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July 15, 1976

Arkansas Baptist State Convention

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Joy Explosion '76
Aug. 6-7, Little Rock
page 10

July 15, 1976
Arkansas Baptist
NEWSMAGAZINE





I must say it

Charles H. Ashcraft / Executive Secretary

No day passes

No day passes anymore without a call for help from some needy mission area. These heartbreaking needs are ever before me. Perhaps I am being complimented that the people who register these needs feel free to write me. If this is true I am indeed complimented. My heart aches for those seeking to establish the Christian witness in difficult areas where I spent 30 years of my active ministry. My ear is open to these Macedonian calls but what can be done about it?

There are many agonizing mission needs right here in Arkansas. The Home Mission Board is operating on the highest level of effectiveness ever recorded in meeting mission needs. Everyone is trying earnestly to await his turn in the allocation of mission gifts. Executive Secretaries are confronted with grave administrative problems as they seek to consider outside calls and encourage disheartened pioneer mission pastors. Any appeals above and beyond the regularly budgeted items are met with hesitancy by good, equally mission minded folk.

Mission work is not started by boards, associations, conventions or societies, but by churches. Mission support finds its origin within persons. When this is all put together it comprises our corporate mission spirit and outreach. Is there an answer to these very special Macedonian-type calls?

Occasionally a pastor writes me a request for a mission project in which his church may share in addition to their regular high percentage support of the Cooperative Program. A number of these churches delight in a special project which they adopt and encourage from the overflow of their missionary generosity. No great fuss is made over the project, but it does much for the edification of the church. Church bulletins reveal this quiet ministry of overflow devotion when the pastors are invited to the organizational ceremonies of the mission church, or when the youth journey by church bus to do a Vacation Bible School in the pioneer area. It is hard for me to build a case against this bright over and above response to extreme mission needs.

Perhaps there are some reading this article who feel keenly the fact we have so much here while those in pioneer areas have so little. I have scores of these projects awaiting even a faint inquiry. My burdens would be greatly relieved if only one communication was registered in the plight of any of these agonizing needs.

Will an article like this undermine the purpose and spirit of the Cooperative Program in a church? Hardly so. It has long been known that only the churches which support strongly the mainstream ministry of Cooperative Program giving are concerned to the point of an overflow response. Only those who give already give more. (II Cor. 8:1-7)

I must say it!

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Arkansas Baptists attended a Bicentennial rally held July 3 in Little Rock's War Memorial Stadium to celebrate "the real spirit of '76" with music and preaching.

Depression food 10

Those who remember the depression days and those who would like to know about the food Americans ate during those times might have a fellowship meal featuring "old fashioned food." This month's column on food gives suggestions and a recipe.

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Joy Explosion '76 for young people will be the last mass meeting of the Life and Liberty Campaign for Arkansas Baptists.

OBU gets papers 16

Ouachita University will be the recipient of the papers of Arkansas Senator John McClellan, and the school will name a new building for the benefactor.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 28

J. EVERETT SNEED, Ph.D. Editor
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Thoughts on the Life and Liberty Campaign

The editor's page

J. Everett Sneed



The Life and Liberty Campaign has already proven to be one of the most successful programs ever attempted by Arkansas Baptists. Of great importance is the fact that many have had through this campaign an initial experience with Christ, and Christians have grown in the grace and knowledge of our Lord. In addition significant and unexpected events have occurred.

Executive Secretary Charles H. Ashcraft deserves the highest praise for having conceived of the idea more than two years ago. Arkansas Baptists are exceedingly fortunate to have a leader whose priorities are missions and evangelism. The reaching of the lost has long been Dr. Ashcraft's main concern. This desire led him to begin Baptist work in Las Vegas, Nev., the gambling capitol of the world and to serve as the first executive secretary of the Utah-Idaho Convention, the seat of Mormonism.

We are also fortunate in having Wilbur Herring as the general chairman of this effort. Dr. Herring's experience in evangelism and organization have enabled him to put together the most ambitious evangelistic undertaking that Arkansas Baptists have ever attempted.

Others who deserve special applause are listed on page 8. Possibly no one on earth knows the tremendous amount of time and effort that many of these individuals have put into this campaign.

Ultimately, everything which succeeds in Baptist life must involve the local church. Therefore, we want to thank the pastors, church staffs, and people of our local congregations.

There were 3,133 people saved in the simultane-

ous revivals which were conducted earlier this year. These conversions alone made the entire effort worthwhile. But a good side effect was the renewal of the simultaneous concept. Many young pastors who had never participated in such an effort now know of the profitable results which are experienced when all the churches conduct a revival at the same time.

The Life and Liberty rally held on July 3, certainly was one of the most visible activities ever conducted by Arkansas Baptists. In addition to the obvious patriotic and evangelistic results, there were many less obvious positive occurrences. It is clear, for example, that Baptists can do big things when they put their minds to it.

Another interesting result of the rally was the cooperation of KTHV-11, KATV-7, and KARK-4 in televising the rally. It is our understanding that this was the first time the three Little Rock television stations had worked together on a single project. We wish to express our deep appreciation to the television and writing press for the coverage they provided.

The campaign has also given opportunities for National and Southern Baptists to work together. As a result we believe that many bridges of understanding have been built which will enhance the Lord's work for years to come.

The campaign is not over. There are many exciting events yet to come. Among these are the JOY Explosion of Aug. 6-7, the Life and Liberty Evangelism Conferences of Sept. 7-10, the Witnessing-Enrollment-Attendance Week of Oct. 25-30. As we continue to work together life and liberty in the Lord Jesus Christ will truly be ours.

Guest editorial Just a minute

When he spoke at the Southern Baptist Convention in Norfolk, Va. a few days ago, Bailey Smith, pastor of First Southern Church, Del City, told the following exciting story:

One time in Arkansas an evangelist friend and I were out visiting. We went to see a man that I knew only by reputation. I had counseled with his wife after he had time and again beaten her severely. He abused the children mercilessly. His little daughter ran up to us that day as we approached the back door and said, "Daddy doesn't want you to come talk to him." We went on anyway.

We talked in the kitchen, standing because he wouldn't ask us into the living room to be seated. He cursed at us and made ugly remarks to his wife standing nearby. I got rather firm in my remarks, trying to break him loose.

He turned red in the face and said, "I ought to shoot you." He reached over and grabbed the shotgun leaning in the corner. My brave evangelist jumped behind me. I grabbed the wrist of the hand already gripping the shotgun,

pulled back my fist and said, "Mr. Mills, if you pick up that shotgun, I'm going to hit you in the face." I said, "I love you, brother, and I want you to be saved — but I'm not going to let you shoot us." He stormed away and we had prayer with the wife and left.

I resigned the church to go to the seminary but when my wife and I married we attended church there the day after our wedding. This was about a year after the incident which I have described.

We walked in while the service was in progress and I looked over to my left and there sat Mr. Mills.

After the service he and his wife and daughters came up to me. His little girl blurted out, "Brother Bailey, Daddy just got saved. Daddy just got saved." They all embraced each other as we all wept. He said, "I'm sorry about . . ." I said, "Brother don't apologize. I'm so glad that you belong to Jesus now." — **Editor Jack L. Gritz in the "Baptist Messenger" of Oklahoma**

Allen T. Speer, youth minister at First Church, Imboden, was ordained to the ministry by the church June 23. The ordination sermon was preached by his father, Dee Speer. The church presented a Bible to the newly-ordained minister. He and his wife, the former Sheila Latham, are students at Southern Baptist College,



Speer



Sims



Cannon

Walnut Ridge. **Lewis Sims** is now serving as minister



One layman's opinion

Daniel R. Grant / President, OBU

When remote places become important to us

A speaker eloquently expressed his view that the two greatest problems in the world today are ignorance and apathy. Then he turned to a member of his audience and asked, "Isn't that right, brother?" The surprised listener said, "I don't know and I don't care!"

Most of us have an appalling ignorance and apathy about world geography. My own interest in geography has been part-time and piecemeal. Many years ago I developed a sudden interest in Bangkok, Thailand, because I was offered a one-year visiting professorship there that paid well and was professionally rewarding. It is amazing what that one year in Thailand has done to my lifelong interest in the geography and news events of that part of the world. The news takes on special meaning because of the friends we still have there. Students from there have enrolled in Ouachita Baptist University because of that friendship. Frankness requires admitting that other friendships have been put under severe strain because of my compulsion to share my 2,000 beautiful color slides on South-east Asia.

Recently Mrs. Grant and I developed a sudden interest in the northwest corner of Montana. It has been there all these years, I am sure, but if I had been questioned about it before this summer, I might well have replied, "I don't know and I don't care." The northwest corner of Montana simply was not high on my priority list of places in world geography. All that changed when our son, Ross, and three other Ouachita students took summer jobs in Glacier National Park near the Canadian border in Montana.

It is almost as if another world opened

up to us. I had never before realized that Montana is on the weather map that is described on television several times each day. I had not given much thought to the possibility that they have weather out there much as we have weather here. Things happen in the news in Montana, and that had never really occurred to me before. The occasional news items from the northwest corner of Montana have begun to jump out of the newspapers at me. It is amazing what a special interest in one person can do to our interest in geography.

Mrs. Lou Ann Locke, instructor in sociology at Ouachita, and former missionary to Hong Kong, recently recommended putting this principle to work in our churches in a very constructive way. She was speaking in a church training program, making suggestions especially to senior adults for activities that would be both personally satisfying and extremely useful as a Christian ministry. She recommended that each Christian here in the United States "adopt" a particular country, city, or part of the world and become increasingly knowledgeable about our Christian missions in that area and the individual persons who serve as missionaries there. Through correspondence and perhaps an occasional visit we would be surprised to learn how many ways we could be helpful and supportive for those missionaries. She gave a dozen or more practical examples of how individual Americans helped her during her time of service as a missionary in Hong Kong.

The secret of overcoming ignorance and apathy is a personal relationship with another individual. There is no way we can remain ignorant and apathetic about those things that affect someone we know and love.

of youth and music at East Main Church, El Dorado. He grew up in Camden and is married to the former Fran Hatfield of Stamps. They are the parents of three children. Sims is a graduate of Ouachita University and holds the master of church music degree from Southwestern Seminary. He has served First Church, Durant, Okla., and Calvary Church, Chula Vista, Calif.

James Cannon has resigned as pastor of First Church, Lockesburg, after an 11-year ministry there. He will become pastor of Parkway Church, Houston, Miss. Cannon was converted in a revival service in the Lockesburg church in 1955, and he surrendered to the ministry there in 1961. He also was married in the church to the former Wilma Jean Priest. Cannon, a graduate of Ouachita University, has served State Line Church, Cerro Gordo, Okla., and Kern Heights Church at DeQueen. During his ministry at Lockesburg, the church has added 1150 sq. ft. of floor space and remodeled other facilities. The church led in baptisms in Little River Association for the past two years.

J. W. Royal of Benton has accepted the call to serve Marshall Road Church, Jacksonville, as interim pastor.

Miss Ruth Randall, emeritus Southern Baptist missionary to South Brazil, died June 22 in a Fayetteville hospital. She was 91. Funeral services were held at University church there.

Three Arkansans are serving this summer on the staff of Glorieta Baptist Conference Center, Glorieta, N.M. **Ruth Ann Thompson** of Fayetteville works as a day camp counselor; **Claudia Denson** of Monticello works in the dining hall; and **Sharon Kesterson** of Dierks works in the gift shop.

Ural C. Clayton is now serving Allendale Church, Austin, Tex., as minister of music. He formerly served First Church, Little Rock; Immanuel Church, Little Rock; Baring Cross Church, North Little Rock; and churches in Bartlesville, Okla., and Ft. Worth, Tex. From July of 1970 until June of 1972, Clayton was Music Secretary for the Arkansas Baptist State Convention. He holds the bachelor of music education degree from Texas Wesleyan College and the master of church music degree from Southwestern Seminary. He has served in many associational and state leadership positions and has written for the *Church Musician*, *Choral Tones*, and *Choral Overtones*, SBC publications. Clayton is married to the former Frankie Maxine Moore. They are the parents of four children.

Justus James, Muskogee, Okla., a former pastor in Arkansas, died June 16. He had served as pastor of First Church, Waldron.

The minister and his ministry

How much denominationalism?

by Larry Baker
(12th in a series)

Every minister lives in a web of relationships. One of the most important is with the denomination.

Many would argue that statement. Some see denominations as demonic; thus, the birth of radical ecumenism and the independent church movement alike. Others see denominations as pragmatically necessary but generally unimportant; thus, an aloofness from denominational involvement and a de-emphasis of ties.

True: in the first century of the Christian era no organization known as a "denomination" existed. But, as the Christian faith grew and as churches multiplied and spread out, churches began to group themselves. As they did, they adopted family names — usually because of some identifying characteristic, belief or practice, or some central personality. Likewise, even those who deny denominational ties generally take part in some loosely knit group that shares a common interest. Also, some of today's para-church groups in effect provide the services generally provided with denominations. One may not find a book-chapter-verse proof text for denominations, but there are valid reasons for them. Furthermore, the concern lying at the heart of the Southern Baptist Convention is biblical; look again at our statement of purpose found in Article II of the Constitution.

Every minister must make some decisions about his denominational relationships and be prepared to face the consequences. How does one relate appropriately to his denomination. Asked another way the question is, "Are good Baptists 'yes men'?"

A minister may respond to his denomination in several ways. He may accept uncritically everything the denomination does, promote every program it produces, attend every meeting it sponsors. Or he may, while retaining denominational name and ties, criticize everything associated with it, reject its materials and programs, and tie the church to non-Baptist resources and causes. Two radically opposite groups do this — "Young Turks" with



Dr. Baker

"progressive" ideas and reactionaries with an independent church mind-set.

A third way is to change denominations or withdraw his church from the denomination. A fourth stance is that of committed openness. The minister remains strongly committed to Southern Baptist life and causes, is involved in its programs and activities but evaluates each in light of the church he serves, and uses those which benefit his people and the fulfillment of their mission.

Options three and four are the two most adequate choices when a minister relates to his denomination. In some cases, an individual may identify so strongly with a theology, methodology, or polity other than Southern Baptist that he would choose to change denominations. He might even lead a church to withdraw from the Convention; however, I'm convinced that he should also lead his church to drop the name "Baptist" or adopt a qualifying term such as "First Blank Baptist Church" and clarify the church's identity and/or relationships. Every church

that bears the name "Southern Baptist" isn't, and some may not be Baptist.

Option four — that's the stance which I believe should characterize "good Baptists." They are neither "Yes! Men" nor "No! Men" but "I-love-you-and-I'm-for-you! Men." "Good Baptists" are those who take pride in our rich heritage, give of their best to help us be our best, and wear with a wholesome mixture of pride and humility the name, "Southern Baptist."

Here's what a committed openness will do for us: keep us from becoming something other than Southern Baptists; keep us from becoming something we don't intend or want to be; and keep us from becoming the vital bodies off of which para-church or "independent" groups feed. A committed openness will keep us rooted in our heritage, flexible for our ministries today, and open to the future with its challenges. "Good Baptists" like that are the stuff of which a bright future is made!

Dr. Baker is pastor of First Church, Fayetteville.



Woman's viewpoint

Iris O'Neal Bowen

Three birds in a garden

I saw, in miniature one spring day, a lesson in daily living that could be applied to our activities as we work together in our various fields of labor.

My work table and desk fill a double window that faces onto our back lawn. On that lawn, my good husband has a little area he spades up each spring for a small garden.

One morning as I typed, I saw three birds in his garden. At the near end, there was a lot of flurried activity. A mocking bird and a blue jay had arrived at about the same time and neither could get down to work for fear that the other might take an unfair share.

So they fought. If one settled down to work, the other flew in, pecking and quarreling, and at once there was a noisy fight going.

Meanwhile, a red bird sat down at the other end and was busy scratching and

probing in the ground, pausing only to look at the fighting pair now and then.

Finally, the blue jay and the mocking bird literally chased each other off, flying away, with loud and angry squawkings, in different directions.

The red bird watched them go, settled back to her work, and in a few minutes flew to a nearby tree herself, a nice, fat worm dangling from her bill!

Now, I am sure there would have been enough worms for all the birds, had they been willing to share the little work area with each other.

But two of the birds went away without accomplishing anything, because they refused to cooperate.

While the little red bird just tended to her own day's work, kept her bill out of her neighbors' differences, and flew to her nest with the reward of her toil!

The color guard from the 122nd Army Reserve Command, dressed in colonial era uniforms, displayed the flags.



W. O. Vaught and H. D. McCarty tolled the Liberty Bell replica to the delight of the 20,000 Baptists.



ABN photos

Baptists rally July 3 for 'real spirit of '76'

by the Editor

The long awaited "State-wide Bicentennial Life and Liberty Rally," at War Memorial Stadium, Little Rock, was a tremendous success. The July 3 program emphasized both national and Christian liberty.

An audience and choir of over 20,000 was present as the Bicentennial celebration began with the ringing of the Liberty Bell by W. O. Vaught, pastor, Immanuel Church, Little Rock. As the beautifully decorated flatbed truck carrying the bell circled the field, the audience broke into spontaneous applause.

The ringing of the bell was followed by a flyover of the 188th Tactical Fighter Group of the Arkansas National Guard. The tight formation of the planes was an impressive sight, but the jets moved so quickly that much of the audience missed the event entirely. The pre-session pagentry included the Presentation of Colors by the 122D ARCOM Color Guard, the Pledge of Allegiance to the flag, and the National Anthem as sung by Anita Bryant.

The happy mood of the audience was enhanced by the joyful sounds of the rally choir and band and the pleasant temperature of the overcast day. The choir sang "This is My Country," and "Let Christ's Freedom Ring," to the accompaniment of the University of Ar-

kansas in Little Rock summer band. The band was directed by Wesley McCoy of UALR and the choir was led by Charles Wright of Ouachita University, Arkadelphia.

The nationally-known news commentator Paul Harvey was introduced by Channel 7 Sports Director Dave Woodman, who did an outstanding job as master of ceremonies. He asked, "How do you introduce a man who is a legend in his own time?"

Harvey told the audience that we "stand at the most fantastic era of history." But you won't find it on the front page of the newspapers which only report "the black, bleak, and bloody events. Please remember," he continued, "page one reflects only the myopic fun house mirror of America. If you want to learn about the real America you must turn to the back page of your newspaper."

As Harvey continued by comparing the inflation rate in America with that of other countries, the stadium rang with a thunder of applause, an event which was repeated frequently throughout his speech. He said that America had an inflation rate of 4.3 percent while Australia's is 12.7 and Argentina's is 68.2.

Harvey said that other countries know that our living conditions are the best

on earth. He told of a bumper sticker on a Philippino's car which said "Yankee go home." After a dramatic pause Harvey continued, "And take me with you."

Harvey said that people emphasized the negative rather than the positive. The newspapers talk about 7.5 percent unemployment when we could say 92.5 percent of the people are employed. More Americans are moonlighting than have no job at all. "If everything is coming up roses why did the stock market slide?" It reflects only the jitters of the Manhattanites who are here because they are not all there.

Harvey said that there is a headline for which he could find no easy explanation — violent crime. He said, "Self-government without self-discipline won't work. Much of our problem," he added, "stems from the growing welfare rolls." He emphasized that he supported "Aid for the deserving poor and those who have earned their pensions." However, he encouraged the nation to adopt what he called the Scriptural concept of every able-bodied non-worker: "He who don't work, let him not eat."

In conclusion, Harvey said that democracy without a declaration of dependence upon the Divine is "Like an unguided missile, it will self-destruct. Those who deify materialism" have advocated

Manuel Scott brought the evangelistic message.



Commentator Paul Harvey was a featured speaker.



Anita Bryant, singer and Christian example, provided a mini concert for the rally.



The choir and band together gave stirring renditions of the "Battle Hymn" and "Let Christ's Freedom Ring."

guaranteed incomes and seen crimes rise. Their philosophy has produced experimentation with drugs and sexual license. "Even if the Bible were not inspired," he said, "it would be the best blueprint for getting us through here."

Harvey said that our youth had tasted "the bitter fruit" of permissiveness and are "going to be the strictest generation since Queen Victoria. It seems certain that they will declare the law of our Lord."

Dr. Vaught made an appeal for funds to assist with the "Life and Liberty Campaign." Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, led the offertory prayer.

Manuel Scott, for 26 years pastor of Calvary Church, Los Angeles, Calif., brought a message from Psalms 33:12a. His unique message consisted of a resolution in which he pled for a rebirth of Christian leadership.

Dr. Scott, one of the nation's best-known black preachers said, "I am an American with a national interest as well as an interest in spiritual things." He said that as a boy he grew up in Waco, Tex., where the schools were separate and unequal. "But," he said, "I was taught loyalty to America. The American dream is the best hope for the world." When a person violates this



Wesley McCoy of the UALR faculty directed the band.



Charles Wright of Ouachita University directed the choir.

dream he bursts the Fifth Commandment.

Scott chided Americans for the tremendous amount they spend on pleasure, "while millions roll in poverty." To succeed we must have a three-dimensional concept which includes the present, the past, and the future. We must care for everyone in the present if we are to preserve the great ideals of the past for the future. "Patriotism is not preserving our past but providing the future for our children."

In conclusion Dr. Scott said, "Be it resolved that the church shall do what it does best — evangelize." Dramatically emphasizing the role of the church, Dr. Scott continued, "A nation that is off to the schools, to the polls, but is not to the churches, is a nation committing suicide."

Scott told of a deaf man who said that he went to church just to let people know whose side he was on. Noting the importance of the church and the Christian life he said, "Be it moreover resolved that every Christian join himself to Jesus Christ as he accepts the good news of the gospel." The audience accepted Scott's resolution with a prolonged standing ovation.

Nationally-known Evangelist Angel Martinez conducted the invitation. Dr. Martinez, one of Southern Baptists' masters of the invitation, encouraged those in attendance who had never accepted Christ as Saviour, to do so now. There were 82 decisions, 55 of which were professions of faith.

Anita Bryant brought the program to a stirring conclusion with a 20-minute concert. Miss Bryant, a recording star, a former Miss America runner-up, and TV personality, told the audience that she teaches a Sunday School class and that her husband is a deacon in their Baptist church. "It just blesses my heart," she said, "that you all would come out for something like this."

The audience came to its feet and remained standing as she sang "God Bless America," and "How Great Thou Art." Her voice expressed great emotion as she said, "That's my prayer — that we'll all know the real spirit of '76."



R. Wilbur Herring is general chairman for the Campaign.

Evangelist Angel Martinez gave the invitation for decisions.



W. O. Vaught, pastor of Immanuel Church, Little Rock, was a member of the rally committee.

Dave Woodman, Channel 7 TV personality, was master of ceremonies.



Charles Ashcraft, Executive Secretary of the Arkansas Baptist State Convention, led in prayer.

Life and Liberty committees

Steering committee

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Don Moore, Personal Evangelism
Chairman, Ft. Smith
K. Alvin Pitt, Prayer Chairman
North Little Rock
H. D. McCarty, Special Events
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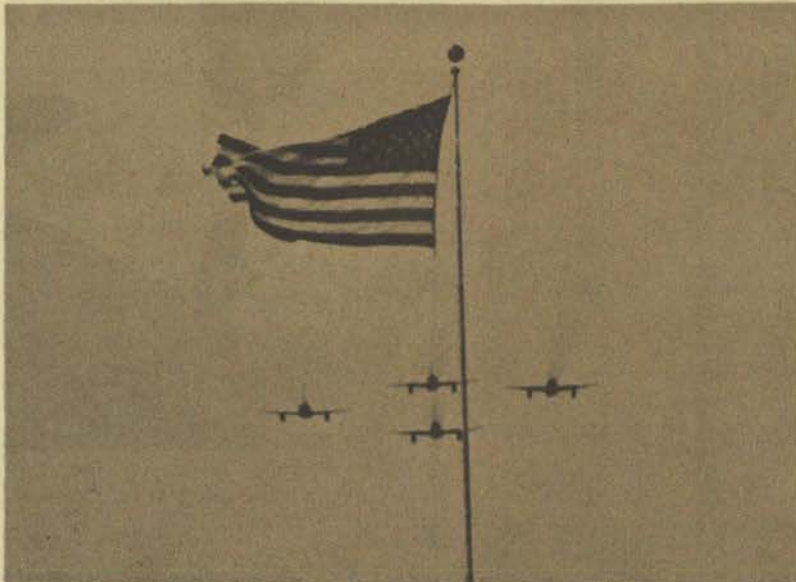
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Little Rock
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North Little Rock
Kirk Tompkins, Parking
Little Rock
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Blytheville
Roy F. Lewis, Ushers
Little Rock
James C. Brewer, Counsellors
Little Rock
Gene Herrington, Publicity
Little Rock
R. H. Dorris, Attendance
North Little Rock

G. R. Mazique, President of the Regular Arkansas Baptist Missionary Convention, led in prayer.



TV coverage was a joint project of three Little Rock stations, providing live coverage and delayed broadcasts.



A low flyover by Air Force Jets added drama to the rally.



P. J. James, president of the Consolidated Missionary Baptist State Convention, was one of those who led in prayer.



State Music Secretary Ervin Keathley directed congregational singing.



More than 20,000 Baptists came to sit in the sun for the Bicentennial rally.



Food and fellowship

Virginia Kirk and Jane Purtle

Depression days dinner

"The Israelites complained to Moses and Aaron in the wilderness and said, 'If only we had died at the Lord's hand in Egypt, where we sat round the fleshpots and had plenty of bread to eat! But you have brought us out into this wilderness to let this whole assembly starve to death.'" Exodus 16:2-3 NEB

Every nation has its depression, times when the food is bad or nonexistent and when everybody complains and talks about the "good old days." In the wilderness of Sin (yes, Sin. See Exodus 16:1), a month and 15 days out of Egypt the Israelites reached their depression. Those who lived through America's Depression can understand the Israelites' feeling in the wilderness of Sin. Many of you remember how bad things really were — the soup kitchens, dollar-a-day wages, feed sack dresses. For many Americans, this extremity was God's opportunity, and the Depression years were a time of closeness to God and dependence upon him.

What was the food like during the Depression? The answers are mixed. One man says, "We never ate better. My dad couldn't sell his cows, and we had steak every day." My mother remembers the potatoes: "Potatoes every meal; I don't like them to this day." Many people lived on biscuits and water gravy. One man remembers that he ate "good": "The food wasn't fancy, but there was plenty of it."

A meal featuring "old fashioned food" could be a good fellowship experience this Bicentennial. If you follow the slogan — not fancy but plenty of it — you're sure to please the over 30's. Some time ago Second Church, Jacksonville, had an old fashioned dinner as an adult banquet. Their menu featured peas and ham hock, sweet potatoes, cornbread, and peach cobbler. They decorated with old fashioned mementos and red checked tablecloths. The entertainment consisted partly of sharing memories of past times — specifically when they were sixteen.

For a special Wednesday night supper, we entertained at First Church, Batesville, with a "Depression Days Dinner." The menu consisted of ham hock and pinto beans, sweet potatoes, greens with peppersauce, slaw, onion and pickles, cornbread, and fruit cobbler. Families who volunteered brought a bowl of greens or a cobbler, and the rest of the food was prepared by volunteer cooks.

Tables were decorated with kerosene lamps, jugs, butter molds, wooden bowls, and other reminders of the "good old days." Everyone dressed in their overalls, bonnets, and print dresses. The atmosphere created by the food and decorations caused youngsters and oldsters to mingle together in a unique sharing experience.

A recipe for cornbread for fifty peo-

ple follows. We made this recipe twice and served about 125. Adjust these approximate amounts to fit your taste; some cooks think southern cornbread shouldn't have sugar; others like it but want less flour. The liquid may have to be adjusted to make a medium thick batter.

Cornbread for fifty

2½ quarts meal
1 pint flour
3 tablespoons salt
2 heaping tablespoons baking powder
2½ teaspoons soda
½ cup sugar
8 eggs
½ gallon buttermilk
bacon grease

Mix dry ingredients. Stir in eggs and buttermilk to make a medium thick batter. Place a generous amount of bacon grease in three or four (depending on size) heavy skillets or pans and heat almost to smoking. Pour excess grease into batter and stir well. Pour batter into pans and cook at 450 degrees for 20-25 minutes or until well browned.

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The cover

Joy Explosion '76

This great gathering of youth from all over Arkansas will be the final mass meeting of the Life and Liberty Campaign sponsored by the Arkansas Baptist State Convention, the Consolidated Missionary Baptist State Convention and the Regular Arkansas Missionary Baptist State Convention.

The issue is Evangelism . . . using the theme "Christ our Liberation." There will be workshops for youth leadership, sessions on basic Christian discipleship, witnessing effectively, speakers, entertainment and special music. Joy Explosion will be held in the Music Hall of Robinson Auditorium, Little Rock, for junior and senior high students, and at Second Church, Little Rock, for college and single adults. That's Joy Explosion '76, Aug. 6-7, 1976. — Neal Guthrie

Layman sees aid to BSU work as way to help change world

A retired Arkansas Baptist layman, interested in our youth and in pioneer Baptist mission work, recently visited Harry Trulove, executive director of the Arkansas Baptist Foundation.

And when the visit was over, the Baptist Student Union of Boise State University, Boise, Idaho, was \$5,000 richer. And so was the Home Mission Board work in pioneer missions.

Interest in the BSU work in Boise was created when the layman heard Dan Robinson, BSU director of Boise State and pastor of University Baptist Mission in Boise, speak at a recent chapel service at the Baptist Building.

Interest in pioneer missions had been a long standing concern because the Baptist deacon and his wife have lived in parts of the USA where Baptist work has been weak.

The gifts are expressions of a strong belief the anonymous donor has had for a long time. "There is a Christian way to bridge the generation gap," he says. Convinced that dedicated young people and dedicated senior citizens should join forces, the retired layman says,

"Our youth have zeal and fire and the drive and enthusiasm, but they are hampered by lack of funds. Retired senior citizens are often disturbed by world conditions. They think the world is going to hell but feel unable to do anything about it."

The Baptist layman, who lost everything in the Depression, sees the present situation as a tremendous opportunity for those of his generation to help young people with prayers, encouragement, and financial aid. "What the older people give is little compared to the giving of life," the layman said.

"What people don't realize," the benefactor continued, "is that pioneer mission work in the U.S. is a border line foreign mission field." He regrets that so often Baptist people in the South with financial ability to help have not been exposed to the needs of the pioneer areas.

"I feel sorry for those who can give and miss the joy of giving," he said, with a smile that came from one who had experienced that joy.

Sunday School Helpful materials

Someone is going to ask, "Where can we get a leaflet on the work of the nominating committee?"

Let me give you an answer. Write a short note to the Materials Services Department of the Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234. Send a check for one dollar and request the leaflet, "The Church Nominating Committee" (9512-7). They will send you a packet of five leaflets. These can be used by various members of the nominating committee for their important function.

Don't delay, time's a-wastin'.

Too, it is time to secure from the Baptist Book Store, the Sunday School Preparation Week packet. One packet has enough materials for a small church.

Have a good summer. More growth is on its way. — Lawson Hatfield, state Sunday School director



Hatfield

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Ouachita Baptist University campus

Aug. 2-5



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Guthrie

ity for involvement for you after college. You will be able to train under the top youth ministers in America in a one-year training program. You will learn how to implement the principles of the Reach Out strategy into your life and ministry.

High school student: The Reach Out strategy can become a vital part of your church and your high school. You will have the opportunity for training in Reach Out through some special projects designed particularly for you. Challenge your pastor and youth minister to find out about these projects. Also encourage them to bring Reach Out strategy to your church. Contact Neal Guthrie, Evangelism Department, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203.

Acteens Botswana missionary is camp leader

Charlene Clements Smith, missionary to Botswana, will be leading mission study during Acteens Camp at Camp Paron, July 21-30. Mrs. Smith is a native of El Dorado and a graduate of Ouachita University with a major in music. A former music teacher, Charlene Smith serves with her husband, Edward, in general evangelism work. They make their home in Francistown, Botswana.



Mrs. Smith

Leading mission study, speaking in verses and visiting informally with the girls, Mrs. Smith, along with Anne Mosteller, Missionary Kid from Thailand, will supply the missionary "flavor" which permeates this camp for teenage girls. Other activities include swimming, sports, fun times, Bicentennial Celebration and creative individual and group activities. The aim of Acteens Camp is not regimentation but a release of individual talents in a climate of Christian compassion which encourages each girl to develop her own innate abilities to the glory of God.

Girls between the ages of 12 and 17 who have not made reservations to attend camp may do so by writing WMU, Box 552, Little Rock, 72203. — Betty Jo Lacy, Acteens Director



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Discerning truth and error

July 18, 1976

I John 4:1-21

The entire direction for the thought of this discussion is set in the closing statements of the preceding chapter. John reminds us that the commandment of God for his followers is that "we believe in the name of his Son Jesus Christ, and love one another, just as he (Jesus) commanded us." (I John 3:23) Unless and until the commandment of God towards his followers is made the standard for the judgment of right and wrong there can be no true discernment of truth and error.



Griever

The test of truth is in the relationship with Christ (I John 4:3)

Each individual shows what kind of character traits he has or kind of spirit he is by what he says and what he does. Even in trying to conceal this the traits still come out. Child psychologists request the child to draw a picture of their family and they analyse from that simple drawing much about each of the family in their relationship to that child. It should be noted that every Christian is told to do this testing out of the spirits. This testing is not left for the preacher or any other church official but it is an individual responsibility. It is an arrogant authority that resists the challenge of truth whether it be in the field of education, science, philosophy or religion.

There are basic tests in the area of truth and error. The spirit that testifies to the deity of Jesus Christ as being eternal from God but sent in the flesh has established reliability. Every witness that does not confess this is positively not from God. If any witness that does not confess Jesus Christ in all his resurrected glory that witness is one of the Antichrist, who was previously warned of, and is here now.

Many times so much emphasis is made on naming "the" Antichrist and placing him in a certain place at a certain time while the real Antichrists on our own doorsteps are overlooked. Perhaps many times in everyday life the overwhelming desire to be unoffensive drives Christian people to the entertaining of Antichrist with the idea that they may be entertaining angels unaware. This makes the need to be able to discern truth and error more important in our day than perhaps at any time in our history.

"The one who knows God" hears God's Word from God's teacher. The Gnostics of John's time, just as modern day gnostics, claimed to know all that is to be known while accusing the church for which Christ died as being a product of Satan. Yet, anyone denying the claims of Jesus for himself places himself among the pagans. These should be met with the same evangelistic concern as for pagans anywhere.

The demonstration of the test if our love (I John 4:7-10)

Every tie that binds the Christian with his Lord is one of fellowship with God the Father, Jesus Christ the Son, and the Christian through the indwelling of the Person of the Holy Spirit. This strong spiritual connection separates the redeemed person from the world. This same tie also separates us from those heretics who talk of this relationship with God but walk in darkness because they deny the Lordship of Jesus and the saving power of his blood.

It was God's love that sent Jesus to us in the flesh. It was Christ's love to us that raised him on the cross for our redemption. That love is imparted to those of us who are redeemed. We can love that one who denies Jesus in the same way that God loved the world who refused to be obedient to him. "The one not loving did not know God." (I John 4:8) Jesus will say to those that do not love because they do not know, as he states in Matthew 7:23, "never did I know you."

It is beyond human capacity to fully understand what John reveals about God's love in John 3:16. For each of us sinners this love is a staggering reality even in the limited way we are able to experience it. For the one who has no knowledge of it or possession of it there can be no association with God.

The knowledgeable world loves the world and the things of the world. This is that characteristic of human nature that the world encourages. God went much farther. In that while we were yet sinners God loved us. Not because of our sin but because in his compassionate mercy he loved us for what we might become after his cleansing of us. Because God himself is love we who are knowledgeable in our fellowship with God have this knowledge only through the Son, the only begotten Son. Because

he lives, we live.

The world is not love. We are not love. We did not initiate a love relationship. God is love. He is the one source of love and with his supreme love he sent his Son as an atonement regarding our sins.

The love relationship encourages confidence (I John 4:18-21)

John says in verse 12 that God has reached his objective in us when we continue to love one another. One desire of God's love is that the same quality of love be ignited in us so that we share this love with God and all of his children.

We can be bold in our approach to the Day of Judgment. It is God's love that makes this possible and not our own love. God's love is with us that know him just as his love is with his only begotten Son, Jesus, and so the approaching judgment causes us no fear whatsoever. There is no justification for fear on our part since this love of God is for us and with us.

Not only is there an absence of fear but instead there is a confidence that replaces it. It is God's love that does this. God, our Father, will not tolerate fear in the hearts of those that are born his children. They are not going to have to tremble because they feel threatened by the day of eternal judgment. The person that does have this fear has not realized the goal of God's love. When the fear of God's judgment persists then that one has prevented God's love from forgiving his sins and so has not replaced the fear with that certain confidence.

John testifies that God initiated the love and the only reason that any of us have love at all is because God loved us first. This merciful act of God started the love that we have and causes us to continue to love.

It would be an impossibility for us to love God and then keep it hidden. It is such an impossibility that John says that if any one says that he loves God, and still harbors hate in his heart for one of God's children, that man is, in most understandable language, a liar. This is also a practical aspect of the Christian life and it can be tested.

Not only does it make sense to try the spirits in every consideration, but since it is agreed that one should seek the truth of the true Spirit of God in all matters it certainly would be well to consider your personal feelings towards that person about whom you are seeking the truth without any error.

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O God, our help

July 18, 1976

Exodus 5:1-2; 6-8a; 22; 12:29-34

In our study of the book of Exodus, we have seen God preparing his man, Moses, to lead Israel. Now with the preparation of his leader complete, the time had come for God to fulfill his purpose in the redemption of his people from Egyptian bondage.



Dr. Bryant

As the drama of God's redemption unfolds for Israel, a pattern develops in which we find our own country's birth of freedom characterized. This similar pattern is not so strange, however, as we consider that freedom from oppression, whether physical or spiritual, always involves a struggle between the forces of God and the forces of Satan. Ultimately God then has victory over the One who would bind man's soul for eternity.

Freedom is demanded (Ex. 5:1)

Before approaching the pharaoh's court with the release demands of God, Moses and Aaron assembled the elders of Israel to inform them of God's intention to redeem them. Because of the words and signs given by Aaron as the spokesman for Moses, the people believed and grew hopeful of God's redemption. He had heard them in their affliction and now had sent to meet their need of freedom. With the assurance that the people would follow his leadership, Moses and Aaron made their way to the palace to speak to pharaoh.

The words that are spoken to pharaoh in this first encounter are significant. With the authority of God they made his demands known. God was claiming possession of his people by demanding their release to worship him in the wilderness. His people, crushed and weak in themselves for the long period of slavery and hardship, could not hope to accomplish their own freedom but God was the source of hope and power to unloose the chains of slavery. He would be satisfied with nothing less than complete deliverance for his people.

The words of Jesus also ring out with an announcement of full deliverance. "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight

to the blind, to set at liberty them that are bruised." (Luke 4:18) Here his words proclaim peace and liberty to all who will believe.

Our nation also had its proclamation of liberty. As the writers of the Declaration of Independence penned the document claiming freedom from England, they set in motion a struggle which ended in America's freedom from oppressive rule.

Challenging God's plan (Ex. 5:2)

The first confrontation with pharaoh did not, however, end with a victory for Israel. At the impudence of a slave and a shepherd the pharaoh refused to recognize their God as a significant one with which to be reckoned. His response labels his condition as one of ignorance, and as a result, disobedience. He could not obey one whom he did not know, and his indignant question, "Who is the Lord, that I should obey His voice," sets the tone of his choice. He is characterized later as hardening his heart. (7:13) Even as he made his choice the God he did not know was preparing to make known his glory through what would be done in the struggle for Israel's freedom.

Many today are like the pharaoh in that they fail to acknowledge the presence of God. Even as they do, they struggle to hang on to the world that they know, and while they hang on, it is in the process of being judged by the very One they have rejected in their ignorance.

The increased burdens (Ex. 5:6-8a)

With the opposition of pharaoh's angry response came a counter move to further repress the captives. This was his attempt to put down the "vain" desire to leave the bondage of Egypt for the freedom of the wilderness. His instructions to the taskmasters were to increase Israel's suffering condition. Not only did they have to gather their own straw for brick, but their quota would remain the same.

Already pushed to the limits of reason, this extra task was too much for them to bear and they failed, thus bringing the promised beatings upon their officers. The combination of these added punishments served to drive a wedge of discontent between the peo-

ple and God's appointed redeemer.

The pharaoh's reaction to increase the burden of the people is an example of what is to be expected from Satan's revenge, for he is not eager to let anyone go. Whenever there is an attempt to redeem a soul on which he has had influence he will intensify his energies to thwart the redemptive purpose of God. Because of his power and influence in the world today, we must recognize that only as the greater power and might of God is effected will there be victory.

As we consider the plight of our country in its beginning and today, the same application holds true. Those who would overthrow our country's freedom have the power and cunning to do so. If we would observe the trends which occur in the developing history of nations, we would find this to be generally true. It is only as we avail ourselves of the power of God that freedom can be preserved in our land.

Questioning God (Ex. 5:22)

Feeling the results of the failure to gain their freedom, the people bring their complaints to Moses. The cost of freedom has loomed too high for their shortsighted vision to comprehend. They are unaware of the plan of God to gain a glorious victory in his own time. This kind of complaining becomes characteristic of Israel as she begins her journey in the wilderness. She complained when the Egyptian armies began to follow, and her complaints continued until she at last reached the view of God's promised land.

Moses, too, as he turns to God for an answer, lifts his voice to question God's plan for his people. In his question, however, there is the honest desire for an answer to his dilemma. The attitude of Israel does not give this indication. Her complaint, rising out of her heavy burdens, will not even allow the answer of the Lord to bring comfort to them. (6:9) This is the kind of response which brings the displeasure of God, and eventually resulted in an additional forty years in the wilderness for Israel.

Paul speaks to this issue as he exhorts us to allow the working of God in us according to his good pleasure. He encourages us to do everything with murmuring and disputing, in order to be the proper lights in a world that is dark in sin. (Phil. 2:13-15)

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Attendance report

June 27, 1976

Church	Sunday School	Ch. Trng.	Ch. Adns.
Alexander, First	86	34	
Alpena, First	60	18	
Bentonville, Central Avenue	80	40	
Berryville			
First	183	64	
Freeman Heights	158	87	
Rock Springs	72		
Booneville			
First	241	183	2
South Side	85	76	
Cabot			
First	363	105	
Mt. Carmel	222	119	
Camden			
Cullendale	478	77	
First	432	90	
Cash, First	91	37	
Charleston, First	163	40	
Concord, First	83	21	
Conway, Second	304	126	1
Crossett, Mt. Olive	345	149	
Damascus, South Side	129	74	4
Dell, First	131	68	
Elkins, First	115		2
Forrest City, First	569		
Ft. Smith			
First	1270	155	12
Grand Avenue	9	193	5
Mission	17		
Haven Heights	226	130	2
Temple	140	62	
Trinity	183	48	7
Fouke, First	101	39	7
Gentry, First	152	47	1
Hampton, First	129	76	
Hardy, First	143	50	
Harrison			
Eagle Heights	300	107	3
Woodland Heights	119	56	
Hatfield, First	84	49	
Hope			
Calvary	159	87	
First	426	83	2
Hot Springs			
Leonard Street	154	75	3
Memorial	105	47	1
Park Place	298	63	1
Hughes, First	182	58	
Jacksonville			
Bayou Meto	186	84	
First	422	80	1
Jonesboro			
Friendly Hope	132	117	
Nettleton	254	77	2
Lavaca, First	363	145	5
Little Rock			
Cross Road	121	90	
Crystal Hill	134	55	
Life Line	473	138	3
Martindale	100	47	3
Woodlawn	116	56	
Magnolia, Central	578	141	
Monticello, Second	236	83	
Mulberry, First	168	97	1
Murfreesboro, First	152	55	2
North Little Rock			
Calvary	344	92	2
Levy	443	105	3
Paragould			
Calvary	229	163	
East Side	239	80	2
First	437	79	2
West View	163	86	2
Paris, First	359	89	
Pine Bluff			
Centennial	144	52	3
East Side	193	95	1
First	509	90	
Lee Memorial	205	102	4
Sulphur Springs	171	87	
Watson Chapel	331	103	2
Rogers, Immanuel	491	98	6
Russellville			
First	454		3
Kelley Heights	44	22	1
Springdale			
Berry Street	107	47	2
Caudle Avenue	148	67	
Elmdale	301	73	
First	1423		11
Texarkana			
Arabella Heights	91		
Bronway Heights	33		
Calvary	142		
Highland Hills	147	55	
Shiloh Memorial	156	62	
Trinity	299	149	
Vandervoort	81	44	
West Helena, Second	137	77	
Wooster, First	111		
Wynne, Harris Chapel	74	44	3

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McClellan to give papers to Ouachita

ARKADELPHIA — United States Sen. John L. McClellan (Dem., Ark.) announced June 26 that he has committed his official papers to Ouachita Baptist University for permanent display and storage.

Speaking to an appreciation dinner in Little Rock held by 400 of his friends and associates, Sen. McClellan said, "My decision to accept your proposal and make Ouachita Baptist University the repository of these papers was large-

time.

The collection of papers and memorabilia covers Sen. McClellan's 50 years in public service including 38 years he has spent in the United States House of Representatives and the Senate.

In accepting the donation, University President Daniel R. Grant expressed the gratitude of Ouachita to Sen. McClellan, and announced OBU's plans to construct McClellan Hall.

"We are tremendously pleased that Ouachita can have this important role in permanently housing and displaying the official papers of Sen. McClellan. The opportunity and responsibility for making documents available for research in future years, as well as for displaying memorabilia from Sen. McClellan's outstanding career are a challenge Ouachita is happy to undertake," Dr. Grant said.

Construction on the \$1.5 million McClellan Hall is expected to begin in late 1976 or early 1977, according to Dr. Elrod. OBU has \$1 million already available in gifts and pledges, with the remainder to be raised in the next few months.

The new building will house the political science department, classrooms and offices for other disciplines, and the Edward Maddox Public Affairs Center, "a substantially endowed enrichment program for students in political science and related areas," Dr. Elrod said.

Sen. McClellan's papers will be housed on the first floor of the three-story building, and will be divided into several categories such as speeches and speech materials, executive agency files, legislative files, confidential materials and others. Selected materials will be placed on permanent public display in protective cases.

"We are highly honored to be entrusted with these valuable papers from Sen. McClellan. It is an exciting challenge for Ouachita to make them available for future scholars," said OBU Head Librarian Mrs. Juanita Barnett.

Architect's drawings of the building were shown to those present at the dinner, held at the Pleasant Valley Country Club. The ground floor will include a conference suite, a memorabilia suite with displays of mementos and pictures related to Sen. McClellan's life and career, space for multi-

media exhibits with automated presentations of stages of the senator's career, and storage space for the papers.

The collection will be open to students, researchers, teachers, public service personnel, and certain sections will be open to the general public.

Dr. Elrod said the papers and memorabilia "constitute a valuable store of primary sources regarding national issues and legislation covering almost a half century."

In its proposal to Sen. McClellan to donate the collection to Ouachita, the school suggested the following reasons for its request.

(1) Sen. McClellan is a native of Southwest Arkansas where OBU is located.

(2) Sen. McClellan has been the outstanding Baptist statesman in the history of Arkansas.

(3) The Maddox Public Affairs Center, presently endowed with a fund amounting to \$250,000, and potentially with a larger sum, is strengthening Ouachita's already strong political science department. The department faculty includes former Lt. Gov. Bob Riley, who also served as governor in early 1975, and Jim Ranchino, a well-known political pollster and television election analyst.

(4) The proximity of Ouachita to the central area of Arkansas would make the collection more readily accessible to the greater number of people.

(5) The collection will be given singular and unique treatment at Ouachita.

In addition to McClellan Hall, Ouachita plans to begin the McClellan lecture Series, which will focus on careers and opportunities of public service open to young people.

Dr. Elrod said Sen. McClellan is convinced that "Ouachita has a significant past and a brighter future as a regional leader in Christian higher education. Of all the good things that have happened to Ouachita in recent years, this decision by the senator must rank among the things that have pleased me the most. Aside from the fact that my family has been closely related to him through the years in many ways, there is the added gratification of knowing Ouachita has been recognized as having attained sufficient stature to receive and handle adequately such a valuable collection."

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ly influenced by the stature and prestige that Ouachita has achieved as a Christian institution dedicated to providing the highest quality of formal education since its founding 90 years ago."

The collection will be housed in McClellan Hall, a new building to be built adjacent to the Mabee Fine Arts Center. It will be the fourth building of a four-unit megastructure constructed in the past four years.

Ouachita submitted a proposal to Sen. McClellan in April outlining the school's plans for the papers and requesting that he consider giving them to Ouachita. Vice President for Development Ben M. Elrod visited the senator in Washington last month and was given an oral commitment of the donation at that