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Arkansas Baptist State Convention

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I must say it

Charles H. Ashcraft / Executive Secretary

Right, dead or alive

(First in a series)

The martyrs went to their deaths, not for heresy but for "intellectual honesty." They told the truth as they saw it. History has accorded them greater virtue, integrity and worth than their lesser honest executioners. They paid a heavy penalty for expressing their deep soul-convictions in the face of those who demanded pleasant answers for unpleasant questions, but the whole Christian cause was advanced by their example. History has not allowed the dark deeds of the inquisitioners to be forgotten, but a grim price is still being paid for honest convictions articulated in clear, unvarnished honesty, undergirded by strong personal character. Our faith needs a fresh voice, a better approach, a sharper energy, a newer articulation and above all a daring New Testament interpretation of the "priesthood of the believer" over which much of our empasse exists. Only when every Christian is encouraged to approach God with an open heart and an open Bible without harrassment by any intermediary shall our faith come to its finest hour. Those who may pursue truth and express full intellectual honesty to their heaven-wrought convictions may take some comfort in the following facts endorsed by history and human experience.

(1) God will sustain no human being who would coerce the conscience of any other regardless of how convincingly his case may be stated. (2) God will bless no element of untruth or half-truth however strongly supported by a loud majority. (3) God by nature is required to side with those who seek solutions rather than judgments. (4) Every person gravitates to himself others of like stance and right or wrong must endure each other's company here and hereafter. (5) There is a point of "no return" in the mad determination of any person who would destroy the witness and image of another when he shall inherit the full fury of his own irretrievable and irreversible viciousness and that without any ground upon which mercy can be implored or granted. (6) There is no infamy of greater enormity than for a prophet to say what the people wish to hear moreso than the deep inner secrets God now wishes to be told. (Col. 1:26) (7) The career-accuser finds quick and lasting identity with the arch-accuser. (Rev. 12:10) (8) Those who identify themselves with error while knowing the truth but lacking the honesty to admit it are traveling a lonely road wherein a martyr's death for intellectual honesty would offer greater fulfillment and sweeter welcome.

Never has the freshness of new viewpoints, clearer interpretations, better scholarship and finer courage been needed nor ever has the price been greater to get it. Finding the truth and proclaiming it may not be for everybody, but those who do will pay the price. A good epitaph for John the Baptist might read, "John — Dead but Still Right."

I must say it!

In this issue

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The cover this week represents a successful anniversary celebration by a church. Mrs. Mary King was chairman for the observance at First Church, Arkadelphia, which involved a large number of the members.

Sense in spending 8

The third article in a series by Harry Trulove of the Arkansas Baptist Foundation offers to Christians more advice about spending wisely. The article explains how and why spending plans should be made.

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A move to get tax credit for parents who pay the costs of parochial school education has been defeated in the U.S. Senate. The vote on an amendment to the tax reform act is another setback for advocates of aid to parochial schools. The votes of Arkansas senators are given.

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Gaines S. Dobbins, a pioneer in religious education for Southern Baptists, has reached age 90 and is still going strong.

Arkansas Baptist

NEWSMAGAZINE

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NUMBER 33

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Christian scholarship

Sometimes Baptists have opposed scholarship. Numerous reasons have been given. Some, claiming scholarship for themselves, have used it as a vehicle to promote non-biblical teachings. On other occasions scholars have been misunderstood and falsely accused. The fact is, however, that without Christian scholarship our faith would have little content and meaning.

Actually, Christianity received its initial thrust through the labors of a great evangelistic scholar, the apostle Paul. The apostle, in his defense before his Jewish countrymen, subtly and yet very forcefully, declared his scholarly training. Paul said that he was "... born in Tarsus, a city in Cilicia, yet brought up in this city (Jerusalem) at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers" (Acts 22:3)

Paul stated that he was born in Tarsus, a city outside of Palestine which was Greek in its culture. It is interesting, indeed, that the apostle mentioned this, since the Jews of Jerusalem were very prejudiced

Your change of address

It now costs the *Arkansas Baptist Newsmagazine* 25 cents each time an undeliverable magazine is returned to us by the postal service. This is another pressure on our already tight budget.

During the past eight and one half years when a Baptist family moved, the post office removed the label from the *Arkansas Baptist Newsmagazine* and returned it with the new address to us at a cost of ten cents. On June 13, 1976, the cost was raised to 13 cents. Just five weeks later it was increased to 25 cents. In an average month we receive more than 600 returned labels. Simple arithmetic shows that it will now cost the *Newsmagazine* more than \$150 each month for changes of address.

We believe that all the money entrusted into our hands is the Lord's money. This means that we have a sacred obligation to protect it and to spend it to the best of our ability. The *Newsmagazine's* sources of income are: subscriptions, (most of this money is paid

Guest editorial Don't forget to pray

We have grown accustomed and possibly a bit indifferent to the daily headlines from Beirut. Hundreds more killed. More devastation in the city.

But the war has come closer for Southern Baptists in recent days. There has been minor damage to the Arab Baptist Theological Seminary. A missionary residence nearby was destroyed. Fortunately, the missionaries were away.

The editor's page

J. Everett Sneed



toward those who had absorbed Greek culture. But this part of Paul's background meant that he was conversant with the great Greek philosophers, as well as the Septuagint (the Greek translation of the Old Testament). His knowledge of the Greek language and culture assisted him greatly in his God-given task.

The apostle went on to say that he was schooled in the rabbinical teachings. He had studied "at the feet of Gamaliel," who was a doctor of the law and held in high esteem by the Jewish people. The preposition "at" used by Paul means "beside or along side." One can see young Saul at his teacher's side drinking in every word that fell from his lips. Paul was a great scholar.

Southern Baptists are fortunate to have many great Bible-believing evangelistic scholars. These men serve in many positions — in seminaries, colleges, pastorates, and denominational positions. We should thank God for them, for in a very real sense the future of our work depends on true Christian scholarship.

directly by our churches), Cooperative Program money, advertising money, and a very small amount paid by churches or associations for special pages.

There is a way that you can help in stopping this loss of money paid for returned labels. First, and most important, if you are planning to move please notify us of your complete new address. This should be done at least two weeks prior to your move. Be sure to send your old *Arkansas Baptist Newsmagazine* label with your new address.

Second, churches sending in the names of new subscribers should be certain to send complete, accurate addresses. Since the ABN is mailed under a second-class permit, the post office will not deliver it unless the address is completely correct. Sometimes churches are careless in this matter and we have to pay 25 cents for each incorrect address. We want to thank you in advance for your help. We believe that you will agree with us that this is the Lord's money and that every effort should be made to protect it.

"Pray for us." Those are the three words one always hears when missionaries dismiss heroics as they continue to serve in danger spots. The request is particularly appropriate as danger increases in Lebanon with no indication of peace.

Southern Baptists, all 13 million of us, can do nothing greater than pray daily for our missionaries. Anything less will be tragic. — Editor John J. Hurt in the "Baptist Standard" of Texas



One layman's opinion

Daniel R. Grant / President, OBU

The Russian bell too big to ring

One of the strangest tourist attractions in the Russian Kremlin in Moscow is a mammoth bell weighing 200 tons, the largest in the world. It was cast in bronze and was to be raised to the top of the Ivan the Great Bell-Tower some 260 feet high. All went well except for one problem — it was too heavy to hoist up into the bell-tower, and it has sat forever on the ground nearby. Twenty-one bells of smaller sizes do the work of bell ringing in other towers in the Kremlin, but the Tzar Bell, as it is called, has never been rung.

Not far from the Tzar Bell stands the Tzar Cannon, another example of a monstrous device that was built so large that it was never practical to use. The cannonballs sitting in front of it were larger than an inflated beach ball, and I found myself wondering, as I am sure

some military strategists wondered, what kind of target would be required to make such a shot worth the effort. I was reminded of the American military frustration in having our all-powerful arsenal of atomic bombs during the Vietnam War, but not really having any use for them.

As our guided tour of the Kremlin moved on to an elaborate display of carriages, silver service, and other luxuries possessed by the Russian Tzars before the Communist Revolution, my thoughts continued to dwell on the giant bell that never rang and the giant cannon that never fired. Some people are like that, I thought. Even some who bear the name Christian in our Baptist churches are like that. Sometimes our attitude toward work, and especially toward jobs in the church, is one of

holding out for the big or showy job that is very much seen of men and women. All too often we turn down the small and less visible jobs as not really challenging our tremendous talents or adequately keeping us where the current action is. Some may even wait so long for the job that is "just right for them" that they go through life like the Tzar Bell. They never get hoisted into place where they can do the particular thing God created them for.

The only thing worse than a bell that never rings is a Christian that never serves and never shared the Good News of the Christian Gospel with others. What a tragedy for the 200-ton bell — or the 200-talent Christian — just sitting in silent stillness in the midst of a needy world.



Woman's viewpoint

Iris O'Neal Bowen

Getting in a hurry

During our short vacation this summer, we went by to see Natural Bridge in Virginia. We made the trip down to the base of the bridge by airlift and walked the short distance it took to arrive under the bridge, that huge rock formation that towered over 200 feet high, and we were told the opening had been worn through by the small stream that flowed gently along.

Just as we arrived and raised our cameras for pictures of that great natural wonder of God's hands, we saw two people descending from the top of the bridge on heavy, dangling ropes.

Quickly, we made ourselves a part of the crowd that greeted them as they set their feet on the wet stones at the edge of the stream. We were pleased to get to talk to one of the pair — an elderly lady wearing a hard hat, blue jeans, knee pads and high-top shoes.

We found that she was only one of a

group there who made up a club whose members spelunked caves, floated all the rapid rivers and shinnied their ways up to, and down from, high places.

Our lady told us she had been very active lately, taking part in these events. She also told us she was well into her sixties and had had three operations for cancer.

Why was she so active in all these things, in view of her physical condition? we asked.

"I am in a hurry!" she replied.

And I thought — This is the way we Christians should live!

We don't know how much time we have left. Christ may come any day, or God may call us home.

We have so much to do before that time, in God's kingdom! Let us grab our ropes and boat paddles and flashlights and get some things done!

Let's get in a hurry!

**25 cents for
a wrong address
is
just a drop**



in the bucket

...unless the total of notices is 600 to 700 each month

...and your budget is very tight

...and it's the Lord's money involved

Please help your state paper hold down costs. Let us know two weeks before you move.

Johnny Green is now serving as staff evangelist of Wynne Church. This announcement was made by John R. Maddox, pastor. Green and his family are now residing in Wynne at 907 Cleveland.



Green

Max W. Deaton is now pastoring Dallas Avenue Church in Mena. He came to the Dallas Avenue Church from Oak Ridge First Church of Weatherford, Tex. Deaton is a graduate of Ouachita University, Oklahoma State University Institute in Public Relations, and Southwestern Seminary. He is married to the former Joyce Brown of Sulphur Springs, Ark. They are parents of two children, Tammie and Scott.

L. B. Jordan resigned as pastor of Lamar Church on Aug. 8 to become pastor of First Church, Wake Village, Tex. While pastoring the Lamar Church, Jordan saw records set in the area of mission giving. There were 65 professions of faith and the church licensed one and ordained two others to the ministry. Jordan served as camp pastor for this year's main encampment at Baptist Vista.

Mr. and Mrs. Tom Caldwell, charter members of Lambrook Church, were honored on their golden wedding anniversary with a reception. The Caldwells are parents of 15 children. One of their children is Refus Caldwell, Director of Missions for Conway-Perry and Van Buren Associations.

Jim Glover has accepted the call as pastor of Oak Grove Church, Paragould. Glover, who has served as pastor of First Church, Kingland, for the past five years, is married to the former Sue Brownfield of Greers Ferry. He is a graduate of Ouachita University.

Thomas Reddings Hammons, age 96 and a resident of Forrest City, died on July 23. Hammons, who had pastored churches in Arkansas and Tennessee for 73 years, is survived by three sons, U. G. Hammons of Marianna, O. P. Hammons of Forrest City, T. B. Hammons of Pinson, Tenn., and one daughter, Mrs. L. R. Gayden of Montgomery, Ala., 13 grandchildren and 27 great-grandchildren.

Kenneth D. Bledsoe was licensed to the ministry by Oak Grove Church, Paragould, on July 21. Bledsoe is an air-

man in the U.S. Air Force, stationed at Blytheville Air Force Base.

Henry Washington Ryan, 85, of Little Rock, died Aug. 3. He was a retired Baptist minister and a retired switchman for the Missouri Pacific Lines. He was a native of Cullman, Ala., and was ordained to the ministry in 1936. He was pastor of several rural churches in the Little Rock area, including Sweet Home, and had served First Church, Jacksonville, and First Church, Marvell. He had been moderator of Pulaski Association and had served on the board at Southern Baptist College. Since his retirement in 1956 he had done evangelistic work and was interim pastor of 30 churches in Central Arkansas. He was a member of Immanuel Church, Little Rock. Survivors are two sons, Elbert Ryan of Little Rock, Eugene Ryan, North Little Rock; a daughter, Mrs. George Roth of North Little Rock; three grandchildren and two great-grandchildren.

buildings

First Church, Ozark, dedicated an adult educational wing and office complex on Aug. 1. The morning dedication service was led by Roy Gean Law, pastor, and Jan Akins, associate pastor. Paul E. Wilhelm, Clear Creek Director of Missions, delivered the message. The new 6100 square foot facility provides space for three offices, a work room, taping room, rest rooms, 14 class rooms, and two assembly rooms. Open house was held in the new facilities following the dedication.

DeWitt First Church held groundbreaking services on July 25 for phase one and two of their building program. The first two phases of the program will include an auditorium with administrative space and a children's educational building. These facilities are estimated to cost \$583,000. Future building plans call for additional educational space, fellowship hall and a chapel.

briefly

In leading up to the 200th birthday of our nation, the entire King James Version of the Bible was read aloud from the pulpit of **North Main Church, Jonesboro**, by various members of the church. Members read 14 hours each day for one hour each beginning Monday morning, June 28, at 8 a.m. and ending Saturday evening, July 3, at 8:30 p.m.

OBU registration set next week

Registration for the fall semester at Ouachita Baptist University will be held on Tuesday, Aug. 24, and Wednesday, Aug. 25, according to Dr. Carl Goodson, vice president for academic affairs at OBU.

New students should report to the Arts & Science Office to secure advisor assignments. All students should meet with their advisors prior to registration to prepare their trial schedules.

Registration will take place at Evans Student Center and Lile Hall.

The schedule for registration on Tuesday begins at 8:30 a.m. with students who have identification numbers 0044-7028; 9:30 a.m., 7029-7650; 10:30 a.m., 7651-8000; 11:30 a.m., 8001-8500; 12:30 p.m., 8501-8820; and 1:30 p.m., counseling for transfer students with schedule conflicts.

On Wednesday, registration begins at 8:30 a.m. for students with identification numbers 8821-9038, also transfer students with 59 hours or more; 9:30 a.m., 9039-9360; 10:30 a.m., 9361-9702; 11:30 a.m., 9703-9800; 12:30 p.m., 9801-9950; 1:30 p.m., 9951-10000; and 2:30 p.m., 10001 and up.

The last day to register or add a course is Sept. 8, and the last day to drop a course is Oct. 14.

Southern fall term open next week

The thirty-sixth year for Southern Baptist College begins on Aug. 23, 1976. President D. Jack Nicholas reports a substantial increase in the Freshman class is expected again this year.

The dormitories will open at 1 p.m. on Sunday, Aug. 22, according to Dean of Students John Sheehy. Jerol Swaim, Vice President for Academic Affairs, reports a two-day orientation and registration period prior to classes beginning on Wednesday, Aug. 25. Freshmen and transfer students will meet on Monday, Aug. 23, for orientation and testing beginning at 9 a.m. All new and returning students will register on Tuesday.

Activities have been planned for the evenings during this first week to assist in the orientation process. Monday evening, Aug. 23, the Faculty Women and Wives Club is sponsoring a cake party. College City will treat the college to a fried chicken supper on Tuesday evening. The formal opening of school will be Wednesday evening in the College Chapel with a reception following. The Baptist Student Union will sponsor a "mixer" on Thursday evening.

Arkadelphia church finds recipe for anniversary celebration

by William D. Downs Jr.

How does a church go about celebrating its 125th anniversary in such a way that (1) every member is in some way involved, (2) the past, present and future are all woven together into a meaningful whole and (3) the entire program becomes a truly memorable worship experience from start to finish?

It isn't easy. But the First Church of Arkadelphia has pulled it off in such a way that a new spirit of unity is evident throughout the congregation.

"Fantastic!" says the pastor, Nathan Porter, in describing the four-Sunday program that started in late June and ended in July. "It's been all that any of us could have possibly wanted it to be."

Planning for the highly successful event started 18 months ago with the appointment of Mrs. Mary King as chairman. It was a fortunate choice.

The time capsule is to be opened in July, 2051.

Mrs. King waded into the task with such good-humored determination that no one dared to turn her down when asked to do a job . . . and to a person, each project chairman led his committee to complete their assignments on time and in good shape.

Early in the planning, some fundamentally basic decisions had to be made, such as who was to speak, what was the best time for the celebration and what kind of programs the church should undertake to make the event mean something to everybody.

It was quickly decided that the most effective speakers would be the church's pastors, both past and present. But timing was a slightly more difficult problem.

The good news about the problem was that the following year, 1976, was to

be the widely celebrated bicentennial celebration for America. And what better time would there be to focus attention on the church's anniversary than on the nation's birthday, July 4?

But the bad news was that July is a traditionally low-attendance month, with Ouachita University and Henderson State University in summer recess and many families out of town on vacation. So inevitably, the planning committee had to face the prospect of throwing an anniversary party and having only a few members attend.

Trusting in the congregation's instinctively good judgment, Mary King and her committee chose the July celebration, filing their projected expense request at \$2,500 in time to be included in the 1976 budget.

With near-capacity crowds on hand

On the cover



ABOVE: Mrs. Mary King, the chairman of the 125th anniversary planning committee, stands in front of the sign proclaiming the event. The brush arbor is at left.

LEFT: One of the two quilts sewn by the ladies of the church, with each square containing the embroidered name of a family and their favorite scripture, hangs in the sanctuary.

for all four Sundays of the celebration, each with its own special emphasis, it was a decision the committee was never to regret.

June 27: the first Sunday

Church history was emphasized in the first service, with the mayor of Arkadelphia, Paul Phelps, proclaiming the period from June 27 to July 18, 1976, "to be a time for recognition and appreciation for the First Baptist Church of Arkadelphia."

It was also on this day that a pictorial directory of church families, prepared especially for the anniversary celebration, was distributed.

In addition to assisting the members in being able to call each other by name, the directories were also used by deacons as "door openers" when making house calls to the homes of church members.

During the June 27 morning service, a church history written by Dr. Ray Granade of Ouachita University was presented to the church.

Rather than being written in a chronological fashion, the history had been prepared for the celebration on "a church covenant and theological basis," in which the author took the beliefs of the church, as stated in its original covenant, and presented an historical view of how the church had sustained its theology.

Another happy sidelight of the week was a bonnet contest sponsored by the WMU that drew 29 contestants. First place was won by the wife of the president of Henderson State University, Mrs. Harriet Garrison.

The first Sunday of celebration ended in the evening at Lake DeGray, when 366 persons attended the last Sunday of the church's lake ministry and enjoyed a gospel quartet, favorite-hymn singing, and 41 freezers of ice cream.

July 4: the second Sunday

With a patriotic theme flowing through the service, there was a three-way emphasis on the church's heritage:

First, the church had as its honored guests the members of its mother church, Mount Bethel, which was organized in August, 1836.

Second, descendants of charter members were recognized, with honorees coming from Oklahoma,

Texas, Louisiana, Illinois and, of course, Arkansas.

Third, persons who had been members of First Church of Arkadelphia for more than 50 years were honored.

Fourth, a professionally produced slide-tape program put together by one of the church members depicted the church's history.

And finally, during the evening service, the choir presented "The Song of Freedom," with a watermelon feast served afterward under the brush arbor that had been built in honor of the anniversary celebration. Plans for the arbor had been submitted by W. E. Rogers, an Arkadelphia contractor, who had been baptized as a new Christian on April 11.

July 11: the third Sunday

Church homecoming day brought seven former pastors back to Arkadelphia, along with many former members of the church who had moved to other cities. After morning services, there was dinner on the ground beneath the brush arbor.

After dinner, the former pastors met with the church deacons and that night, back under the brush arbor, Dr. Sam Reeves, a former pastor and a church favorite, delivered the sermon.

July 18: the fourth Sunday

To wind up the four-Sunday celebration, the church chose the theme of "The Church's Future," with emphasis on the denomination and missions. Dr. Grady Cothen, president of the Sunday School Board of the Southern Baptist Convention in Nashville, Tenn., was the speaker for the morning worship. That night, there was a "favorite hymns" singing, a testimonial quilt service using verses from the huge family quilt sewn by ladies of the church, followed by a birthday party complete with a cake with 125 candles and 26 freezers of ice cream.

The last event of the 125th anniversary celebration was the burial of a time capsule to be opened in July, 2051, the 200th anniversary of the First Church of Arkadelphia.

Contained in the capsule buried under three feet of concrete topped with a marble slab were the signatures of all the people attending services that morning, the membership directory, the church history, a copy of the church's

new hymnal, the recipe for the church's birthday cake, a few of the many hand-made decorations used during the celebration, a copy of the brush arbor blueprints and the mayor's proclamation.

So with the four-Sunday celebration over and people going back to doing the things they ordinarily do, are things pretty much the same as they were before?

Not really, says Dr. Porter, who sees beyond the sheer enjoyment of the anniversary to at least four important developments that have come directly out of the celebration.

In the first place, the anniversary involved all the people of the church, he says, in such ways as the sewing of the gigantic quilt, the building of the brush arbor, the grinding of all the freezers of ice cream that were made, the children's participation in the children's sermon, and the greatly increased fellowship that has produced a stronger congregation.

In the second place, he continues, the celebration has helped the church members to discover their rich heritage by having honored their mother church and the former pastors.

Third, the congregation has become more aware of the church's close ties with Christian education, the denomination and the cause of missions.

"In other words," says Porter, "it's shown us that we are all missionaries."

And finally, he says, the 125th anniversary "has given us new hope and vision for the challenge of the future."

Porter says that what he hopes most for now is that the church will move into a total family ministry, one that will provide such facilities as a family-life center, programs to bring families together to make the church the center of family life.

Just as the 125th anniversary planning was not an easy task, neither will be the carrying out of the new program.

But for the First Church of Arkadelphia, merely to know that something is difficult is all the more reason to get it done quickly . . . and done right.

Dr. Downs, a member of First Church, Arkadelphia, is chairman of the Department of Journalism at Ouachita University.



August 19, 1976

Every living pastor of the church was present for the 125th anniversary program. Representing a span of 40 years are (l-r) Dr. Nathan Porter, the present pastor who came to Arkadelphia in 1973; Dan Blake, 1970-73; Dr. Sam Reeves, 1958-69; Dr. S. A. Whitlow, 1957; Dr. David Moore, 1951-56; Dr. J. G. Cothran, 1946-51; Houston Smith, 1945-46; Dr. Robert Naylor, 1937-44.

Step I — Begin with a plan

Mary could detect a note of desperation in Joe's voice as he exclaimed, "Bills, bills, bills! Each month there are so many unexpected bills."

For the most part, Mary and Joe had a good marriage. Yet, almost every month, tempers seemed to rise on a wave of emotion. This demanded extra care since small problems looked larger when tension was present.

Also, each partner had to deal with personal feelings. Mary had flashes of guilt. She was the one who used the credit cards more frequently — yet, most of the purchases were not for herself — they were for the house or for Joe. Why couldn't he understand, she did it because she loved him.

Then too, she seldom paid full price. The items were on sale, or she had "cents off" coupons. Couldn't he realize she was saving money by shopping this way?

On the other hand, Joe had a gnawing feeling of inadequacy. After all, any able bodied man should be able to provide adequately for his family. Why then was he always having more month left when the money ran out?

The above experience is faced all too often by many fine Christian families. Decisions are made spontaneously and purchases impulsively. The widespread use of credit has developed a false sense of security.

Also, the pressure from society has caused contemporary Christians to conform. This is something that will have to be faced in eternity. We are the first generation of Christians with affluence. Yet, statistics show that the larger percentage of gain has been used selfishly.

Our society has been described as one that:

Buys things we don't want

With money we don't have

On credit we can't afford

To impress people we don't like

Because of advertising we don't believe.

There are at least two basic reasons why this has happened.

First, few families have financial goals and plans for reaching them. Second, many have allowed life to be separated into the spiritual and the material. The spiritual deals with Bible reading, prayer, worship attendance, etc. The material is made up of things that can be seen or touched. One area does not in-

fluence the other.

This was very evident in a statement made to a class at a leading southern university. The person was known as a "Christian Industrialist". He said, "My relationship to Christ and to the church has nothing to do with the working conditions in my plant or what I pay my employees." What a tragedy! Our relationship to God must influence our use of the material. To do this requires a

Using \$\$ with Sense

by Harry Trulove



Arkansas Baptist
Foundation

A Guide to Christian Family Financial Planning

(third in a series of eight)

plan.

A plan removes the bargaining element from the use of family resources. Counselors cite case histories of families who use material things to maneuver each other. In some cases, this technique has invaded the most sacred relationship a husband and wife can have.

A plan channels family resources. Goals that have been developed during a family conference strengthens relationships and channels energy toward a common end.

A plan establishes priorities. Some things are more important than others. Thus, the purchase of an item may be postponed because another has priority.

A plan provides a way to measure growth. Each achieved goal brings satisfaction and welds the family into a stronger unit.

A plan directs everything a family does. It reflects interest, ambition, needs and wants. It becomes the guide for the way money is spent.

A plan for the use of material resources should be developed under the leadership of the Holy Spirit. Call the family together and allow each member to have "input" about needs, desires and dreams. Discuss current goals, future goals and long range goals. Spend time in prayer. "... In everything by prayer ... let your requests be known to God." (Phillipians 4:6)

Current goals are for this year. Begin with a percentage gift through your church. It acknowledges God's ownership. This was a major premise in the Jewish tithing system. Other projects could be: starting a savings plan; reducing installment debt; art or music lessons for some family member or other cultural events, etc.

Future goals would cover the next five years. These could be: strengthening an emergency fund; home improvement; increasing the percentage given through your church; replacing appliances; special mission projects; providing care for aging parents, etc.

Long range goals may cover 15 years or longer. Include items such as: college education; a meaningful retirement that would extend Christian service; an overseas trip that would include a visit to mission stations, etc.

After you have completed the list, go back and number the items by priority. The most important items would have the smaller numbers. For example, the children's education might be priority number one, while replacing a refrigerator or purchasing recreational equipment could be priority seven or eight. This numbering system will become a guide in the use of family resources.

If you already have a plan, prayerfully review it. Make needed adjustments or add new goals.

Your goals should be God honoring. "Honor the Lord with thy substance, and with the first fruits of thine increase." (Prov. 3:8)

They should be idealistic, yet attainable. If they are too ideal, you may become discouraged and lay them aside.

They should be written. This is important. Provide enough information to identify the project.

The article next week will be entitled "Where Are You Now?"

Institute of Theology will be begun

University Church, Fayetteville, will begin "The Arkansas Institute of Theology," with classes scheduled to start on Sept. 7. The new school is a ministry of the University Church and is in no way endorsed or supported by the Arkansas Baptist State Convention or the Southern Baptist Convention.

The new school, which will convene in the facilities of the University Church, will offer three courses of study — the master of arts in biblical studies, diploma in biblical studies, and a special student certificate. For both the master of arts degree and the diploma in biblical study, 60 units will be required. Two units will equal one semester hour. The special student certificate will be planned on the basis of each student's need.

Pastor H. D. McCarty says that students seeking the master of arts degree may begin their work prior to completion of their bachelor's degree, but cannot graduate until after completion of the undergraduate work. McCarty expects the student body to be drawn from those attending the University of Arkansas in Fayetteville, members of the University Church, and any other individual who is interested in such a course of study.

The school is not currently accredited but Pastor McCarty says that application will be made to the North Central Association for Accreditation at some future time. Application has already been made for an Arkansas charter.

All teachers participating in the institute will be adjunct professors and

will be drawn from throughout the United States. A normal course will convene on two evenings — Monday and Tuesday or Wednesday and Thursday. A unit of study will be completed in two four-hour sessions. Each unit will require eight hours of classroom instruction. A unit will likely be offered every other week. The president of the institution will be Randy Marshall, who is a professor at Western Conservative Seminary, Portland, Ore. The resident academic dean will be Bill Matheny, who teaches in the Southern Baptist Seminary in Peru. Matheny is currently a Missionary-in-Residence at the University Church. The registrar for the Institute will be Calvin Fox, missionary to the Philippines. Other faculty members will include Roy Fish, professor at Southwestern Seminary, Ft. Worth, Tex.; Wayne Ward, professor at Southern Seminary, Louisville, Ky.; Paige Patterson, president of Criswell Bible Institute, Dallas, Tex.; Bill Bennett, pastor, First Church, Ft. Smith; Gil Weaver, professor at John Brown University, Siloam Springs; and William R. Cook, Academic Dean of Western Conservative Seminary, Portland, Ore. According to Pastor McCarty, 80 percent of the faculty members will hold earned doctors degrees.

Although the school will be incorporated at a later time, it will continue to be a ministry of University Church. Pastor McCarty is chairman of the board and most of the board members will be drawn from the congregation of the University Church.

Senate defeats move for tax credits

WASHINGTON (BP) — The U.S. Senate rejected a move by advocates of aid to parochial schools by defeating an amendment to the Tax Reform Act which would have provided tax credits to parents for the school expenses of their children.

Sen. James L. Buckley (Cons. R.-N.Y.), a consistent proponent of various kinds of government aid to parochial schools, had asked Senate colleagues to approve an amendment which would have provided tax relief to parents with children enrolled in any school, public or private, at all levels — college, high school, or elementary school.

By a voice vote of 52-37, the Senate rejected the move, although it did pass by voice vote a measure introduced by Sen. William V. Roth, Jr. (R.-Del.), providing a tax credit to parents of young people enrolled in any college, public or private.

Roth's successful amendment provides for a tax credit of \$100 for parents with young people enrolled in any college or vocational school for the tax year 1977. The credit will be increased by \$50 a year to a limit of \$250 in 1980 and thereafter.

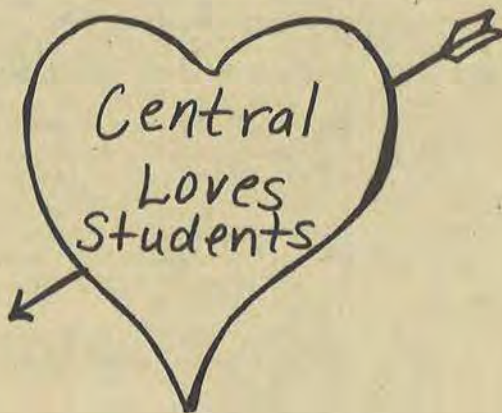
Buckley's proposal would have granted a tax credit of up to \$1,000 for parents of college or vocational school students, up to \$500 for parents with youngsters in secondary school, and up to \$250 for those with children in elementary school.

The Baptist Joint Committee on Public Affairs (BJCPA) here had sought the defeat of the Buckley Amendment by urging Baptist leaders and constituents to wire or call their Senators.

James E. Wood Jr., executive director of the Washington-based Baptist agency, hailed the measure's defeat as a victory for opponents of tax aid to sectarian institutions.

"Both the purpose and primary effect of tax credits for tuition paid for dependents who are enrolled in church schools amount to aid to religion," he said.

Arkansas Senator John McClellan voted for the amendment to provide tax credits, and Senator Dale Bumpers voted against the proposal.



R. Wilbur Herring
Pastor

*This is why so many Arkansas
State University students attend*

Central Baptist Church

Main and Cherry — Jonesboro, Arkansas
"One of the leading Southern Baptist Churches
in Arkansas"

University Baptist Church

"Reaching Students at Fayetteville"

- *700 to 1,000 U of A students in worship celebrations each Sunday
- *Over 125 students have entered vocational service in last ten years
- *Dozens of students participating in UBC 24-hour prayer ministry
- *Total media ministry includes television, radio, tapes, bookstore
- *Since 1965 growing from 300 to 2,000 members – a strong family ministry
- *Acclaimed by many as one of America's leading collegiate churches

1976-77 school year includes:

- *Special program of intense biblical training for students
- *"New Creations" singing group tour to Israel and New York
- *"The Enablers," a proven strategy of discipleship and multiplication
- *"World Mission Vision," led by our two SBC missionaries in residence
- *Saturation outreach through all media avenues and personal visitation
- *Student "internships," in training to build the local church

Please pray for our people and our staff

H. D. McCarty, senior pastor and "Chaplain of the Razorbacks"

Tanner Riley, pastor, music/ministries

Ralph Goff, pastor, counseling/administration

Randy Marshall, pastor of training

Calvin Fox, pastor, SBC missionary in residence, Philippines

Robert Cupp, pastor, students/youth

Carol Reynolds, collegiate director

"Aunt Dot" Goff, children's director

Bill Matheny, pastor, SBC missionary in residence, Peru

We are delighted to be a part of the Arkansas Baptist team to reach our state for Jesus Christ. If you desire information on any of our ministries, or if we can help reach your "special student" feel free to write: University Baptist Church, 315 West Maple, Fayetteville, Ark. 72701

Tough questions about the Cooperative Program

(1st in a series of 10)

Question: Hasn't the Cooperative Program gotten too big and become impersonal?

Answer: Certainly the Cooperative Program is big and getting bigger all the time, but how big is too big? The world is big, and Jesus told us to disciple all nations.

If we restrict the Cooperative Program in size, what portion of the world would we rule out of bounds for the gospel? Which part of our evangelistic effort would we decide is unimportant? What part of our benevolent ministries would be eliminated? Which denominational ministries would be discontinued?

The Cooperative Program is big because Southern Baptists comprise a big denomination with a big task and a big vision.

Of course, it is true that the bigger the Cooperative Program becomes, the

more difficult it is for every Baptist to be fully informed about every phase of it, yet that does not mean that there is any greater danger of the funds being misused or wasted. Southern Baptists have built into their cooperative financial system extensive safeguards to assure that all of the funds will be very carefully and prayerfully used and a proper accounting of all expenditures made. All such decisions related to this are made by elected representatives of the people and churches, and not by paid staff employees.

The bigness of the Cooperative Program does make it seem impersonal at times, but this simply requires that every Baptist and every church make a greater effort to stay fully informed and personally involved. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Child Care More aid needed, agency does more

In preparation of our annual report, I noted that our Child Care ministry had served more individuals than ever before in its history. It is unfortunate that the conditions in our society seem to multiply personal and family problems, but our staff is grateful to be part of a Christian ministry to help meet these complex personal and family needs by combining professional services and Christian compassion.

Some of the highlights of a busy 12 months:

Baptist Home for Children — During the year we provided quality care for 97 children at ABHC. Some of the children were there for only a short time while the majority lived there most of the year. Of this number there were 54 new admissions during the year. Our staff is dedicated to helping children come to grips with their personal and family problems; to help them grow and develop to utilize their full God-given potential; and to build and strengthen family relationships when possible.

Area Offices — Our area offices processed 497 new referrals during the year representing a variety of problems. On an average, each referral represents services to three individuals.

Foster Home - Group Home — During the year, 19 of our children lived in foster homes under our supervision. It is gratifying to see a needful child and resourceful foster family work together to assist these children in developing firm foundation material for life. Our group home for boys in Jonesboro provided care for eight boys.

Arkansas Baptist Family and Child Care Services is indeed grateful for the assistance received through the Cooperative Program, the annual Thanksgiving offering, and other gifts from churches and individuals. It is our desire and commitment to be good stewards of these funds as we channel them into appropriate services that exemplify the compassion of Christ. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

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Coming to Arkansas State?

You are invited to visit and join the largest attended church in Jonesboro

North Main Baptist Church

(We offer no special favors to University students, just the plain old gospel of the Lord Jesus Christ.)



Bill H. Lewis
Pastor

According to the associational minutes more people attended Sunday School and Church Training at North Main than any other church in the association last year. In the past year 225 people have been saved. University students have been thrilled with the multiple ministries of our church. Outreach through music, drama, puppets, buses, recreation. A great program of Bible teaching.

Larry Plummer
Education-Youth

Carl Fielder
Music

Renewal evangelism

by Neal Guthrie
(fourth in a series)

Phase Four: Celebration

After four to eight months, a second weekend is suggested: the Ministry Evangelism Weekend. At this point a transition takes place. The journey outward toward evangelism and ministry begins. This is celebration.

Again a group of witnesses from other churches come to the host church for the weekend. The Ministry Evangelism Weekend (weekend two) has a format similar to the first weekend, but with a different focus. In addition to small and large group sharing times, there are three lifestyle learning sessions on the life of witness and ministry to which Christ calls us.

The groups and sessions are structured for sharing and learning about the recognition and commitment of life, the call of Christ-filled persons to purpose, and the discovery of gifts for witness and



Guthrie

The Life and Liberty year of assembly function has been a great experience.

During the five weeks a total of 5392 full time campers were registered. The high week was a record 1254; the average weekly registration was 1078. During the summer season 234 persons made professions of

ministry.

As before, small groups will emerge from the weekend, but with an outer focus. Materials will be provided to guide members in discovering and exercising their gifts and ministries.

Various other emphases can be a part of this phase: Lay Evangelism Schools, retreats, mission action workshops et cetera. Contact Neal Guthrie, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203.

Siloam successes include 234 professions of faith



Hatfield

faith and there were 33 who made decisions that God wanted them in full time church-related vocational service.

In addition to the professions of faith and the number of persons answering God's call to church-related vocations, a large number of persons made a recommitment of their lives to the Lord.

Not all the measurable results are accounted for at the assembly grounds. For example, this week I had a letter from Pastor Curtis Smith, First Church, Pocahontas, reporting that seven more of his young people made decisions for full-time Christian service in church-related vocations.

Two associations, Calvary and North Arkansas, participated in the assembly as their associational camping program.

New dormitory facilities were enjoyed by many campers. A new six-room dorm is planned for next summer.

Good food, great fun, and fabulous Christian fellowship causes campers to sing, "Oh, I hate to go home, Siloam, I love you."

The plans for next year include six weeks of assembly function. — Lawson Hatfield

Interpretation clinics

A detailed look at 13 projects your youth can do in 76-77.

Aug. 30, 1976

7-9 p.m.

Locations

1. Grand Avenue, Ft. Smith
2. Central, Magnolia
3. First, Jonesboro
4. First, North Little Rock
5. First, Monticello



For church staff and youth Sunday School workers.

The church teaches

Aug. 22, 1976

Deut. 11:18-29; Prov. 1:7
I Tim. 4:1-16; 6:2c-10
II Tim. 3:14-15



Eaker

As you study this lesson be aware of the objective of the church which is to consider the Christian responsibility for instructing others in its biblical setting and contemporary life. The church is to reach individuals with the message of salvation and teach those who receive Jesus the ways of righteousness.

The Bible is the greatest book ever written. It is a message from the living God to the creature that he made and placed on planet earth. It is different from all other books in many respects but primarily because its author is the eternal sovereign God. The authors of all other books are either dead or will die but this is not the case with the God of the Bible. The Son of God did die for us but the Father raised him from the dead to live forever. It is he that the Bible reveals. It is he that believers are to tell the world about. It is Jesus that the church is to teach.

A study of the Bible and personal faith and commitment to the Christ of the Bible will change the individual and his destiny. After the salvation experience and a period of Christian growth the believer is in a position to become a teacher of the word. He should teach in the home and other places as the Holy Spirit leads and the occasion presents itself.

Teaching in the home (Deut. 11:18-23; Prov. 1:7)

The two Old Testament passages for consideration remind us that, in God's plan and purpose, the first place for teaching his word is in the home. In our Deuteronomy (11:18-23) passage we see that God's people are instructed to keep the commandments in mind. They were also told to tie them to their hand so they could see them.

Moses is laying down three rules for the people in the scripture: first, permit your hearts to be filled with the word of God. The heart is the store-house for the word of God. As the occasion arises the word is to be applied to life situations. You cannot apply God's word if you do not know it.

Secondly, the people are instructed to

keep their eyes upon God's word. "Bind them for a sign upon your hand, that they may be as frontlets before your eyes." The written word must always be before God's people to guide them in his way.

The Christian will never be any deeper in faith than his knowledge of God's word. Bible study is absolutely necessary to learn about God and his way for life. The Bible is not the supreme revelation of God but it points any sincere reader to the supreme revelation — Jesus.

Thirdly, the tongue is to be employed in teaching others the message of God. Members of the family are to be taught.

In our scripture from Proverbs (1:7) we hear the writer say, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

From these early days in the history of man the responsibility was laid on parents to inform their children in the basic truths of their faith. Parents should love their children and love to teach them in the things of God.

Of all the knowledge that an individual may receive there is none as important as the knowledge that God is to be feared, to be received, to be worshiped, and served.

Instructing the teacher (I Tim. 4:12-16)

In these concluding verses of this fourth chapter of Paul's first letter to Timothy we read the exhortation that Paul deems necessary to write to his young brother in Christ. Timothy is pastor at Ephesus and is charged to conduct himself as a true follower of Jesus and gain the respect of the people. "Let no man despise thy youth." Give no man reason to doubt your relationship to Jesus because of your youth. Give no man the opportunity to criticize your work as a youthful pastor.

Secondly, be a good example of a believer. Those who teach by word must also teach by daily actions. Be an ideal Christian. Be a pattern to those you teach in love, faith, and clean thinking. As pastor and teacher lead the people to Jesus and in the ways of Jesus.

Thirdly, study the word with a great degree of faithfulness. The minister

must spend time reading the scriptures so he will know how to live the Christian life and teach others to do likewise. Through diligent study of the word the minister will become a proficient teacher of the word. Read and expound the word. Teaching sound doctrine was the need of that day as well as in our day.

Fourthly, beware of negligence. Paul is encouraging Timothy to be sure and use the gifts or abilities that God had given him. The work of the ministry had been committed to him so he must not neglect to give himself completely to the task to which he had been called.

There is a message in this scripture to both the minister and the church. The pastor must be dedicated and faithful to the work of the ministry. At the same time the people must encourage their pastor to use much time in study of the word. The people should share the work and free the pastor so he can spend time in the scripture and bring the people a fresh word from God.

Warning the teacher (I Tim. 2c-10)

A teacher of truth (2c). Paul exhorted his brother Timothy to "teach and exhort." What was he to teach? Specifically, I think he was to teach all that Paul had written in the letter. Generally, I believe he was to teach all the scripture he knew. He was to teach the truth and encourage those who heard to believe in and follow Jesus.

Paul had a two-fold purpose for leaving Timothy at Ephesus. First, he wanted the Christians in the city to know sound doctrine. Secondly, he wanted Timothy to deal with those who taught a strange doctrine (1:3-4). According to 6:4 Paul says these who teach a false doctrine and fail to believe the truth are proud and stupid.

The perils of wealth (6:6-10). Money was a chief concern of the false teachers. They were using Christianity as a means of financial gain. As a result Paul gives Timothy instructions on how to deal with those who were extremely interested in material wealth. Those who long for material gain begin to do all kinds of wrong to get money. They do things to hurt themselves and others to reach their goal.

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A call to wholehearted commitment

Aug. 22, 1976

I Kings 18:17-21; 26, 36-39

Sooner or later each one of us must respond to the revelation of God. We must decide one way or the other. We cannot stand neutral between two opinions. The revelation may be a song, a sermon, a prayer, an act of friendliness, a written page, an experience or one of many other ways he speaks to us. All of these revelations leading us to the supreme revelation in Christ.



Uth

Our lesson depicts a people who faced the decision of commitment. Confronted with the god of paganism, Baal, and the God of Israel, they must decide. God raised up the prophet Elijah to call the nation back to God. They had let many diverse interests draw them away.

A land in need (I Kings 18:17-20)

Ahab had come to the throne as King of Israel. He was the fourth since the division of the kingdom in 925 B.C. He was a military genius but a religious failure. His wife Jezebel was ruthless in her zeal to spread the worship of the Baal gods — Melkart and Asherah. These were thought to control power and fertility respectively. The land suffered a destitution of spiritual values. They were in need spiritually.

God had raised up prophets to speak to Israel, the northern kingdom, in seeking a return of the people. Obadiah and Elijah were used of God. The latter is identified among the most important personalities in Hebrew history. His appearance with Moses in the transfiguration of Jesus suggested that he represented the prophets as Moses represented the law. (Mark 9)

Elijah had challenged the gods of the land by stopping the rain for a period of three and one half years. The drought was a direct insult to the followers of the Baal god Asherah. It was in control of fertility and nothing was being produced. It was as if the god had died.

When Ahab, Israel's king of the land, finally stood face to face with God's king of the prophets, he accused him of bringing all the trouble upon the land. (vs. 17) Elijah responded by identifying the real cause of the trouble. "Not I but

you!" was his answer. (vs. 18) However, he cited two basic reasons for the need of the land. Ahab, the national leader, had forsaken the commandments of the Lord. Ironically, no nation can long exist apart from the commandments of God. Not our own or any other.

The second reason for the depravity of the land was that Ahab followed Baalism. (vs. 18) He apparently did not take religion seriously. He went through the motions of worshiping Yahweh but allowed and even encouraged the worship of his wife's gods. Apparently he neglected to realize the effect religion had on the people. The worship of Yahweh produced a love among his people but a worship of Baal drove a cleavage between the rich and the poor. Inhumanity to man increased. Jezebel's treatment of Naboth and his vineyard is a case in point.

The confrontation between Ahab and Elijah evolved into a challenge. (vs. 19) Elijah requested that Ahab call the nation together and "from Jezebel's table" call the 850 prophets of Baal and the groves. They met on Mt. Carmel. Elijah connected the pagan idolatry with the king's house. If a national leader is void of commitment to God — the land is indeed in need.

A valid test (I Kings 18:12, 26, 36-37)

The challenge became a contest posed by Elijah. "How long will you sit on the fence?" (vs. 21 NEB) More vivid than "sitting on a fence" is a picture conveyed by the word *halt* used in the KJV. "How long halt you between two opinions?" (vs. 21) The picture is of a man limping badly standing at a crossroads stumbling first one way then the other. But the people answered not a word.

Elijah's proposition involved a clear division of prophets of Baal and followers of God. Let each build an altar, kill and prepare a bullock for sacrifice, make all the arrangements with the exception of igniting the fire. Each was to pray unto his god that fire come and consume the sacrifice. The God that answers was to be accepted by all as God.

The prophets of Baal took the bullock

and prepared the altar with the stones and wood. They began to call upon their god. They prayed from morning to noon. They leaped upon the altar cutting themselves and screaming frantically. But no answer!

Elijah began to mock their lifeless god. "Cry louder," he said, implying that Baal may be deaf. "He is talking," suggested Elijah pointing out a preoccupied god. "He has gone hunting, or on a journey, or maybe asleep," mocked Elijah reminding them of a god who doesn't care.

Finally Elijah moved to the forefront and prepared the altar, the wood, and the sacrifice. But he applied no fire. In addition he dug a trench about the altar and called for four barrels of water to be poured on the sacrifice. He called for four more and four more. A total of twelve barrels of water drenched the sacrifice and altar and filled the trench.

The prayer of Elijah is worthy of study by itself. He called upon the God of Abraham, Isaac and Israel. The names reminded the people of their historical relationship and covenant. The children of Israel had no business with any God but God. Elijah's prayer began by declaring who God was and continued by wanting public recognition throughout the land for him. Elijah had chosen sides and declared himself to be a servant of Yahweh. God's call for commitment demands that we declare wholeheartedly our allegiance to him.

Elijah's prayer was intense. He wanted a sign beyond all imagination. Great miracles were a part of Israel's past but yet they failed in their fidelity to God. Elijah wanted a miracle beyond the past and the present. He wanted fire from heaven! But expressly the fire was to cause the nation of Israel and the prophets of Baal to know God was God. The conditions of the test and the prayer of Elijah called for the declaration by all people that God who answered by fire was God. The ingredient permeating Elijah's prayer was faith.

An answer in fire (I Kings 18:38-39)

Elijah's faith was rewarded. God's name was vindicated. Fire fell from heaven and consumed the sacrifice, wood, stones, dust, and water in the trench. Complete consumption caused

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Continued on page 15

Aug. 8, 1976

the people to fall on their faces. If we ponder for a moment the response of God, we are excited in the thoroughness of his work. Review the miracles associated with the history of the Hebrews and it dawns upon us that each was done in completeness even to the most infinitesimal detail. We serve a God of completeness who demands wholeheartedness in us.

In contrasting Baal and God in this miracle we discover the following:

1. Baal was inanimate — God is life!
2. Baal did nothing — God did it all!
3. Sadism and flagellation were ignored — faith was rewarded.
4. Baal left man defeated — God gave the victory.

How long stumble we between two

opinions?

Conclusion

The miracles did not cease on Mt. Carmel for Elijah. After the prophets of Baal were slain, Elijah said to Ahab, "There is a sound of abundance of rain." (vs. 41) There was not a cloud in the sky. Ahab must have looked with a doubting eye, but finally the servant returned and reported a cloud the size of a man's hand. From that small cloud God brought a "great rain." (vs. 45) I wish the story could end there with all living happily and being committed to God but not so. His people continued to slide backward. They spurned his love but he kept on calling them through his word and prophets. He continues to do just that today.

**Brotherhood
Clinic for leaders set next month**

Training and planning is an essential element for a successful and productive organization. This is true whether in secular or religious endeavor.

Brotherhood leadership is offered an opportunity for training and planning techniques at the training clinic to be held at Camp Paron on Sept. 17-18, 1976.

Conferences will cover responsibilities of every officer in Brotherhood work. Outstanding workers will be leading the various sections of the clinic.

Mike Sheets, from Texarkana, will be leading the conference for Baptist Men officers. Sheets is a teacher in the Ashdown public schools. He is a member of Immanuel Church in Tex-



Sheets

arkana. Sheets is active in the church program. However, he has had special training in the Brotherhood work. He is an outstanding Christian young man with very workable ideas.

George Knight, First Church, North Little Rock, will be leading a conference for mission activities leaders. He serves as mission activities leader for his church. He has done extensive study and planning for mission activities and is well qualified in this field. He is a man with ideas and a genuine concern for people and their needs. He is an outstanding Christian young man and is active in his church program.

Information regarding the training session is being mailed to all Brotherhood officers, pastors, and ministers of education.

The cost of the clinic will be a good investment on the part of every Associational Brotherhood officer, church officer, and men interested in mission outreach and ministries. — C. H. Seaton, director, Brotherhood Department

Church	Sunday School	Church Training	Church Adds.
Alexander, First	88	39	
Alpena, First	51	26	
Bentonville, Central Avenue	78	34	
Berryville			
First	161	45	
Freeman Heights	148	46	
Rock Springs	67	49	
Booneville			
First	257	208	
South Side	85	86	
Cabot, First	406	122	4
Camden, Cullendale	493	130	
Cash, First	120	48	
Concord, First	78	32	
Conway, Second	350	136	4
Crossett, Mt. Olive	381	184	4
Damascus, South Side	99	64	
Dell	82	48	
El Dorado, West Side	390	384	4
Forrest City, First	524	35	
Ft. Smith			
First	1225	98	17
Grand Avenue	775	185	8
Mission	10		
Temple	136	76	
Fouke, First	104	40	
Gentry, First	176	55	
Grandview	59	41	
Greenwood, First	299	120	1
Hampton, First	130	63	
Hardy, First	119	43	
Harrison			
Eagle Heights	291	113	3
Woodland Heights	97	50	1
Hatfield, First	96	45	
Hope, First	368	80	1
Hot Springs			
Grand Avenue	367	125	9
Leonard Street	123	68	1
Memorial	89	47	
Park Place	296	75	
Hughes, First	165	49	1
Jacksonville			
Bayou Meto	147	77	1
First	407	88	
Marshall Road	158	54	2
Jonesboro			
Friendly Hope	132	85	2
Nettleton	238	94	3
Lavaca, First	293	105	
Little Rock			
Crystal Hill	136	57	
Life Line	457	124	1
Magnolia, Central	560	136	2
Monticello, Second	282	91	5
Murfreesboro, First	121	46	
North Little Rock			
Calvary	414	119	
Levy	391	91	4
Paragould, East Side	245	79	
Pine Bluff			
Centennial	140	53	
East Side	170	72	2
First	580	195	1
Lee Memorial	215	129	
South Side	508	96	1
Tucker	18		
Oppelo	27	12	
Sulphur Springs	167	121	4
Prairie Grove, First	135	38	
Rogers, Immanuel	483	97	
Russellville			
First	496		4
Kelley Heights	40	22	
Sheridan, First	157	41	
Sherwood, First	231	80	5
Springdale			
Caudle Avenue	133	58	
Elmdale	253	75	
First	1303		
Texarkana			
Arabella Heights	87		
Highland Hills	148		
Hickory Street	90		
Shiloh Memorial	158	60	5
Vandervoort	69	45	
West Helena, Second	154	87	
Wooster, First	126	63	
Wynne, Harris Chapel	73	51	

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Gaines Dobbins, 90 — 'No signs of slowing down'

by Jack Brymer

BIRMINGHAM (BP) — Seemingly ageless Gaines S. Dobbins — believed by many Southern Baptists to be the denomination's greatest teacher in religious education — celebrated his 90th birthday here amidst preparation to return to The Southern Baptist Theological Seminary in Louisville to teach a special course.

He is additionally completing two

religious education and church administration and recently established the Gaines S. Dobbins Chair of Church Administration.

Dobbins' 90th year was not without some difficulties. In early January, he suffered a temporary heart blockage and was hospitalized for several days. A pacemaker was installed in his chest and he is "back up to walking a half-mile every day it doesn't rain."

Two cataract operations and the death of his wife, Mary, in the last three years have not slowed his torrid pace.

Broadman Press has just released Dobbins' 31st book entitled *Good News to Change Lives*. Next month, Word, Inc. will release his 32nd book, *Zest for Ministry*. He defines ministry as service

Dobbins' most recent manuscript, which has just been submitted to a publisher, deals with what he calls the mutuality of business and religion.

Referring to the June, 1976, meeting of the Southern Baptist Convention in Norfolk and the mission thrust adopted for the next 25 years, Dobbins responded, "So what, if we double our mission force in the next quarter century? We'll be right where we are now because the world population will have doubled," he smiled.

"We will never win the world with clergy — meaning full-time religious vocation workers," he shook his head slowly. "If we do, it will be done by thousands of dedicated businessmen and women on their jobs," he said, jabbing his finger into the space before him.

Although he retired to Birmingham in order to be near his son, Austin Dob-

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90TH BIRTHDAY — Gaines S. Dobbins, who pioneered in Southern Baptist religious education, is still going strong at 90. He was honored recently by his home Shades Mountain Baptist Church in Birmingham. Dobbins still teaches part-time and writes books. (BP) Photo

books, submitting the manuscript for another and teaching in his home Shades Mountain Baptist Church here, which held a surprise birthday party in his honor.

The veteran educator and native of Langsdale, Miss., broke ground as the first Southern Baptist to teach Christian journalism, pastoral care, psychology of religion and church administration. He was on the Southern Seminary faculty 36 years and was the school's first dean of the School of Religious Education.

In 1956, he retired and joined the faculty of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., as distinguished professor of church administration. In 1968, Southern Seminary named him emeritus professor of

to people and says fulfillment comes through service, a factor he feels has contributed to the length of his life.

Charles Carter, pastor of Shades Mountain Church, says Dobbins practices what he preaches in his classes and writings. During a recent revival at the church, Dobbins enlisted and brought to one of the services a family of prospective members, Carter said.

"During the 10 years Dr. Dobbins has been a member of this church," Carter continued, "he has demonstrated by personal example and practical involvement all of the truths he taught so long in the academic community.

bins, who is chairman of the department of English at Samford University, Dobbins still maintains his own residence.

Because of habit, he said, his day begins at 6 a.m. with a hot breakfast, which he prepares. Following his devotional and prayer period comes the morning paper and by 8 a.m. he is "huntin' and pecking" at the typewriter.

"Lunch and dinner are with my son and daughter-in-law," he explained and then quickly added in sotto voce tones, as if to keep it a secret, "I get a half-mile walk every day it doesn't rain."

"To what do you contribute your long, successful and happy life?" he was asked.

"Well," he responded, "it's been long. Any success I credit to two choices I made very early in life. First, I chose a grandmother who lived to be 94 years old and a mother who lived to be 90."