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July 27, 1972

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



1,000 attend
Siloam Springs
page 8

July 27, 1972

One layman's opinion

A silver wedding anniversary without a silver tongue



Dr. Grant

Our three children surprised us recently with a silver wedding anniversary celebration. It was not surprising that this was our twenty-fifth. That had been creeping up on us for quite a while.

Two things about it were especially surprising. One is that three members of the younger generation would go to all the trouble and expense of rounding up all of the friends, former friends, and relatives who had been involved in that 1947 knot-tying operation, since we have been told that the younger generation is not all that big on tradition and sentiment, I suspect we should be careful about putting these words in their mouths.

The other surprise was their rule against speech making at the silver anniversary dinner. After my recent column on twenty-minute sermons, I would have expected to be given that kind of limitation, but to stifle freedom of speech entirely was a real shock.

I was fully prepared to launch into a detailed oral discourse in any one of several directions: what life was like for us in the rugged and difficult "olden days" and how luxurious a life the younger generation has today; why we decided to forsake the riches of the business world for the rags of teaching and how much more real wealth our children have because of this; what brilliant decisions their mother and father had made through the years in leading the children into the paths of righteousness and away from dens of iniquity; how much more permissive parents are today than they were 25 years ago; and many other equally exciting topics.

Sometimes it's hard to understand why young people would not want to hear a speech like that.

I have considered the problem very carefully and have come to the conclusion that I can get along all right without making that particular speech, even though I had that overstuffed feeling for some time after not being able to give it.

There was one thing I really wanted to say, however, as "one husband's opinion," and there may be serious internal damage if I don't get it out of my system. To preface it with the language of one of our better known public officials, "Let me just make this one thing clear:" my wife, Betty Jo, is the greatest. She has stayed with me all the way from encouraging me in my struggles to pass the German requirement in graduate school to the thrills of typing my book-length manuscripts in political science. She even stayed with me when there seemed to be the possibility that God was calling me to Ouachita without calling her, also. As it turned out, she concluded that

God had called her also!

Even without speech making, we enjoyed it so much we are considering making the celebration of our silver wedding anniversary an annual occasion.

Daniel R. Grant

In this issue

- Six Arkansans have received degrees from Southern Seminary. A story and photos are found on page 5.
- Featured as the cover story this week is the report of the record attendance at Siloam Springs Baptist Assembly. The story of a number of "firsts" and additional photos of the happenings begin on page 8.
- A Little Rock pastor has been honored by the congregation he has served for 20 years. Read about Dale Cowling and the surprise put on by the members of Second Church on page 11.
- The responsibilities of the associational missionary to the pastors in his association is the subject of an address by Carroll Gibson which was given to state associational missionaries. See page 18.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

JULY 27, 1972

NO. 29

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Being consistent witnesses



JES

It is easy for us to do our second best. A few months ago a state worker on his way to an important church meeting, stopped at a self service gas station. Having filled the gas tank he prepared to pay the attendant. Just to make conversation, he asked the lady "Are things going well for you?" Eager to share her problem, she explained that her mother was in the hospital but that her father's illness prevented her from leaving the station to visit. After expressing sympathy, the minister turned to leave without even inquiring into her spiritual condition. Suddenly, there came over him an overwhelming urge to determine the lady's relationship with God.

There were many excuses which he gave himself. First, he was nearly late for an important meeting. Then, too, his Bible was packed in his suitcase in the trunk of his car. Finally being unable to overcome the great desire to witness to her, he remarked "The greatest comfort and help you could have at this time would come from a faith in Christ. Are you a Christian?"

"No," she replied, "but I want to be. Can you help me?" He apologized for the fact that his Bible was locked in the car, but offered to quote a few verses of scripture. To his amazement, she reached under the counter and brought out her own Bible. Before he left she had made a profession of faith and surrendered her life to Christ.

In retrospect, it is obvious how close he came to missing this excellent opportunity to lead the lady to an experience of salvation.

So often we perform only the things that we have planned to accomplish. Many of the pastors of churches that are experiencing a great harvest of baptisms have a definite time to witness. These are placing much emphasis on training their members to verbalize and present their salvation experience.

Christ utilized every opportunity to confront people with the need to accept him as Master. One of the excellent examples is found in the encounter with the Samaritan woman.

It would have been so easy for Him to have offered excuses. Jesus was tired, having traveled a long distance across the rugged country side. He was cooling himself beside the "curb of the well."

She was a Samaritan, who the Jews considered even lower than Gentiles and with whom they had absolutely no dealings. She was a woman, and a man never spoke to a woman. He was a prophet — rabbis always kept separate from common people. Finally, it was obvious that she was of poor character. Christ, in his tactful, factual dealing, led her to the greatest decision of her life.

One of the most exciting things on the horizon

today is our lay evangelism program, for it provides a tool which can make a Christian an effective witness.

As an ancient philosopher has said, "If one is confronted by two goods and chooses the lesser, he has chosen evil." We now have the privilege of choosing the highest good as we become consistent in witnessing.

The value of camps and VBS

Many have been very vociferous in their denunciation of today's youth. They have pointed to the drug addiction, the youth alcohol problem, the lowering of morals, etc., to declare that everything is lost.

Recently it was my privilege to visit both our Paron and Siloam Assemblies. Here I was impressed with the thought that, perhaps, our greatest strength lies with our young people. I observed their courtesy, their orderliness, but most of all I was impressed with their desire to learn and to do God's will.

Among the most constructive things which churches and associations can provide are encampments and vacation Bible schools.

In a Baptist camp the young person has opportunity to hear God's message and to learn God's purpose for his life. Most of our camps, whether Southern Baptist, State, or Associational, provide opportunity for the camper to accept Christ as his Savior, as well as to grow in spiritual maturity. On these occasions, many have made decisions which have led them to become pastors, missionaries, religious teachers, denominational workers, etc.

Vacation Bible schools offer a great opportunity not only to train and to win children of the church, but also to evangelize the numerous unchurched youth.

Even this late in the year, there is still time to conduct an excellent church school. In many parts of our state such mission schools would be very profitable.

A mission school need not be conducted in a mission or a preaching point, many such endeavors can be held on a vacant lot or in a back yard. The equipment need not be elaborate. A little Koolaid, a few workers, and simple equipment will be adequate. The results will be extremely delightful.

It would be difficult to over emphasize the importance of evangelizing and training our youth. The Israelites, beset by frequent lapses into idolatry, finally learned the importance of training their children. Finding themselves away from home in captivity, how could they worship? The answer they found was the synagogue, which gave a place for worship and instruction wherever several Jewish families were found. So successful was the innovation, that it is retained until this very day. Most historians feel that the greatest deterrent in preventing idolatry was the training of the youth.

As we look at our camps and vacation Bible schools let's assist our youth to reach their God-given potential.

I must say it!

America's experiment in slaughter



Dr. Ashcraft

Utter loss is a poor word to describe it unless we have learned some permanent lesson from our involvement in Vietnam. What are the lessons which must be learned from America's experiment in slaughter? Land wars in Asia must be avoided. No enemy's will to fight may be broken so long as he prefers death to dishonor. As long as the expertise of the military is by-passed by public opinion as is interpreted by the mass media, we may expect no improvement in our military encounters. Inconsistencies in foreign policy as dictated by election year expediencies will not stand inviolate. Any strong nation can be destroyed by intermittent continuous Korea and Vietnam types of military actions.

The lot of the military is unavoidably hazardous. Geneva Conference rules are not enforceable in non-declared wars. "Advisor" is not equal to soldier, sailor, airman or marine on a headstone.

Those who allow themselves to be taken prisoner assume the grim and real possibility of becoming a hostage and bargaining pawn of people equally as vicious as the United States appears to be in the family of nations.

In the light of instinctive and developed hatred and prejudice for other kinds of people, improve-

ments will have to be made for either side to fail or succeed with any resemblance of honor. Innocents who die either by accidents, faulty command procedures, training activities, mistakes — reasonable or unreasonable, service related or not are just as dead as casualties in front line combat.

The loved ones of the enemy are just as precious to him as our loved ones are to us. Negotiators will never surrender at the conference table that which the soldiers in the field refuse to yield.

Westernization imposed upon non-Western people under military expedience will not wear well nor is it worth the dollars to subsidize it. There is always a larger nation somewhere who will champion the smaller oppressed nation at the drop of a hat. America will not always be accorded the advantage of fighting privileged and favorite wars on the real estate of another.

America has a mandate from Almighty God to be right. A final lesson, when the budget power, moral and spiritual resources, manpower and national concern used to champion political concepts exceed the same resources used to evangelize, develop, build up and improve the spiritual status of the nation and the rest of the world, the judgment of Almighty God is not far away.

I must say it! — Charles H. Ashcraft, Executive Secretary.

Home mission offering 20 percent above 1971

ATLANTA (BP) — At mid-year, Southern Baptists have given almost \$5½ million for missions in the homeland in their annual special offering — more than last year's record total.

Arthur B. Rutledge of Atlanta, executive secretary of the Home Mission Board, said the Annie Armstrong Easter Offering for home missions has produced \$5,426,445, through June, 1972.

This figure exceeds the 1971 total offering of \$5,345,551 and is \$941,308 or 20 percent — ahead of where the 1971 offering was in June, 1971.

Rutledge believes the offering goal of \$6 million will be exceeded, the first time since 1966 that a goal has been topped. In 1966, the goal was \$4 million and \$4,033,808 was received.

Both Rutledge and Miss Alma Hunt of Birmingham, executive secretary of Woman's Missionary Union (the agency which promotes the offering) credited the increase in part to the fact that above-the-goal funds will go for television evangelism.

Rutledge explained that \$5.65 million was allocated to the programs and services of the agency, with the next

\$350,000 divided between church extension and Christian social ministries.

Funds beyond \$6 million will be used for an evangelistic television ministry scheduled for this spring.

However, Miss Hunt said that while the evangelistic emphasis was a strong factor, other reasons also merit consideration because the offering for foreign missions also exceeded its goal without an evangelistic appeal as such.

She said there was a widespread participation in the emphasis period and this entire past 12-months were good for mission education.

Nevertheless she said that the "wave of interest in evangelism in the convention no doubt accounts for a large measure of the increase."

"People are more aware of lost people in the nation than ever before," she said. "Christians are growing to realize that the lost are not all like ourselves, and they are very responsive to the presentation of new and creative types of approaches now used by the mission agency."

Rutledge also stressed that there is a growing awareness of the need and opportunity for Christian missions here in the homeland.

He said, "We are greatly encouraged by this outstanding response."

Former editor appointed consultant to NCCJ

Appointment of Erwin L. McDonald, of North Little Rock, as a consultant on the staff of the National Conference of Christians and Jews, Inc., was announced here today by William L. Pharr, regional director of NCCJ for Arkansas.

"Dr. McDonald has long been recognized for his leadership in civic and religious affairs in the state, and we are happy to have him joining our staff in a volunteer, part-time connection," Dr. Pharr said.

Dr. McDonald retired recently as editor of the *Arkansas Baptist Newsmagazine*, and is now religion editor of the *Arkansas Democrat*. He will continue with the *Democrat* and will work with NCCJ as time is available, Pharr said.

Commending NCCJ for its achievements in helping to create better understanding among people of all religious faiths, Dr. McDonald said that he planned to travel the state in furtherance of the organization's programs.

Six Arkansas students receive degrees from Southern



Berry



Claybrook



Ellis



Henderson

LOUISVILLE, Ky. — Six Arkansas Students were among 189 graduates who received degrees during May 26 commencement at Southern Seminary here. Rollin S. Burhans, pastor of First Church in Bowling Green, Ky., delivered the commencement address and George Beverly Shea presented special music.

The following Arkansas students are listed by their degrees.

Master of Divinity: Charles David Claybrook of Paragould; Larry Paul Henderson of Little Rock; Rodger Burgess Murchison of Coy.

Master of Religious Education: Tony Land Berry of Walnut Ridge; William Ronald Ellis of Blytheville; Paul Ray Seal Jr. of Piggott.



Murchison



Seal

Larry Paul Henderson, recently commissioned a chaplain in the United States Army Reserve, has been accepted into the seminary's Doctor of Ministries program which begins at the school this fall.

'God and Country' Day has record attendance

Attendance at Ft. Smith First Church's fifth annual "God and Country" Sunday on July 2 set a new record for attendance on a July 4 weekend with at least 1645 in Sunday School and more than 1500 in the morning worship service. The attendance goal had been set at 1550.

At Sunday School, three special classes were planned for the adult, youth, and elementary Divisions. Lt. Governor Bob Riley addressed more than 700 adults on the subject, "Our Duty To God and Country." Arkansas Razorback football stand-out Bill Burnett gave a challenging message to the youth. Linda Boen, local TV personality and ventriloquist, with her friend, "Woody," and a chalk-talk, presented the lesson to the elementary children.

In the worship service, the sanctuary choir, under the direction of Charles Collins, minister of music, sang stirring arrangements of the "Battle Hymn of

The Republic" and "Onward, Christian Soldiers." A color guard presented the flags and pledges were given to the flags and the Bible, with Rear Admiral Owen C. Pearce leading in the pledge to our nation's flag. With great feeling, the congregation sang "The Star Spangled Banner" and "America". In Pastor William L. Bennett's sermon, "Born Free," he praised the political freedom into which we have been born, and pointed out that, while our government guards and guarantees our religious liberty, real spiritual freedom comes only through a spiritual birth.

In addition to Lt. Governor Riley, several state congressmen were in attendance, as were numerous local public officials. In the Sunday's services, there were 16 additions to the church, 12 of these coming by profession of faith and baptism. The day's offering totaled above \$20,000.

Watson Chapel Church calls Edwin Hinkson

Edwin L. Hinkson has accepted the call of Watson Chapel Church, Pine Bluff, and has begun his work as the new pastor. He is a 1964 graduate of Ouachita University and has served as pastor of Southside Church, Heber Springs; the Aberdeen Mission, Stuttgart; Chapel Hill Church, Jacksonville and First Church in Mulberry.

He resigned the pastorate of Mulberry to enter the Southwestern Seminary, going there in 1969 and graduating from there in May 1972.

Hinkson and his wife, Sandy, are natives of Arkansas. They have two children, Eddie Jr., age 4, and Kim, age 2.

New youth director

Union Avenue Church, Wynne, has called Jim Tallant as youth director. He was liscensed to preach in December of 1970. Jim's parents are Rev. and Mrs. James Tallant of Magazine.

Southwestern Seminary
Alumni Luncheon

November 15, 1972

(During the Convention
at Hot Springs)

12:00 Noon

Howard Johnson's Restaurant
Hwy 70

Helms returns to state



Helms

Fred W. Helms of Tallahassee, Fla., has accepted a call from Wynne Church to be its new Minister of Music and Education. He began his new ministry June 19. He and his wife, Hazel, have two daughters, Paula Beth, 12, and Janis Kay, 9.

Helms is a graduate of Ouachita University and attended Southwestern Seminary at Ft. Worth, Tex. He brings with him more than ten years experience as minister of music in churches in Arkansas, Texas, and Florida, as well as much work at the associational and state levels in Arkansas.

Your superintendent of missions at work

Little Red River Association begins mission at resort area

The Little Red River Association was organized in 1861 with 7 churches. Today it is composed of 20 churches with a total membership of 2,787. The associational office is located in the missionary's home in Heber Springs. David Miller has served as superintendent of missions since November, 1969.

Work of the missionary



Miller

In his 2½ years as missionary, Miller has preached 46 weeks of revivals and taught 23 weeks of Vacation Bible School and Bible studies. In 1971 he averaged preaching five times a week. He plans and directs the Little Red River Baptist assembly

each year, plans and promotes all associational meetings, and prints a monthly newsletter and other promotional material. Promotion of the total program of Southern Baptist work in the churches is done by providing materials, information, and personal instruction in all areas.

Much time is spent in promoting fellowship among the pastors and assisting pastorless churches by supplying their pulpits personally or by securing supplies for them. Recently Miller has served as coordinator for the Ouachita-Southern Advancement campaign in the association and is presently serving as chairman of the Advisory Committee for Fairfield Bay Mission. He also finds time to catch some rainbow trout in Little Red River!

Progress in stewardship

Associational. Little Red River Association received in excess of \$43,000 aid from the State Missions Department from 1946 to 1971. "Only with this aid have we been able to maintain our associational program," says Miller. "Therefore, we would like to say thank you to all Arkansas Baptists for your generosity. We are happy to announce that in two years our associational budget has doubled and that we are now completely self-supporting for the first time in 25 years."

Cooperative Program. Total gifts (designated and undesignated) to the Cooperative Program increased by 70 percent in 1971 over 1970. The undesignated gifts, alone, for the first three months of this year are up 25 percent over the same period last year. Miller attributes this to three things: "(1) In 1971 our

theme for the associational year was 'Stewardship in Missions.' We emphasized missions; we informed the people; we challenged the people. (2) Our pastors committed themselves to the task of raising our gifts to missions. They challenged their churches. (3) We had missionaries in the association and in the churches for firsthand knowledge of mission needs."

Highlight in evangelism

In 1971 the association set a new record for baptisms with 65 percent more baptisms in 1971 than in 1970. Records for the first nine months of this associational year indicate that a new record will be set in 1972.

Associational camp

Little Red River does not own camp facilities, and this year they are using Spring Lake Assembly in Central Association. Attendance at camp has more than doubled in two years, increasing from 60 in 1969 to 135 in 1971. The goal for this year is 150. There were 23 professions of faith at camp last year, and it is hoped that at least 30 young people will be reached for Christ this summer.

Associational meetings

Missionary Miller says, "We enjoy what some have called a 'preaching and eating' type meeting in our association. We major on fellowship!" Monthly associational meetings combine an excellent program with warm fellowship, and it is not unusual for the attendance to exceed 200.

Special projects

In October, 1970, Little Red River

Association gave \$1,000 to help meet the deficit in our state budget.

In January, 1971, the association voted to raise \$1,500 for a church building in Itapiranga, Brazil, and raised \$1,646. Sid Carswell writes that a week seldom passes without someone being saved in this mission church. In July, 1971, a similar project was undertaken for a church building in San Ramon, Costa Rica, where missionaries Don and Pat Doyle were using a building over 100 years old, and \$1,642 was raised.

From November, 1971, to March, 1972, Little Red River Association joined with Baptists all over Arkansas in the Ouachita-Southern Advancement Campaign. They are proud of the fact that the association ranks second in the state, percentage-wise, with 80 percent of the churches participating. Three churches (Center Ridge, Mt. Olive, and Pleasant Valley) have doubled their suggested goal.

From November, 1971 to January, 1972, \$1,300 was raised for the Small Church Revolving Loan Fund. Their suggested goal was \$1,200.

Fairfield Bay Mission

Presently Little Red River Association, cooperating with Van Buren County Association, Calvary Association, the State Missions Department, and the Home Mission Board, has begun a mission at Fairfield Bay on Greers Ferry Lake. The mission pastor, Hilton Lane, reports an average attendance of 56 for the first five weeks the mission has been in operation. Little Red River's share in this project is \$2,000 for the rest of this year.

Miller sums up the association's philosophy this way: "The Little Red River Association believes we forfeit our right to exist when we cease to do things of a missionary nature."



Hilton Lane, A. W. Upchurch Jr., and R. H. Dorris at Fairfield Bay community.

Zane Chesser assumes pastorate at Malvern



Chesser

Zane Chesser of North Little Rock has accepted the call of First Church, Malvern, and assumed his pastoral duties there July 16.

Chesser has served as pastor of the Pike Avenue Church, North Little Rock for the past four years. The church received 270 members during this time. During his tenure at Pike Avenue the church has enlisted a full-time music and youth director and has extended its ministry to sponsor the North Little Rock Day Care and Kindergarten Center which has a staff of six workers. The church has also purchased a pastorium in the past year. Another achievement during the pastorate of Chesser was a 25 percent increase in the budget.

Chesser, a native of Monticello, is a graduate of OBU and Midwestern Seminary, Kansas City, Mo. He has been serving as moderator of North Pulaski Association for the 1971-72 year and is a member of the Executive Board of the Arkansas Baptist Convention. Along with his pastoral work he serves as the Naval Reserve Chaplain of the Naval Reserve Training Center in Little Rock.

Previous pastorates include churches in Missouri and Arkansas, the last one before coming to North Little Rock was First Church, Norphlet.

Chesser is married to the former Jo Sykes of Hot Springs. Their children are Mike, 17; Susan, 15; and Beverly, 13.

First Church, Malvern, is one of the historic churches of the Convention having been served by men such as Don Hook, T. K. Rucker, Robert E. Naylor, Finley Gibson, Perry Webb, and retired Admiral (Chaplain) James Kelley of the Navy.

New Jonesboro staffer



Trammel

Don Trammel, minister of youth and recreation at Southside Church in Jacksonville, Fla., has accepted the call to be the minister of education, youth and music at Fisher Street Church in Jonesboro. He is a native of Monette, a graduate of Arkansas State University, and Southern Seminary with the MRE degree. He has served churches in Arkansas, Kentucky, and in Florida. His work with Fisher Street Church began on July 10.

Between parson and pew When 'thanks' is not enough

By Velma Merritt



Mrs. Merritt

There is a unique relationship that exists between a pastor and his people that can be found nowhere else. Good churches look after their pastor and see that his needs are well provided. At times the congregation goes beyond just supplying needs with their generosity. These are the times that a simple "Thank you" from the pastor's family just doesn't seem to be adequate for the feelings of their heart.

Our Centennial congregation in Pine Bluff recently came to our rescue. Their generosity and kindness needs to be shared with Arkansas Baptists.

For almost a year my husband and I had had application in for the adoption of an infant. We had recently been told that it was to be at least several more months before we would get the baby. To our delight and surprise we were called by the agency to say we had a 14 day old boy waiting for us in a hospital some 11 hours drive away from home. We had to drop everything immediately and go. In no way were we prepared for the baby. The room that was to be the nursery was still my husband's study at home.

The congregation went into action when they heard the news. While my husband hurried home from Little Rock, his secretary left her office work to come to the house to help me get a room ready. Two ladies went to the store and bought an outfit for us to bring our son home in. One of these ladies began immediately calling everyone in the church to tell them they had to have a shower waiting for us when we got home. One of the deacons took charge of the Wednesday night service.

When we got home three days later our dinner was prepared and the shower was waiting. Literally everything we needed was supplied. (We were told this one deacon's wife had spent the entire time we were gone preparing for the shower.)

We were delighted to find when we got home that many in the congregation were almost as excited as we were. I've jokingly said to some, "You'd think the whole church had a baby from the excitement around here."

Other pastoral families have had things happen when the generosity or kindness of their people was a real gift from God. For some it has been a time of grief in the loss of a loved one, the burning of a home, or sickness. To others it has been an expression of love in sharing joy.

These are times when a heartfelt "Thank you" seems so terribly inadequate.

Student serves at Job Corps Center



Jackson

Dear BSUers: I am enjoying my work here more and more each week. I feel more comfortable and at home now that I have been here for a while.

Most of the corpsmen are getting used to my presence and they are beginning to talk to me about things that are worrying them and are of concern to them. They express a need and a desire for God but it is not strong enough to make them want to change their way of living now. They are surprised at my beliefs and convictions because they have never known one my age who believes the way I do.

One of the hardest things I am having to learn to do is not to lose my patience with a corpsman. My first two weeks working in the P.E. program almost got the best of me. But now I am beginning to understand the corpsman better and realize the reasons why they do the things they do. Even though they sometimes break the rules or cause trouble in the dorm, I cannot help but love them for what they are.

I am learning a lot about how to work with these people and help them. The experience I am getting is fantastic and I am learning things about working with people which no books can ever teach.

I pray daily that my witness is what it should be and I ask that you pray for me as I continue my work here.

Sincerely,
Alan Jackson

(Alan Jackson, Arkansas Tech, is serving this summer at the Job Corps Center, Cass, Ark.)

Assembly attendance sets another record

The cover

The 1972 assembly can be characterized by one word: MORE. More people — more than ever before — meant more of everything.

More weeks were planned, four in all, for the first time in history.

More new dormitories were built by the assembly providing three new units for 100 campers each. This brings the number of new units to a total of five in three years.

More new beds were used by more counselors this summer than ever before.

Those attending the assembly enjoyed more cool weather in four weeks than can be remembered. This often meant more enjoyment!

More rain fell than ever before. One night, the rain flooded the campus leaving heaps of sticks, grass, weeds and other debris — all of which was quickly cleaned up by more volunteer workers than needed, in a matter of a few minutes.

The largest attendance ever was recorded.

The weekly attendance was as follows: 552, 1,205, 694, and 1,009, or a total of 3,260. This is 1,044 more than last year's record attendance.

More patients visited the first-aid station too, but none too seriously ill.

One week the campers used more water than the pumps could supply. To conserve water more people did without showers one day.

More teachers taught, more preachers preached, more singers sang and more listeners listened.

More need for facilities came into focus.

Hopefully the immediate needs can be met by: providing city water, additional dormitories, more family rooms, and adding more kitchen equipment.

Some of the measurable results of the assembly reveal more decisions were recorded by campers.

Records show that 188 individuals made professions of faith in Christ as Saviour. Seventy-seven made decisions for fulltime Christian service in the field of church related vocations. A large but unrecorded number made rededication decisions. Generally, about one half of those in attendance made some specific decision.

A newly published Christian folk-type musical "Encounter" was produced each Friday night of the assembly. The assembly production could be called the "premiere," since the score was just off the press, the week before the assembly.



The tabernacle could hardly hold the record crowds when they met for worship.

From 85 to 150 young people participated in the production of "Encounter" each week. More "Honor Campers" were selected, with 16 young people earning a scholarship to one of the assembly programs in 1973. They are as follows:

First Assembly: Paul Ed Turner, First Church, Greenwood; Vee Ann Simpson, Ebenezer Church, El Dorado; Jack L. Cox, Temple Church, Ruston, La.; and Alice Reddin, Park Hill Church, Arkadelphia.

Second Assembly: Rob Williams, First Church, Clarendon; Carrie Brown, Levy Church, North Little Rock; John L. Garner, Baptist Tabernacle, Little Rock; Donna Hawley, Rosedale Church, Little Rock; and Carla Smith, Highway Church, North Little Rock.

Third Assembly: Bobby Griffin, Lexa Church, West Helena; Mary Agnes Chappell, Second Church, West Helena; Danny Lunsford, Lee Memorial, White Hall; and Cynthia Jo Hicks, Second Church, West Helena.

Fourth Assembly: Douglas Elkins, Beech St. Church, Texarkana; Lisa Straham, First Church, Fordyce; Henry Black, Trinity, Texarkana; and Mona Rowe, First Church, Hope.

Both Ouachita Baptist University and Southern Baptist College had representatives at the assembly. This means more young people than ever before had first hand assistance from our institutions of Christian higher education. Tom Gambrell and Max Deaton each

represented their schools.

More adult campers learned more about the new approaches in witnessing from the Evangelism Department. Jesse Reed reports they had 75 enrolled in these special classes.

The largest church groups represent-



The flag raising ceremony began each day at the encampment.

ed were First Church of Hampton and Fordyce with 74 individual campers each. Attendance from as far as California in the states and from South America were recognized.

The theme song of the assembly "There's A Sweet, Sweet Spirit in This Place" set the high spiritual pace of each week.

Many sports and recreational activities were enjoyed by more campers in the afternoons.

Fellowship periods featured stunts, singing, guitar picking, acrobatics, drum solo, karate demonstrations and other amusing and unusual displays of talents.

Pastors, missionaries, and music directors for the assemblies include: James Walker, John Wright, Jack Clack, Millard Bennett, L. H. Coleman, Rhu- bin South, Paige Patterson, Jim Tillman, Josephine Scaggs, Mr. & Mrs. Bud Fray, Richard Smith, Glynn Stewart, Bart Neal and Jim Hart.

More than 200 pastors, associational Superintendent of Missions, and laymen taught Bible classes in James, John, Romans and other special courses.

Program planning was done primarily by Lawson Hatfield, Don Cooper, Mary Emma Humphrey and Pat Ratton of the Sunday School department, with many others contributing ideas and courses into the assembly.

More is the word for '72.

More is planned for 1973.

—Lawson Hatfield, Assembly Director



The choir each week produced a newly published Christian folk musical, "Encounter," which was performed at the closing night session on Friday of each week.



Softball was the highlight of the afternoons for many campers.



The new dormitory was first used during this summer's sessions at Siloam.

Assembly sets records

Don Cooper, state Sunday School Department associate, indulged in the convenience of a bicycle to get around the grounds.



All classes were held in open-air pavilions like this one.



Campers always came early when it came to meals.



LEFT: Dedication ceremonies for the new dormitory featured on the program Richard Smith, Delton Cooper, Lawson Hatfield, and Charles H. Ashcraft. RIGHT: Executive Secretary Charles Ashcraft.



Members and visitors greeted the Cowlings after the service.

At Second, Little Rock

Pastor's 20 years of service recognized

By Ken Elliott

Twenty years ago, on July 15, 1952, Dale Cowling became the pastor of Second Church in Little Rock — and for 20 years he has been constant in his efforts to lead his congregation in fulfillment of the specific directive found in Luke 14:23.

In June of this year the members of

Second Baptist, almost 3,000 strong, banded together to pay tribute to their beloved "Dr. C." on the 20th anniversary of his ministry.

Second Baptist staff members and lay leaders met in secret to proclaim Sunday, July 16, as Dale Cowling Day. A sub-rosa direct mail campaign was

launched urging members to write "Dr. C." a letter of appreciation — the letters to be sent to Jim Maloch who was to have them bound into a special volume to be presented to Dr. Cowling as part of a "surprise" ceremony on the Big Day. Members were further urged to bring friends and relatives so that "Dr. C." would be greeted by a full house. Finally, members were asked to contribute to the purchase of a new living room suite for the Cowling home.

Sunday, July 16 — Dale Cowling Day at Second Baptist — was all and more than the planners had hoped for. The appreciation letters, numbered in the hundreds, made a huge volume. The living room suite was in the sanctuary, under wraps until time for presentation. The church was filled to overflowing.

No one knows for sure if "Dr. C." was really surprised. It is very difficult to "put one over" on the astute Dale Cowling. What everyone does know for sure is that their pastor was thoroughly pleased and truly thankful for the many expressions of love and esteem extended him by the members of his flock.

As Dr. Cowling enters his 21st year of service it follows that Second Baptist will continue to adhere to its many programs of relevancy as outlined in a clearly defined policy statement which reads as follows:

"Second Baptist Church is obligated to God to attempt to reach every person in the city with the Gospel of Christ. The program of the church shall be geared to this purpose. Individual programs in various sections of the city

(Continued on page 12)



The Cowling family are Sue Carol, Rebecca, Dr. Cowling, Olive, and Kriste Dale.

Pastor for 20 years

(From page 11)

shall attempt to minister to the needs of all of the people in the community in which the program exists. These ministries shall be to all people in the community without regard to race. All who come shall be welcomed in the spirit of Christian love."

Fortner joins staff at Batesville church



Fortner

Dewey Fortner is the new associate pastor in charge of youth and education at Calvary Church, of Batesville. Fortner is a native Missourian. He grew up in Independence, Mo., and accepted the call to preach while a member of the

Rockwood Church. He was licensed in November, 1964.

After graduation from East High School in Kansas City in 1965, he attended Southwest Baptist College, Bolivar, Mo., where he graduated with a B. A. in Christianity in 1969. He graduated from Midwestern Seminary in May, 1972, with a Master of Divinity Degree.

Fortner served as minister of music and youth co-ordinator at Beaumont Church, Kansas City, before coming to Batesville.

He is married to the former Ruth Barnes of Raymore, Mo. She is a graduate of Southwest Baptist College, Bolivar, Mo., and has taught elementary physical education in Kansas City, Kan., for the past two and one-half years.

Rick Parnell on staff at Bentonville, First



Parnell

Rick Parnell has accepted the position as full time minister of music and education at First Church, Bentonville. He assumed his duties June 21.

He is 24 and a native of Lamar, Colo. He attended Oklahoma Panhandle

State College in Goodwell, Okla., and graduated with a bachelor of music education degree. In May of this year he received his masters degree in religious education from Southwestern

Doctrines of the faith The fall of man

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

From the first two chapters of the Bible we learn that man was created by God with an upright character, innocent of sin, in fellowship with God, and placed in an environment which was "all very good." However, that original condition soon changed. In Genesis 3 we have the account of how man was tempted to sin by a personal being of another kind, yielded to that temptation, and thus fell from his original state of righteousness.

The event of man's original sin as recorded in Genesis 3 is called the "fall of man." The *Baptist Faith and Message* contains the following statement on this doctrine: "By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation." In this summary of man's fall two points need to be especially stressed.

First, the fall of man was an actual historic act. This means, of course, that Adam was an historical being. It is fashionable in our time to interpret Genesis 1-3 as myth or religious parable. Such a view considers Adam simply as representative man. It denies that he was a person as we are persons and that his history was history as our history is history.

Nevertheless, as difficult as it may be for the modern mind to accept, the first three chapters of Genesis purport to be genuine history. Furthermore, the New Testament recognizes Adam as an historical person (Luke 3:38; Jude 14; I Cor. 15:45), and acknowledges his transgression as an actual event (Rom. 5:12-21). Thus, when we speak of the fall of man we are not simply talking of everyman's experience, but the actual act of one individual, whose act in turn brought his descendants into ruin.

This brings us to the second point to be emphasized in the doctrine of the fall: Adam's sin has affected the whole human race. It has done so in two ways. First, all of Adam's descendants inherit a sinful, corrupt nature. The term "total depravity" is used to describe this result of the fall.

By saying that man is totally depraved we do not mean that every person is as corrupt as he can be. We simply mean that man's whole nature, every element and faculty of his being, has been affected by sin. Consequently, while every person may not be as bad as he possibly can be, he has been so infected with sin that without the restraining power of God he will become worse and worse (Rom. 1:18-32).

It seems to be particularly offensive in these days to speak of man being totally depraved. Those who oppose the terminology usually point out that the Bible never uses the term. This is true, but the idea is certainly there. The Bible everywhere affirms that man's whole nature is corrupt. His mind and understanding is darkened (Eph. 4:18); his heart is corrupt and full of evil (Jer. 17:9; Matt. 15:19); his will is perverted (Rom. 7:15-19); and his affections are alienated from God (Rom. 8:7). Thus there dwells no good thing in man (Rom. 7:18), and no man may be called good (Rom. 3:10; Mark 10:18).

The second affect the fall has had on the whole human race is that sin has become universal. Because of our inherited sinful nature we all commit acts of sin sooner or later. The *Baptist Faith and Message* emphasizes this truth by saying that as soon as we are capable of moral action we "become transgressors and are under condemnation." This means that all human beings, without respect of condition or class, are sinners before God (Rom. 3:19, 23).

That sin is universal is one of the clearest teachings of the Bible. There is no need to discuss it at length. One only needs to read the following biblical passages: I Kings 8:46; Psalms 143:2; Eccl. 7:20; Rom. 3:10-19; I John 1:8. But not only does the Bible affirm this truth. Experience, observation, and human history also show there is something fundamentally wrong with mankind.

Seminary, Ft. Worth, Tex. While attending the seminary there he served as minister of music and education at the

Park Temple Church in Ft. Worth.

Parnell is married to the former Amy Caddell of Guyman, Okla.

Sunday School

50 state churches have weekday child ministry

Approximately 50 churches in the Arkansas Baptist State Convention have kindergarten and/or day care ministries for Preschoolers. Report forms were mailed to these churches several weeks ago, and 33 churches have completed and returned their forms.

These 33 churches report a ministry to approximately 1,700 Preschoolers:

- Arkadelphia, First, Second
- Ashdown, First
- Benton, First
- Blytheville, First
- Booneville, First
- Conway, First, Second
- Crossett, Mt. Olive
- El Dorado, First
- Ft. Smith, Grand Avenue
- Hamburg, First
- Jacksonville, Marshall Road
- Little Rock, Baptist Tabernacle, Forest Highlands, Lakeshore Drive, Life Line, Markham Street, South Highland
- North Little Rock, Levy, Park Hill
- Paragould, First
- Pine Bluff, Centennial, First, South Side
- Rogers, First
- Siloam Springs, First
- Springdale, Elmdale
- Texarkana, Calvary
- Walnut Ridge, First
- Warren, First
- West Helena, West Helena Church
- West Memphis, Ingram Blvd.

We would like to have a report on every weekday ministry for Preschoolers. If your church is not listed above, please complete and return a report form. Report forms will be sent to churches on request. — Pat Ratton, Sunday School Department.



Mr. and Mrs. S. W. Bone of Sidney

Church treasurer served 49 years

After more than 49 years of service as treasurer of the Finley Creek Church, S. W. Bone, of Sidney, has finally retired from that position and relinquished those responsibilities to another. Except for a period of about six months, Bone has served as treasurer of the church since its organization.

Bone, 86, and his wife, 81, will soon celebrate their sixty-fifth wedding anniversary. Health no longer permits their regular church attendance, but the years have not diminished their love of their church and their concern for Kingdom causes.

Upon his retirement as church treasurer, Bone immediately wrote to the personnel in the Baptist Building in Little Rock to express appreciation for the relationship enjoyed through the years, and he requested that remittance forms be sent immediately to the new treasurer so that there might be no interruption in the prompt, monthly remittance of mission funds through the Cooperative Program.

While being interviewed in his home, Bone spoke with great joy and delight about the many checks that he had written as church treasurer for associational missions and world missions through the Cooperative Program. When asked why he was so concerned about mission support, both he and Mrs. Bone seemed quite surprised by the question. He responded immediately, "We believe in it!"

One son, who was present at the time and is now 62 years old, said, "I can remember as a teenage boy watching my father regularly write and mail the checks for associational missions and the Cooperative Program." What a testimony for a father to demonstrate before a son! It is little wonder, then,

that this same son later served in denominational administrative service in Arizona.

The Bones have reared five sons, four of whom are still living. One son is well known in Arkansas as pastor of the Calvary Church in Batesville.

The uninterrupted flow of mission funds from the local church to mission fields around the world is made possible through the faithfulness of men like S. W. Bone. On behalf of the more than 4,500 missionaries who depend upon it, and on behalf of all Arkansas Baptists, we commend him for a job well done. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program.

Evangelism

El Dorado pastor will be Bible teacher for retreat

Roy Hilton, pastor of Immanuel Church, El Dorado, will be the Bible Teacher for the Pastors' Personal Witnessing Retreat, Camp Paron, Sept. 7 and 8.

The retreat will begin with the evening meal at 6 p.m. Sept. 7 and concludes with the noon meal, Sept. 8. Send a reservation fee of \$2.50 to Jesse Reed, 525 West Capitol, Little Rock, Arkansas 72203.

The retreat will be built around "Personal Witnessing of the Laity". The Preparation Manual of Lay Evangelism Schools will be reviewed. The Teacher's Manual & Continuing Activities Manual also will be studied along with WIN (Witness-involvement-now) materials. Dr. C. B. Hogue, Secretary of Evangelism, Oklahoma Baptist Convention will speak twice on "Witnessing in the Spirit." Everyone is welcome. — Jesse S. Reed, Director of Evangelism.



"He charges everything, but he can't find a credit card that the church will accept."

Child Care

Continuing education of staffers important

Ministering to pre-delinquent and mildly emotionally disturbed children requires an on-going staff development program. One of the efforts in staff training carried out by the Arkansas Baptist Family and Child Care Services is workshop training. Each year a part of the staff is sent to the Workshop for Personnel of Homes for Children at Austin, Texas. The workshop is sponsored by the Southwestern Association of Executives of Homes for Children in cooperation with the Texas Department of Public Welfare, the Graduate School of Social Work and the Division of Extension at the University of Texas at Austin.

A special effort is made by your Child Care Ministry to send new employees to this conference. A staff of outstanding leaders in the field of child care give lectures and lead conferences. Older staff members are sent to the conference periodically to deepen their knowledge of the child care field. June 26 - 30, 1972, eight staff members were sent to this conference.

Two outstanding speakers of the workshop were Dr. A. E. Trieschman and Walter Delamarter. Dr. Trieschman, who is director of the Walker Home for Children in Needham, Mass., delivered a number of talks followed by group discussions on teaching emotional competence to children.

Our cottage parents especially enjoyed their workshop session led by Delamarter, Director of Social Work Education, Southern Seminary, Louisville, Ky. The workshop, with the theme of "Communicating with Today's Youth", brought out the changes taking place in America's value system and how we can understand these in order to better communicate with our youth.

The administration has been able to observe a growth in the employees who attend across the years. Perhaps the most immediate value is the inspiration gained. Most workers are inspired by the contact with other child care workers and return determined to be a better child care worker. This was our experience this year. — Charlie Belknap, Superintendent, Arkansas Baptist Home for Children.

Brotherhood

Get ready for leader training

"Opportunities Unlimited" best describe the future for missionary education and involvement in mission actions for men and boys. Thus far the year has been rewarding.

Future events for Brotherhood include Leadership Training in September for district workers. October brings eight district Brotherhood meetings. These will be inspirational meetings as well as training clinics. Every associational Brotherhood officer should attend the meeting most convenient.

The following District Meetings are scheduled: North Central, Oct. 2; Northwest, Oct. 3; Southwest, Oct. 5; West Central, Oct. 16; Southeast, Oct. 17. The last three meetings will be Northeast, Oct. 23; East Central, Oct. 24; and Central, Oct. 27.

Now is the time for all Brotherhood officers, both church and associational, to be selected and elected. Officers for the association include Director, Baptist

Men's Leader and Royal Ambassador Leader. These are the basic officers. Church Brotherhood officers include Director, Baptist Men's President, Vice-President, Secretary, Mission Study Leader and Mission Activity Leader, Royal Ambassador Leader and Committee, and Counselors and Assistants to adequately provide chapters for Crusader and Pioneer chapters. There should be enough chapters to care for all boys in the church.

Securing leaders for the program of missionary education through Brotherhood should be given the same detail consideration as leaders for any other organization of the church.

Every association and church should secure and elect the necessary Brotherhood workers to adequately provide missionary education for all the men and boys.

Now is the time to act! — C. H. Seaton

Woman's viewpoint

In time for the canning season

By Iris O'Neal Bowen



Mrs. Bowen

Behold, canning season is upon us again. It really started in May with strawberries, and all the stores laid in a good supply of sugar, Sure-Jell, jars, rings and lids, and paraffin. They also stocked freezer bags, freezer paper, and a fairly new item, Fruit-Fresh, used to keep prepared fruit from turning dark before it can be cooked down or stored in the freezer.

In keeping with the canning season, I have prepared a list of items every good Christian home should have on its pantry shelves.

Shall we begin?

1. **Prayer Preserves.** All households need a lot of these — prayers of thanksgiving, of intercession for the lost, asking God for our daily needs, and seeking God's will in our lives.

These should all be seasoned with the salty tears of repentance for our sins and the sweet yielding of our lives to God.

2. **Conscience Prickles.** This is an item you may have to learn to like, as our mothers taught us to like carrots and spinach. But once you have acquired the taste, you will be glad to add the prickles of conscience to your shelves. These are gathered as you listen to God's voice when you act. Many people let their consciences shrivel up and die because they ignore the voice of God. Just keep saying, "Conscious prickles are good for me!"

3. **Cheery Sweets.** These are products that are in short supply, and may take a bit of looking to find them. If you give everyone you meet a "cheery" smile and practice being a real sweet Christian, Cheery Sweets might become more abundant.

4. **Candied Preaches.** Anyone is able to can preaches! They are in good supply all year long and can be found in all churches every Sunday. Just go to church, and at about 11 a.m. those preaches start falling. I am sure the Lord will forgive you for gathering preaches on Sunday. Then Sunday afternoon would be a good time to season them down with Bible study and prayer. I have gathered a lot of preaches on Sunday night and Wednesday night, too!

Good luck with your canning!

Committed

to world missions

to give... as God has given

Vertical or horizontal method for nominating

There are two methods for church nominating committees to use in selecting workers for the church organizations — the vertical method and the horizontal method. The vertical method is often used, but I would like to recommend the horizontal method.

The vertical method calls for the nominating committee to start at the top and go down the line and get all Sunday School workers, beginning with the Sunday School director. They will then start at the top again and get all Church Training workers (if there are any workers left). Then they will start at the top and go down the line to get other church organization workers.

The horizontal method goes from left to right, rather than from top to bottom. The horizontal method calls for the selection of the general officers of all program organizations such as Sunday School director, Church Training director, etc. Then they will start at the left again and get all adult workers by organizations. Then again they will go from left to right (horizontally) and get youth workers for all organizations (Sunday School, Church Training, etc.). They will continue left to right with childrens workers and preschool workers.

The horizontal method puts all church program organizations on an equal footing and gives each organization its rightful place.

Try the horizontal method this year. — Ralph W. Davis



BAPTIST BOOK STORES CLOSE FOR INVENTORY JULY 28 — "Sorry, we're closed for inventory," points out Fate Horn, supervisor of the Inventory Selection and Control section of the Baptist Book Stores, to a customer. Although all 55 stores across the nation will be closed for inventory July 28, each one will be open again as usual the next day, July 29.

Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

Mrs. Mary E. Hood, Elkins, 99, died July 19. She was a member of Elkins Church.

Mrs. Leora Elaine Nelson, 83, El Dorado, died June 2. She was a charter member of Marrable Hill Church.

Fred M. Newcomb, 75, Benton, died July 6. He was a deacon and trustee of Highland Heights Church.

Mrs. Mary Nell Parchman, 48, Little Rock, died July 17. She was a member of Olivet Church.

Mrs. Johnnie Herrington Tyler, 74, Conway, died July 17. She was a member of First Church.

Mrs. Lelia May Hemme, 74, Stuttgart, died July 15. She was a member of First Church.

Please let us know . . .

Churches are requested to send to the *Arkansas Baptist Newsmagazine* notice of the death of an active member of the church. Notices should contain the name, age, town, date of death, and church. These should be received in our office not later than 15 days after the death.

Sunday School Board names youth consultant

NASHVILLE (BP) — James Lenard Goodson has been named consultant in youth work, Sunday School department of the Southern Baptist Sunday School Board here.

Goodson has served as pastor of Emmanuel Church, Cherry Hill, N.J., since June 1969.

He also served as assistant Baptist Student Union director at the University of Texas, Austin, 1968-69. Earlier, he was pastor of First Church, Trinidad, Tex., and pastor of Yates (Mo.) Church.

A native of Georgia, he holds a B.A. degree from Grand Canyon College, Phoenix, Ariz.; a B.D. degree from Midwestern Seminary, Kansas City, Mo., and a Th. D. from Southwestern Seminary, Ft. Worth.

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Our new Hospital Income Plan will help offset these extra expenses at a small cost that every subscriber can well afford. \$1.00 pays the first month's premium regardless of age or the number of members in the family to be protected. Then you, in accordance with your age, will pay the low rates in the following schedule.

MEN OR WOMEN	
\$200.00 WEEKLY BENEFIT	MONTHLY PREMIUM
Ages 18 thru 49.....	\$5.00
Ages 50 thru 65.....	\$7.00
Ages 66 thru 74.....	\$9.00
Ages 75 thru 90.....	\$13.50
Each child (0-17).....	\$1.50

MEN OR WOMEN	
\$100.00 WEEKLY BENEFIT	MONTHLY PREMIUM
Ages 18 thru 49.....	\$2.50
Ages 50 thru 65.....	\$3.50
Ages 66 thru 74.....	\$4.50
Ages 75 thru 90.....	\$6.75
Each child (0-17).....	\$.75

(Children receive one-half Hospital Benefits)

ACT NOW — First month's protection for only \$1.00. Money back guarantee if you are not 100% satisfied — your good will is highly valued by us, so if you are not satisfied, return your policy within ten days for a refund in full.

11 IMPORTANT QUESTIONS ANSWERED THAT TELL YOU HOW STANDARD'S \$100.00 A WEEK EXTRA CASH INCOME GIVES YOU PROTECTION YOU NEED TAX FREE.

1. WHY ARE THE PREMIUMS SO LOW?

This is a mass enrollment. No agent will call, therefore, you avoid paying agent's commissions, but you must mail the enrollment form along with \$1.00 within 30 days from the edition date of this publication.

2. WHAT IF I AM OVER 65?

Even if you are over 65, this plan pays you extra cash in addition to Medicare, cash to spend as you choose — enjoy peace of mind. Cash paid directly to you.

3. HOW LONG WILL I BE PROTECTED?

You will be paid \$200 (or \$100.00) per week when you are hospitalized for as long as 52 weeks, up to \$10,400.00 (or \$5,200.00) for either sickness or accident.

4. MUST I BE CONFINED FOR A FULL WEEK TO RECEIVE BENEFITS?

NO, you will be paid at the rate of \$28.56 (or \$14.28) per day. Benefits begin the first day for accident and after the third day of confinement for sickness.

5. ARE BENEFITS TAX FREE?

YES, all benefits are tax free and paid directly to you, unless you wish to assign the benefits to your hospital or doctor.

6. HOW DOES THE MONEY BACK GUARANTEE WORK?

Examine the policy in the privacy of your home, show it to your doctor, friends or attorney. They will tell you this is the best offer for the premium charged. If not completely satisfied, return in 10 days for a full refund.

7. WHEN DOES THE COVERAGE BECOME EFFECTIVE?

The same day that we receive your completed form along with \$1.00 and issue your policy.

8. IS THIS COMPANY LICENSED IN YOUR STATE?

YES, Standard Life and Accident is licensed, and conforms to all state laws, with many years of faithful service to policy holders.

9. WHAT IS NOT COVERED BY THIS POLICY?

The only conditions not covered are hospital confinement due to military service, suicide, venereal disease, mental derangement, rest cure, dental work, childbirth or complications of pregnancy, and confinement in a government hospital.

10. HOW WILL I PAY THE PREMIUMS AFTER THE FIRST MONTH?

Within 30 days after you receive your policy, we will send you a premium notice by mail, then you may pay one, three, six or twelve months premiums as you wish. A discount will be allowed if you pay other than monthly.

11. HOW DO I OBTAIN THIS EXTREMELY LOW-COST PROGRAM?

Just complete the enrollment form at the left of this page, and mail it with \$1.00 to

the company address below. Remember, no salesman will call, and as this is a limited enrollment, mail the form today.

This policy is renewable at the option of the company only, and premiums may be subject to change.

REMEMBER, NO SALESMAN OR AGENT WILL CALL. SPECIAL LIMITED ENROLLMENT ENDS 30 DAYS FROM THE EDITION DATE OF THIS PUBLICATION. DO NOT DELAY — FILL OUT AND MAIL THE FORM TOGETHER WITH \$1.00, NO MATTER HOW MANY OF YOUR FAMILY WISH TO ENROLL.

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Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for Standard Life's Paycheck Protection Plan.

My name is _____

Street or RFD No. _____

City _____ State _____ Zip _____

Date of Birth, Mo. _____ Day _____ Year _____ Age _____

My Occupation is _____

My Beneficiary is _____ Relationship _____

I desire the following WEEKLY BENEFIT \$200.00 \$100.00
I also hereby apply for coverage for the members of my family listed below:

FIRST NAMES — MIDDLE NAMES — LAST NAMES

DATE OF BIRTH

	DATE OF BIRTH			
	MO.	DAY	YEAR	AGE
1. _____ (APPLICANT)				
2. _____				
3. _____				
4. _____				
5. _____				

List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes No

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date _____ Signature _____

Form 52 MG Rev. B 2317

(715)

ARB 7

A missionary's responsibility to pastors

By Carroll W. Gibson

Editor's note: Carroll Gibson is Superintendent of Missions for Greene County Association. This address was delivered at the annual retreat for associational missionaries and is published at their request.



Gibson

E. C. Watson in his book, *Superintendent of Missions for an Association*, says, "One may serve in associational work and continue a lofty concept of the ministry, but his appreciation of certain ministers will suffer. At the best moments he will

praise the wisdom of providence for having sent these men of God to lead the churches. At points of complete exasperation he will be certain the church is of God, for otherwise it would not have survived the treatment it has received at the hands of ministers.

"In a sense, pastors relate to the association just as laymen do. Furthermore, they relate to associational work just as laymen relate to church work. Jealousy is sometimes expressed. Inadequate vision may be in evidence. Prejudice may rear its ugly head. There may be presented the same arguments which these pastors considered totally unworthy when they are used in the church. While they deplore such tactics in their churches, they are still human enough that they use them in the association."

With this in mind we ought to go about our task with diligence, fortitude, and complete trust in God and the calling to which He has called us. For He has called us to perform a vital job as we work with the pastors of the churches of our association.

Let us look at our responsibility to the pastors. First, I want to discuss our responsibility as a pastor to our pastors; second, responsibility as an enabler to enable them to perform the tasks they have to perform; and lastly, our responsibility for career development. In the 20th chapter of Acts the apostle Paul asks the elders of the church of Ephesus to meet him. In this meeting he tells them some things that are characteristic of a good associational missionary. He held up before them his own example as one worthy of following. An example of work, preaching, ministering and urged them to continue to watch over themselves and the church (flock) over which the Holy Spirit had made them overseers. He urged them to be shepherds and in using this figure of speech he delineates their task. Let us examine

this term and note its significance.

The word "pastoral" suggests service, a kind of service done for others, a service in spirit and purpose similar to that of the shepherd for his sheep. Our term "pastor" comes from the Latin term *pascere* which means to feed. The Hebrew word for pastor, a participial form of the verb *raah* means literally the "feeding one." The Greek term *poimen* relates to another noun *poia*, which means herbage or grass. Thus, we see the pastor's task: he feeds the sheep, he nourishes them, but his central concern, and the one which gave the title "pastor" to his calling, is the furnishing of the flock with food.

The pastoral idea is rooted in biblical tradition from the earliest of times. It is found in the ministry of Christ and the early church and is still meaningful today in the churches as Christians express tenderness and concern for one another in ministry. But what is the goal of the pastoral ministry? Why are the sheep to be fed?

The shepherd feeds the sheep not only that they may live, but that they may grow and produce. The wool, the mutton and the lambs the mature ones produce are his concern.

The pastoral ministry looks beyond its labor to the end product. It sees the growth and productivity-potential of the flock. It is the development program in which persons are helped to realize the growth and productivity goals implicit in their Christian experience. The pastoral ministry is that program in which Christians help each other to "grow up into Christ."

Looking now at the word "minister" we get the idea of service. The Greek word *diakonias*, as used by Jesus in speaking of Himself in Matt. 20:28, is the word from which we get our English word "deacon." It denotes not only who has the name or the position of a servant, but one who is actually engaged in his service. The whole biblical idea suggests that the church is to be involved in this ministry to each other, and thus the truth that every Christian engages in the pastoral ministry is in accord with the New Testament. The "body of Christ" prospers and grows as all members fulfill their functions. And the whole is administered by those who have demonstrated their maturity and capacity for the task, and have been appointed or ordained to such special responsibility.

These latter are pastors and their pastoral ministry is that of encouraging, instructing, and supervising others who are ministers. It is to these, the pastors, that we are to direct our energies if the whole church is to prosper and the

program of the pastoral ministry of the churches be performed. It is with these pastors or ministers that we have the responsibility to be to them a pastor in the truest sense. For this reason I believe that no associational missionary should be considered suitable for his position unless he has been on the front line of serving in the local church. And in the list of priorities that are expected of an associational missionary that of ministering to the pastors should stand at the top.

We have a responsibility to enable the pastor to perform his ministry. This will involve more than just to acquaint them with all the latest ideas from headquarters having to do with the organizations we have in our churches. A man can have all the knowledge of organization, literature, procedure and still lack a motive or will to accomplish a task. We have meetings that do all the things listed above and yet there is still a lack of motivation in the lives of many pastors. I believe that we need a fresh look at the whole structure and provide for our pastors definite experiences whereby a man can grow, in knowledge, in experience, in insight and in skill.

A denomination as rich and varied as our own can surely find ways of developing a program whereby a faithful servant can develop his own inner resources and find fulfillment in meaningful accomplishments. The denomination ought to think twice before finding a new job for the pastor to do. It is my belief that the goals of the pastoral ministry are considerably more than meeting some statistical number that is compared with that reached by another church. We have adopted some false guides for measurement of a man's ministry and as a result have swerved aside from a profound implication of the ministry of every pastor, that of enabling persons to grow up into Christ. We need to recognize the significant place that each pastor fills and help him to sharpen his skills and develop his insights in performing the pastoral ministry to which God has called him.

Finally, career development is a responsibility of a missionary to his pastors. Every missionary has experienced the coming and going of pastors. From my own experience and observation part of the reason could be the effort of the pastor to achieve a satisfaction or sense of accomplishment in his ministry. Many move to finish their education or to get a larger church that will offer a greater challenge. Some, no doubt, make moves to avoid a financial crisis or to better themselves financially.

A Seminary Extension Center will aid the ministers of an association to develop skills and insight. A Circuit Seminar sponsored by the Arkansas Baptist Medical Center, dealing with the crises of the pastoral ministry, is a valuable contribution to career development. A Family Life Conference that will deal in depth with the family problems of the pastor would be very helpful also. But any Career Development Program must have broad support.

Help is needed in resource personnel, in supplemental finances in order to make possible the attendance of pastors, and provision of time so that this needed ministry can be performed without conflict with other programs. Churches need to recognize the importance of their pastor continuing in an educational program so that he can serve them better.

One additional matter I want to mention before I close has to do with myself as a missionary. If I am to continue my responsibility to my pastors, I must also find the things I need in order to grow, to develop my skills, and prepare myself for the task I have. I ask our State Missions Department to consider this as a part of their responsibility and investment of their personnel and finances. Maybe a few missionaries of a given area might come together and form a study group to be taught by these people who have something to share.

Cooperative Program, designated gifts up

NASHVILLE (BP) — Southern Baptist Cooperative Program receipts for the first six months of 1972 — bolstered by a strong showing in June — increased \$938,559, or 6.23 percent, over the same period last year.

But designated giving for the same period took the biggest jump, increasing \$2,185,476, or 10.02 percent, over last year.

Cooperative Program gifts through Southern Baptist churches rose from \$15,061,505 for the first half of 1971 to \$16,000,064 for the first half of 1972, according to figures released by John Williams, financial planning secretary for the Southern Baptist Convention's Executive Committee.

The designated gifts increased from \$21,808,749 for the first half of 1971 to \$23,994,225 this year.

Combined Cooperative Program and designated offerings rose 8.47 percent, increasing from \$36,870,254 for the first half of 1971 to \$39,994,289 for the first six months of 1972.

The Wonderful World of Archaeology, by Ronald Jessup, Garden City Books, Garden City, N.Y., \$2.95

An exciting and romantic story of the world's most baffling jigsaw puzzle and how archaeologists have solved parts of it bit by bit. This book is written in simple language which can easily be comprehended.

This book not only captures one's imagination with graphic words but also contains full-color paintings, maps, picture graphs and diagrams. These total more than 250 in number.

Ronald Jessup's extensive knowledge tells clearly and simply how people of all ages have tackled this problem, from amateur collectors of Ur to highly trained scientists, with their radio-carbon dating, of our own time. The author gives a careful connection between the various world ages.

This book will be exceedingly useful to any who are interested in archaeology.

People Who Care, by C. W. Brister, Broadman Press, 128 pages, \$1.50

Do you Care? Do you really care? These are today's questions asked by today's searching people. Find the answer to these questions and many more in today's society. Find out how to witness and how to develop your courage as a resourceful witness.

The church's mission is dependent upon "People Who Care," as a layman who lives the Christian message in every area of life. After identifying the roles and relationships of pastors and laymen in a ministering church, this book gives specific aid in conducting evangelistic and pastoral visits and offers practical help in understanding and ministering to many kinds of persons in the modern world. This book will serve as a useful guide for Christian laymen who desire to minister to others.

Preaching People to People, compiled and edited by James C. Barry and George W. Knight, Convention Press, 156 pages.

An excellent collection of sermons on reaching people by 25 outstanding Southern Baptist pastors. The topics discussed include: Making a Commitment to Reach People, Going to Find People, Preparing for People, Witnessing to People, and Involving New People. Several of the messages presented are by Arkansans including William L. Bennett, Tal D. Bonham, Dale Cowling, and Rheubin L. South. This book should serve as an excellent resource for a pastor who wishes to

preach messages to challenge his people to be more effective.

Not a Silent People, by Walter D. Shurden, Broadman Press, Nashville, Tenn., 128 pages, \$1.95

"Sometimes we Baptists have argued over major issues, and then again, we have become vocal over trivia. But whether big or small, necessary or unnecessary, profitable or pointless, our denominational controversies have shaped us."

This book serves as an excellent documentary on the controversies that have had an impact on Southern Baptists across the years. In conclusion the author points up lessons that should be learned from our history. He says "When you study Baptist history, you will understand the old adage which says 'Anytime you find two Baptists you will find three ideas,' is not far from true."

Why Conservative Churches are Growing, by Dean M. Kelley, Harper and Row, New York, N.Y., 184 pages, \$6.95

The author, director of civil and religious liberty, National Council of Churches, and a United Methodist minister, gives a graphic description of the decline of liberal churches. He states that this decline is not a temporary dropoff, but a sign that these religious institutions are dying.

Man is a being who needs to make sense out of his experience. It is the task of religion to provide this meaning and purpose, and to give character and direction to the forces which influence one's decisions. In conclusion he makes the following observations concerning those who are serious about their faith:

1. They do not confuse their beliefs, loyalties and practices with the faith of others.
2. They are willing to make high demands upon themselves and expect their organization to challenge them greatly.
3. They do not consent to, encourage, or indulge in any violations of their standards of belief.

4. They will not keep silent about their religion, apologize for it, or let it be treated as though it makes no difference.

This book is extremely meaningful to those who are interested in the development of contemporary religious trends.

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Deepening our relationship with God

By Vester E. Wolber
Ouachita University

International

July 30, 1972

I John 4:13-19

Ephesians 3:14-21

John and Paul can help us to a fuller and more meaningful relationship with God.

Union with God (I John 4:13-15)

1. John said we know that we abide in God and that he abides in us. The theologians sometimes refer to John's concept as union with God, but the exact word which conveys the idea is "interfusion" which means the mingling or fusion of one with another. The apostle meant that the personality of the believer is permeated with the Spirit of God and that man's whole being is caught up in God.

2. The evidence that the claim of interfusion is true is that God "has given us of his own Spirit." Here is an appeal to one's experience, his inner consciousness. The Apostle Paul said about the same thing when he wrote that God's Spirit bears witness with our spirit that we are children of God (Rom. 8:16).

3. A second evidence that the claim of interfusion is true is based on common sense: we know that God sent his Son as Saviour, and anyone who confesses Christ to be the Son of God abides in God and God abides in him.

4. A third evidence is also based on common sense: we know that God is love, and "he who abides in love abides in God, and God abides in him." The author sees some sort of moral transference of love from the heart of God to the life of the believer, so that one who abides in love gives evidence that he abides in God.

Love (4:17-19)

1. Love brings confidence (v. 17). This verse deals with superlatives: it is as though he said "Love brings confidence, and perfect love gives one confidence even when he stands before God in final judgment." If love can continue to function and give one confidence in that day, it is adequate to give confidence in any lesser situation of life.

2. Love also casts out fear (v. 18). Love builds up confidence in the heart and casts out fear from the heart. Love and fear are mutually exclusive: when love matures, fear subsides; and when love is made perfect, fear is ejected altogether.

3. Human love is generated by divine love (v. 19). The pronoun "him" following "we love" is not in the original text, which means that our love is not confined to God: we love both God and men because God first loved us. God's love generates within us the capacity to

love not only the lovely but also the unlovely; we can even love our enemies.

So the thrust of this passage in John challenges us to deepen our relationship with God by intensifying our sense of unity with God and by heightening the level of love in our hearts.

The Fullness of God (Eph. 3:14-19)

When Paul prays in his epistles, only God can disentangle his syntax and know exactly what he means. In this complex prayer for his readers, three petitions are woven together.

1. He asks that Christ may dwell in their hearts through faith, and that they will be inwardly, i.e., spiritually, strengthened by the Spirit. It is difficult to make any real distinction between the two concepts of Christ dwelling in the heart, and the Holy Spirit abiding within. In Romans 8 the apostle seems to equate the two, but in this passage he separates them. Perhaps these are best understood as two ways of expressing the same idea. The whole petition is that the saints will be strengthened and that Christ will abide in them as a permanent source of spiritual power.

2. The second petition is that they may be able to comprehend the magnitude of Christ's love. Their capacity for knowing the dimensions of Christ's love inheres in their "being rooted and grounded in love." The "breadth . . . length . . . height . . . and depth" may refer to the whole mystery of God's redemptive work as set out earlier in the chapter; but, even so, all this is exemplified and given expression in the love of Christ.

3. The summary petition is that they may all be filled with the "fullness of God." The Son of God came bearing "the very stamp of his nature" to reveal God fully and to bring us into the presence of the fullness of God. The Apostle Paul, having found God in Christ, had a fervent desire to share with all men all the riches which he had found in Christ. To that end he labored and prayed that his readers might be "filled with . . . God."

Doxology (Eph. 3:20)

The prayer gives way to a crescendo of praise unto God; but even as he praises

the Lord, Paul keeps in mind his readers whom he wants to instruct on the greatness of God.

1. God is able to do far more for us than we ask or think. In making the petitions set out above, the author had asked that they be granted "in accordance with the riches of his glory" (v. 16). Once when he ran out of words while his mind kept probing deeper into the fullness of God, Paul cried out, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable are his ways" (Rom. 11:33)!

2. God works for us by "the power at work within us," i.e., by the Spirit who functions in the inner being of man, the heart.

3. All glory is to be offered unto God in all the church through all the ages. If we would deepen our relationship with God we must heighten our concepts of him and broaden our commitment to him.

Philadelphia

(From page 24)

on as usual — "eliciting, combining, and directing . . . the denomination for the propagation of the gospel."

But while the motion was not intended to be so — it was made by a conscientious brother with his own freedom of conviction — it was a danger to the jugular vein of freedom, the very heart of our Convention. And Southern Baptists chose to remain free.

Often in recent years we have heard the dire prediction that Southern Baptists will divide over doctrinal matters. I do not see this as true. In my judgment the only thing that will divide our Convention fellowship will be for one group to the right or left of center, or those in the center to try to force its position upon others. In Philadelphia the Convention refused to do this. And it was the most harmonious Convention that we have had in years. May this ever be the case, not at the sacrifice of truth, but as the fruit of our unity in diversity the very heart of which is our insistence upon freedom for the individual conscience before God, soul competency in religion, and the priesthood of believers.

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All things to all men

By L. H. Coleman
Pastor, Immanuel Church, Pine Bluff

Last week we studied the first part of Paul's second missionary journey. Today's lesson, which is the second of a four-part unit on the theme, "Bold Evangelism," is a continuation of Paul's second journey.

Witnessing in Thessalonica (Acts 17:1-9)

A turning point in Paul's second journey was the vision he received at Troas which is known as the famous Macedonian call. Thence Paul proceeded westward into this region. Lydia was converted at Philippi. Also Paul and Silas were imprisoned at Philippi where an "earthquake" miracle occurred. The jailor and his family were converted and the missionaries were released from prison.

Their next visits were at Amphipolis, Appolonia and Thessalonica. (You will recall that two of Paul's letters were addressed to the Christians at Thessalonica). Thessalonica, the capital of the province of Macedonia, was an important city and strategically located. A great Roman road, which extended from the Adriatic Sea to the Middle East, went through the city. Thus this city could be vital to the spread of the gospel in this region.

Paul first went to the synagogue. You will recall that Paul's pattern in both journeys was to preach first to the Jews. Invariably he would have little success with the Jews, his own kinsmen of the flesh, and would turn to the Gentiles with real success. Thessalonica was no exception to Paul's strategy or pattern of operation.

Paul's success in reaching the Gentiles with the gospel infuriated the Jews. They felt Paul was "sheep-stealing". They incited the city rabble against him and his colleagues (see v. 5). I Thessalonians 2:14 ff. will throw some light on the situation. The infuriated Jews stormed the house of Jason where Paul had been staying but Paul and his companions had fled. Consequently Jason and his friends were brought before the magistrates and charged with insurrection, rebellion and treason. "Paul and Silas have turned the rest of the world upside down, and now they are here disturbing our city," they shouted (Acts 17:6, *The Living Bible*). What a compliment! Paul's brand of Christianity was extremely effective! Have we in our day ever been charged with turning "the world upside down"? Are we making the impact for Christ today that was made in Paul's day?

In due time Jason and his friends were

sent home. Paul subsequently left the city. Probably Paul's friends guaranteed that he would not return to the city — at least, during the present magistrates term of office. However the Thessalonian church amid persecution and discouragement maintained its faith and Christian witness, which caused Paul's heart to rejoice.

Witnessing in Berea (Acts 17:10-14)

From Thessalonica Paul traveled west 50 or 60 miles to Berea. Three things are significant at Berea:

1. Paul's scriptural preaching caused the people who heard him to search (sift up and down) the Scriptures.
2. The Jews continued their bitterness and persecution toward Paul.
3. Paul again exemplified courage and had to flee for his life.

At Berea Paul and Silas were joined by Timothy. The missionaries preached first in the synagogue. Here they were given a good reception. The Berean Jews searched and examined the Scriptures daily to see if the things Paul preached were true. Many believed along with an impressive number of Gentiles both men and women.

Then came trouble. The Jews from Thessalonica, hearing that the missionaries were in Berea, sent a deputation there to repeat the course of action followed in Thessalonica. Paul was their main target. Thus Paul left the city and went to Athens. Later Silas and Timothy would join him there.

Witnessing in Athens (Acts 17:15-34)

Witnessing in Athens of Achaia was different for Paul because Athens was the city of Greek mythology. Jewish influence in Athens was almost nil. Athens, the religious capital (of Greek mythology), city of culture, art and philosophy (Pericles, Sophocles, Socrates and Plato among other philosophers), was the city for the intellectually elite. This city had been the home of the greatest artists, poets, writers, orators, sculptors, architects and philosophers. Be that as it may, in the eyes of Paul the Athenians needed the gospel like every other creature in the world. He was there to share Jesus with them.

The thing which caught the attention of Paul was the idols. This was to be the background of his famous message to

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Life & Work
July 30, 1972
Acts 17:1-34

the Athenians. Paul confronted the Jews, those in the marketplace, philosophers (Epicurean and Stoic are mentioned in v. 18) and others with the gospel message. The Athenians took Paul to the Areopagus which is the place where the Supreme Court met. Just outside the Areopagus was Mars Hill, a hill of white beautiful rock adjacent to the hill where the court met. Here Paul had the setting for a great sermon and many heard him on this prominent site in the city.

Please note Paul's sermon on the true and living God. This city with some 30,000 idols had one named "To An Unknown God" (v. 23). This gave Paul the occasion to preach about Jesus, the living, resurrected son of God. The God who created the world and is sovereign is Jesus. Paul in discussing the doctrine of God said:

1. There is only one God.
 2. He is Creator.
 3. He is Sovereign Lord (absolute possessor of heaven and earth).
 4. He is giver and sustainer of life.
 5. He is personal.
 6. He is a God of Providence.
- (1). Author of the unity of the human race.
(2). He controls human history.
(3). He stays ready to receive, being always near us.

Paul then concluded his sermon with a call to repentance. Judgment is ahead with Christ as the Judge of us all.

Note the results of the message:

1. The majority refused the message. (This was one place Paul went on his three missionary journeys and did not start a church.)
2. Some were convicted and would hear him further.
3. Certain ones followed Paul and accepted the Christ whom he preached.

Next week we shall study other things that happened on Paul's second journey and then get into the third journey.

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Attendance report

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Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	52	33	
Alicia	49	43	
Alma, First	327	98	1
Alpena, First	59	49	
Beirne, First	66	35	7
Bentonville, First	274	4	5
Bella Vista Mission	37		4
Berryville			
First	161	51	
Freeman Heights	136	36	
Rock Springs	97	73	
Blytheville			
Calvary	162	63	
Gosnell	142	83	
Booneville, First	226	178	
Brinkley, First	234		
Broadmoor Mission	70		
Cabot, Mt. Carmel	133	96	2
Concord, Mt. Zion	40	17	
Crossett			
First	453	119	
Magnolia	149	89	3
Mt. Olive	242	108	
Dumas, First	242	61	
El Dorado, Caledonia	29		
Forrest City, First	513	140	3
Ft. Smith			
First	1108	367	8
Grand Avenue	695	245	6
Moffett Mission	21		
Haven Heights	188	101	2
Garfield, First	51	10	1
Gentry, First	148	63	3
Grandview	95	50	1
Greenwood, First	274	114	
Hampton, First	148	42	
Harrison			
Eagle Heights	276	119	
Woodland Heights	76	43	
Helena, First	261		
Hope			
Calvary	207	105	4
First	462	158	5
Hot Springs, Park Place	374	98	4
Jacksonville			
First	322	86	
Marshall Road	274	95	
Jonesboro			
Central	436	135	3
Nettleton	240	94	4
Lake City, Bethabara	130	109	1
Lake Village, Parkway	69	46	
Little Rock			
Life Line	585	142	
Martindale	116	51	
Magnolia, Central	543	208	5
Marked Tree, First	153	41	
Melbourne			
Belview	156	92	
First	117	56	2
Horseshoe Bend Mission	30		
North Little Rock			
Baring Cross	545	146	4
Gravel Ridge	179	122	4
Levy	380	365	2
Park Hill	595	152	4
Sixteenth Street	47	24	
Sylvan Hills	233	97	2
Paragould, East Side	195	105	
Paris, First	356	94	
Pine Bluff			
Centennial	183	76	
Dollarway	142	58	1
East Side	160	84	3
Prairie Grove, First	141	62	
Rogers, First	612	136	4
Rolland, Natural Steps	71	44	1
Russellville, Second	217	90	
Springdale			
Berry Street	87	52	
Caudle Avenue	84	38	
Elmdale	302	60	1
First	676	168	3
Oak Grove	62	25	
Stephens, First	119	75	
Van Buren, First	436	151	6
Mission	42		
Vandervoort, First	35	13	
Warren, Immanuel	236	72	
West Memphis			
Calvary	180	79	2
Vanderbilt Avenue	91	37	

A smile or two

The doctor was examining school children. One youngster was underweight.

"You don't drink milk?"

"Nope."

"Live on a farm and don't drink milk at all?"

"Nope. We ain't hardly got enough for the hogs."

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What did we do in Philadelphia?

By Herschel H. Hobbs

Since the Philadelphia Convention I have received a number of letters asking me to explain what I understand the action on the motion to withdraw *The Broadman Bible Commentary* means. In my judgment these volumes were not the real issue but only the occasion of it. I do not believe that the vote merely indicates that we were tired of debating the issue. Neither that the place of meeting resulted in the overwhelming defeat of Brother Turner's motion. Nor does it mean that Southern Baptists are becoming more liberal in their theology.

Rather the messengers realized that the trend in recent years was leading us away from the time-honored and tested principles of the priesthood of the believer, the freedom of the individual conscience responsible only to God, and soul competency in religion. We were headed in the direction of becoming a creedal people, something that Southern Baptists have never been nor will ever be. I do not mean that those who sponsored or supported the motion intended to become such. But had this motion prevailed it would have been a long stride in that direction. So, in effect, the action of the Convention was a move back to the middle ground conservative position which has always been the position of the majority of Southern Baptists.

The action in Philadelphia should not be construed as a blanket endorsement of *The Broadman Bible Commentary*. For instance, there are many things in this work with which I do not agree. But as I said in my remarks, I have never read any Commentary with which I agree entirely. However, I have found all of them helpful in gaining a better understanding of the Bible. This has been true even when things contrary to my theological position led me to re-examine all facets of a given matter. Furthermore, no man, regardless of his theological position, can write a Commentary with which all Southern Baptists would agree entirely. This fact is inherent in the freedom of Bible interpretation which we grant to every man. So as one studies *The Broadman Bible Commentary* he is free to separate what he sees as chaff from the wheat, and be blessed by the latter.

Southern Baptists insist upon a free pulpit. This within itself involves freedom of interpretation as one feels led by the Holy Spirit. It naturally follows that there should be freedom of the press as well as academic freedom. Each of us should remember, however, that freedom involves responsibility. At the same time God has not appointed me as the judge of other men's deeds. I may

disagree with them. But judgment belongs to God to whom we are all responsible. "Judge not, that ye be not judged," said Jesus (Matt. 7:1). Only God knows the hearts of men. And only He is capable of fully judging with righteous judgment.

Furthermore, the Philadelphia Convention recognized and acted according to the stated purpose of its being in keeping with its Constitution. Nowhere does it provide for a forum of public debate in determining doctrine. To be sure "The Baptist Faith and Message" was debated and adopted by the Convention. But it was not hammered out on the floor of the Convention. An appointed committee brought to Kansas City a proposed statement of faith and message. It was prepared through many days and nights of prayerful study. To have proceeded otherwise would have resulted in chaos.

The stated purpose of the Southern Baptist Convention as found in the opening paragraph of its Constitution is to provide "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel." Actually, the Southern Baptist Convention as such exists only from the time each year when the assembled messengers vote the Convention into being to the moment of final adjournment. The Constitution provides for various agencies acting through elected boards and commissions to carry on the work in each annual interim. These elected groups are responsible to the Convention in annual session. The Convention determines policies, leaving their implementation to these elected bodies.

By its own Constitution and By-Laws, plus the charter of the various agencies, the Convention cannot fire these groups. If they do not act within the policies set by the Convention they may be changed through due process provided in the By-Laws as each member's term expires and he is eligible for re-election (provided that he is). In fact the Convention by its own wise, self-limitations cannot employ or dismiss any person who works for an agency. This is the responsibility of its elected board and the administration. These limitations are not evidences of weakness but of strength, as the Convention acts through democratic processes under the lordship of Jesus Christ.

Article IV of the Constitution on "Authority" reads: "While independent and sovereign in its own sphere, the Convention does not claim and will

never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organizations, association, or convention." While this has no direct bearing upon the Commentary action, it does show that the Convention is mindful of its own sphere. But if this position be carried out to its logical conclusion it would include individual Baptists as well as groups of such.

In my judgment the Convention action taken in Philadelphia was a recognition of its purpose according to its Constitution. It constituted a recognition of the basic Baptist principles of freedom of the conscience, the priesthood of believers, and soul competency in religion. It was not voting on whether it was liberal, conservative, or fundamental. As President Carl Bates said, Southern Baptists are a conservative people theologically — some to the left or right of the middle, but all conservative. In over a decade of dealing closely with the doctrinal aspects of our Convention I am convinced that at least ninety percent of Southern Baptists are in the center of the conservative position, with perhaps five percent on either side of center.

But Southern Baptists are a free people with a living, vital, and Bible-centered faith. Had we withdrawn *The Broadman Bible Commentary* or voted to have a half-dozen versions of it, Southern Baptist life and work would go

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