's hymn of praise in the first part of Ephesians 1 turns to prayer in verses 15-17. Paul desires that his readers gain a greater understanding of themselves in order to discover needs to help carry forth God's bidding.

In verses 15-16, Paul expresses gratitude for the faith and love believers already have for God and for fellow Christians. Our faith should be in God. When we love Christ, we will also love his people. In using the words "faith" and "love" Paul indicates two main graces of Christian character.

The thanksgiving which Paul expresses is gratitude for the believers' faith and love. His thanksgiving is not temporary but on-going ("I cease not"). Since he addresses his thanks to God, Paul shows his own faith in one who is able to foster and bring forth all that is good in his believers.

### Intercessory prayer (vv. 17-19)

The writer addresses his petition to "the God our Lord Jesus Christ, the Father of glory." Readers can note the reverence and the respect which Paul used in his approach to God.

The prayer request is that "the father may give unto you the spirit of wisdom and revelation." (v. 17). The purpose for the request is given: "that ye may know..." (v. 18).

One may often think that he really knows another person only to discover later that he only knew some facts about him. Mere factual information about someone does not guarantee really knowing him. One can know God through personal encounter as he (God)

Have you had the experience of knowing that someone kept you uppermost in his prayers? Perhaps you have asked friends to pray for you in times of special need. How often, though, do we earnestly pray, or ask others to pray

is revealed to us through the Holy Spirit. God still reveals himself to man. Paul was concerned that the believers be given a wise and understanding spirit that would result in self-application. He longed to have his readers gain knowledge and understanding, but he also wanted them to use and apply the understanding in every-day living.

### Three desires expressed (vv. 18-21)

In verse 18, Paul's prayer is that the Christian may have (1) "the hope of his calling" and (2) "the riches" he possesses in them. Verses 19-21 describe the third desire: the power from God which the believer has within his grasp.

God extended the "calling" to us. Paul points up the truth that the called of God are those who have listened to and responded in a positive way to God's call and have been made believers in Christ. The divine call of God involves a "hope." Paul wants the readers to have a deeper understanding of that "hope." The prayer which Paul expresses seems to be that we may experience valid hope in our hearts and souls about both the present and the future life. When one becomes a Christian, he has in his conversion, received "a calling." God provides for the fulfillment of the calling.

The second prayerful concern was that believers may know "what are the riches of the glory of his inheritance in the saints." The writer's plea was for us to gain inner light to help us be mindful of God's claims upon us.

Far too often we sit idly by, failing to claim that which God has in store for us. While Paul emphasized God's inheritance, he prayed that we might understand and actually know the wealth of the type of life which God offers in Christ.

The third object of knowledge in Paul's prayer was that we may know, in reference to God, what is "the exceeding greatness of his power to us-ward who believe." God will not force us to use his energizing power. When left to ourselves, our weakness is most evident. Available to us, however, is the dynamic, energizing power that can come only from God. The apostle is urging that readers rely upon a source of strength that can never be exhausted. His prayer is that we may not just know about it, but that through experiencing God's might, we may understand the greatness of the power God offers "to us-ward who believe."

Marvelous evidence of God's power is clearly seen in the resurrection of Jesus Christ. How can one even conceive in his thoughts the type of power required for

such a happening? Paul states that the same power of God that raised Jesus from the dead is available to us. Think on this, marvel, and praise God! The Christian has received the challenge to act for Christ with boldness of heart, knowing that such mighty power is at hand to meet the demands of any and all situations. Why should we allow any obstacle to block or discourage us? The power available at our finger tips is sufficient for our every need.

### Christ and the church (vv. 22-23)

In verse 22, Paul makes clear that Christ is the head of the church. Christ has authority over his people, but there is close-knit unity between Christ and the church. The word "church" is used frequently in Ephesians. When used in a Christian sense, it means "a company of believers, an assembly of called-out people."

Enthroned in heaven, Christ is the head of the church which has no life apart from him. Jesus, the head of the church, continues to work through this body - even today! What actions will we take this week to gain greater understandings of God and his people?

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## Foreign mission briefs

**Taejon, Korea**--According to Rolla M. Bradley, Southern Baptist missionary, the Korean Baptist Mission evangelism department made a total of 350,136 visits to five military centers in Korea in 1974. Of the men counseled, 5,978 registered spiritual decision, 3,256 of which were professions of faith; 361 joined a Baptist church by baptism; 620 joined a Baptist church by letter and 1,560 joined a church. The outreach cassette recording ministry reportedly was heard by more than 218,000 men with 2,541 registering decisions. In all, more than 658,000 men were reached, while 26,486 made registered decision for Christ with 24,899 of the decisions being followed up. Missionary Daniel B. Ray, coordinator of the military evangelism department said all of the goals were met, making the 1974 project a success.



# FMB approves \$225,194 for Bangladesh relief

RICHMOND (BP)—The largest single relief appropriation made by the Southern Baptist Foreign Mission Board since the special post-World War II relief offering in 1946 and the appointment of nine missionaries highlighted the board's March meeting here.

The appropriation of \$225,194 is for relief and rehabilitation needs in Bangladesh.

"This large sum is made possible by the greatly increased gifts for world hunger and relief made by churches throughout the Southern Baptist Convention," said Baker J. Cauthen, executive secretary.

"The amount appropriated is one third of what the Bangladesh Mission (organization of Southern Baptist missionaries) has recommended," Cauthen continued. "As other funds become available, further steps will be taken in Bangladesh and in other lands where suffering is also severe."

Of the \$225,194 appropriated, \$73,194 will be used for food distribution and \$62,000 for food production projects.

Irrigation wells will be dug. Fertilizer seed and insecticides will be supplied, and food will be provided in exchange for work on farm plots.

One specific project calls for cultivation of 50 acres in order to help 300 families of 1,500 to 1,800 people.

In addition, \$80,000 will help rebuild and develop villages that were destroyed in war or floods, and \$10,000 will provide medical assistance.

The board also hear Joseph B Underwood, consultant on evangelism and church development, present a plan now being formulated for evangelizing major cities of the world.

Phase one of the plan, "preparation," calls for teaching and training national Christians for effective witnessing and church leadership.

## Attendance report

March 30, 1975

| Church                      | Sunday School | Church Training | Church Additions |
|-----------------------------|---------------|-----------------|------------------|
| Alexander, First            | 89            | 52              | 7                |
| Alpena                      | 75            | 25              |                  |
| Augusta, Grace              | 173           | 85              | 1                |
| Bentonville                 |               |                 |                  |
| Central Avenue First        | 85            | 20              |                  |
| Berryville                  | 275           |                 | 3                |
| First                       | 200           | 86              |                  |
| Freeman Heights             | 167           | 50              |                  |
| Booneville, First           | 378           | 285             | 5                |
| Camden, Cullendale          | 500           | 107             | 7                |
| Concord, First              | 97            | 27              | 1                |
| Conway, Pickles Gap         | 210           | 130             | 5                |
| Crossett, Mt. Olive         | 421           | 173             | 4                |
| El Dorado                   |               |                 |                  |
| Trinity                     | 178           | 86              | 1                |
| West Side                   | 412           | 410             | 5                |
| Forrest City                |               |                 |                  |
| First                       | 705           | 140             | 7                |
| Second                      | 192           | 59              | 4                |
| Fl. Smith                   |               |                 |                  |
| East Side                   | 297           | 43              | 7                |
| First                       | 1419          | 280             | 6                |
| Grand Avenue                | 966           | 237             |                  |
| Moffett Mission             | 33            |                 |                  |
| Temple                      | 166           | 65              |                  |
| Trinity                     | 207           | 74              | 6                |
| Windsor Park                | 926           | 245             | 10               |
| Gentry, First               | 221           | 50              | 4                |
| Grandview                   | 75            | 32              |                  |
| Greenwood, First            | 307           | 116             |                  |
| Hampton, First              | 170           | 74              | 1                |
| Hardy, First                | 145           | 58              | 6                |
| Harrison                    |               |                 |                  |
| Eagle Heights               | 345           | 136             |                  |
| Woodland Heights            | 108           | 50              | 1                |
| Helena, First               | 345           | 97              | 1                |
| Hope, Calvary               | 214           | 67              |                  |
| Hot Springs                 |               |                 |                  |
| Leonard Street              | 114           | 67              |                  |
| Memorial                    | 98            | 40              |                  |
| Park Place                  | 437           | 78              |                  |
| Hughes, First               | 179           | 45              |                  |
| Jacksonville, Marshall Road | 267           | 79              | 6                |
| Jonesboro, Nettleton        | 293           | 80              |                  |
| Kingston, First             | 54            | 30              |                  |
| Lavaca, First               | 416           | 107             | 1                |
| Little Rock                 |               |                 |                  |
| Cross Road                  | 119           | 97              |                  |
| Geyer Springs               | 838           | 136             | 1                |
| Life Line                   | 546           | 103             | 2                |
| Marlindale                  | 135           | 50              |                  |
| Woodlawn                    | 152           | 65              | 3                |
| Magnolia, Central           | 705           | 193             | 3                |
| Monticello                  |               |                 |                  |
| First                       | 342           | 66              | 5                |
| Second                      | 321           | 63              |                  |
| Mountain Home, First        | 392           | 125             | 4                |
| Murfreesboro, First         | 162           | 60              |                  |
| North Little Rock           |               |                 |                  |
| Calvary                     | 503           | 128             | 15               |
| Gravel Ridge                | 254           | 62              |                  |
| Levy                        | 539           | 122             | 2                |
| Park Hill                   | 814           | 63              |                  |
| Paragould                   |               |                 |                  |
| Calvary                     | 251           | 163             | 1                |
| First                       | 500           | 109             | 3                |
| Paris, First                | 453           | 111             | 2                |
| Pine Bluff                  |               |                 |                  |
| Centennial                  | 204           | 75              |                  |
| East Side                   | 251           | 111             |                  |
| First                       | 700           | 89              | 5                |
| Second                      | 159           | 56              | 1                |
| South Side                  | 773           | 94              | 2                |
| Oppelo                      | 19            | 7               |                  |
| Tucker                      | 14            | 8               | 2                |
| Sulphur Springs             | 212           | 111             | 3                |
| Watson Chapel               | 427           | 108             | 4                |
| Prairie Grove, First        | 217           | 85              | 3                |
| Rogers                      |               |                 |                  |
| First                       | 573           |                 | 3                |
| Immanuel                    | 598           | 95              | 8                |
| Springdale                  |               |                 |                  |
| Berry Street                | 122           | 64              |                  |
| Elmdale                     | 377           | 97              |                  |
| Texarkana, Trinity          | 502           | 168             | 8                |
| Van Buren, First            | 635           | 187             | 3                |
| Mission                     | 34            |                 |                  |
| Vandervoort, First          | 82            | 38              |                  |
| West Helena                 |               |                 |                  |
| Second                      | 206           | 84              | 1                |
| West Helena Church          | 305           | 72              |                  |
| Wooster                     | 127           | 83              |                  |

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# Fruits of a missionary vision

by Roy F. Lewis

A missionary vision is not so much taught as it is shared. It is not so much learned as it is absorbed.

If the fruits of one's life are any measure of one's influence, then such a missionary vision and spirit must have permeated the early life and ministry of Ralph R. Lloyd. The fruits of his influence have reached deeply into foreign, home, and associational missions.

A native of Texas, he began preaching in 1922 and was ordained in 1923. In addition to pastoring several churches, Lloyd served as district missionary for the Baptist General Convention of Texas.

In failing health during recent years, Lloyd lived in a nursing home in Little Rock, where he died on Feb. 16. He was a member of Calvary Church, Little Rock, where his son, Ralph Lloyd Jr., serves as a deacon, and where his daughter-in-law has been director of Woman's Missionary Union for a number of years.

Another son, Edwin, is a Baptist deacon in Starkville, Miss. A daughter, Mrs. Ruth Partain, is a Southern Baptist missionary to Tanzania, where she and her husband serve in the seminary at Arusha.

The influence doesn't end with family, for countless others were aided in finding the will of God under the ministry of Ralph Lloyd. At least three of these "sons in the ministry" are well known to Southern Baptists for their service in home mission work.

Perhaps the best known of the three is Arthur B. Rutledge, Executive Director of Southern Baptists' Home Mission Board. What is probably not well known is that this busy Home Mission executive regularly stopped in Little Rock while

travelling westward to visit with and lend encouragement to his father in the ministry. A photograph of Rutledge always sat alongside family portraits in the Lloyd bedroom.

A second son in the ministry is Meeler Markham, who serves as Director of Associational Publications on the Home Mission Board staff. Markham served as state director of missions for the Kansas convention during its early years as a pioneer convention.

The third son in the ministry is Roy Owen, now serving as Associate Executive Secretary of the Colorado Baptist General Convention. Owen formerly served as Associate Director of the Division of Associational Services of the Home Mission Board, and prior to that was under appointment by the Home Mission Board as an associational missionary in western Colorado.

Though small in stature, Ralph Lloyd stood as a giant among missionaries. His influence through the ministry of others will continue to be felt throughout Southern Baptist life and around the world.



Arthur B. Rutledge, standing, Executive Director of the Home Mission Board, is shown visiting with his "father in the ministry," Ralph R. Lloyd, shortly before Lloyd's death in February.

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