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Arkansas Baptist Newsmagazine

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9-2-1976

### September 2, 1976

Arkansas Baptist State Convention

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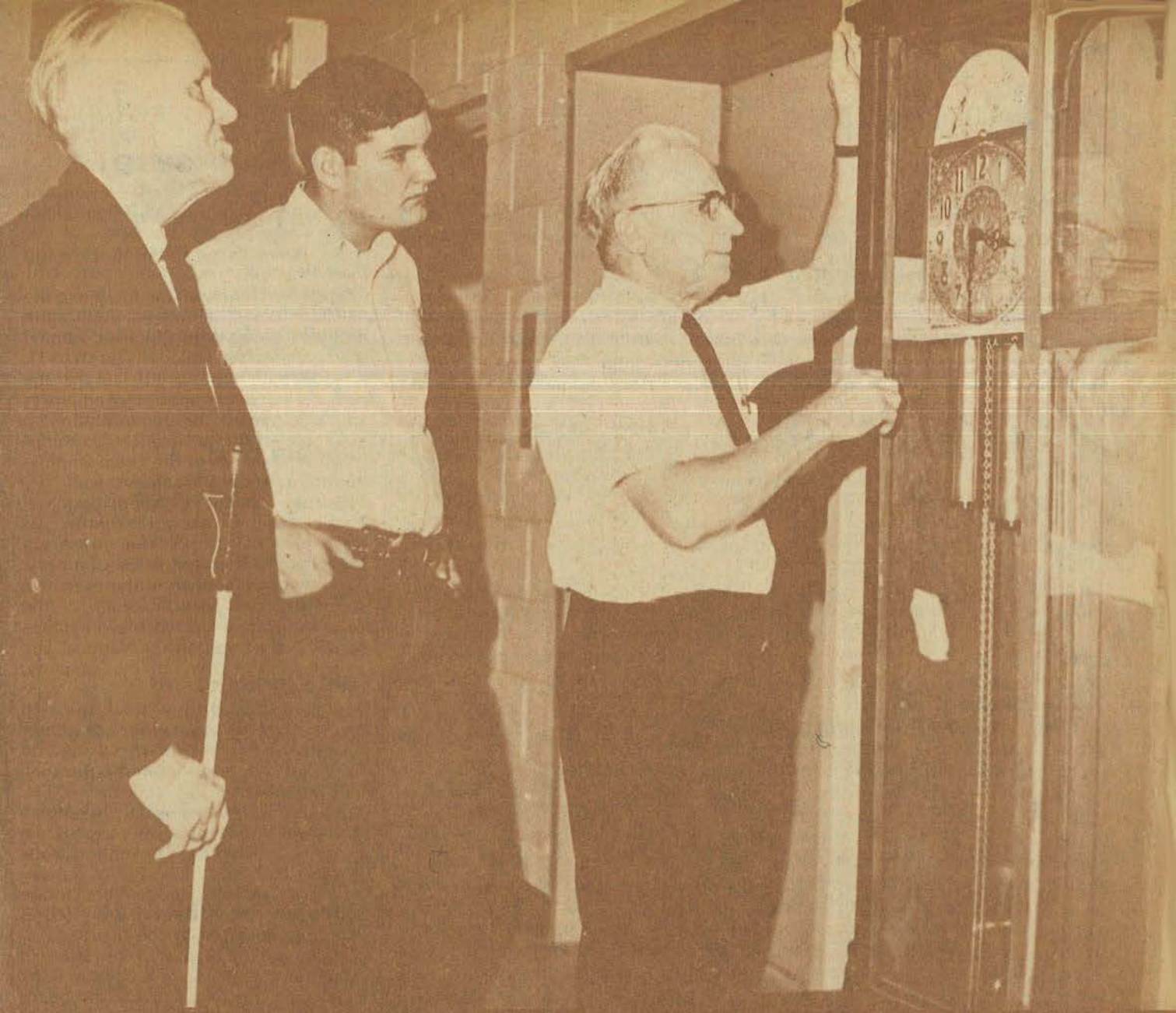
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September 2, 1976

# Arkansas Baptist

NEWSMAGAZINE

Blind Baptist believed  
in total stewardship  
page 8



## I must say it

Charles H. Ashcraft / Executive Secretary

### Yes or no?

(Third in a series)

"Are you still beating your wife?" is a difficult question to answer with a simple yes or no. If the answer is no, the implication still stands that the person has been beating his wife previously. While the person being questioned has never beaten his wife, it takes more than a yes or no to "get at the truth." This is quite true of theological questions. Some deserve and require more than a simple yes or no.

The barrage of questions which consume so much time are often just as tricky as "Are you still beating your wife?". Some questions are purely academic. Some are indictments. Others are setting a trap for the unaware. Some deserve an answer and some do not. (Luke 23:9) There are times when a complete answer would be in poor taste and would not serve any constructive purpose so the one being questioned may defer an answer until a better time. Jesus did that.

Jesus had many answers which his disciples were not "able to bear" at the time. Some answers must be found from sources other than friends, if friends continue to be friends. The very fact that divine truth has been progressively revealed and that such truth must be progressively received as capacities permit, the matter of answers become far more complicated than a simple yes or no.

One never exercises wisdom by answering a fool accordingly to his folly. (Prov. 26:4-5) The answer must always be determined by the nature and spirit of the inquirer. Casting pearls before swine was not Jesus' idea of good judgment. (Matt. 7:6) Some questions deserve a word, others a book and some utter silence. (Luke 23:9)

Many of us will continue our ministry of providing answers but we will render a better stewardship of our time by the eloquence of silence when the questions are less than sincere. (Matt. 22:15) There is hardly any pleasure more desirable than to be able to give clear answers to clear sincere questions. Likewise there are only a few things more distressing than to confront a fool bent on reducing his victim to the same status. "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly lest he be wise in his own conceit." (Prov. 26:4-5) To the many questions Herod put to Jesus, "But he answered him nothing." (Luke 23:9) Can anyone imagine the frightful impact of such silence? Good faith begets good faith making no provision for lesser behavior among gentlemen.

*I must say it!*

## In this issue

### Around the state 5

Brief news items and photos tell Arkansas Baptists what other Baptists in the state are accomplishing, from church buildings and remodeled facilities to church staff changes and honors for members.

### Steward of all 8

On the cover is Dale Kirkland, an Arkansas Baptist who believed in total stewardship. A story tells how he overcame a physical handicap to become a financial success, and how he planned for his money to aid Arkansas Baptist causes.

### Help in Idaho 18

Southern Baptists learned some things about home missions methods when they tried to aid victims of the Teton Dam disaster in Idaho this year. They now offer help in a different way and need volunteers to work.

### Clower speechless 24

For once Baptist funnyman Jerry Clower was speechless (nearly) and it was a Hot Springs woman who out talked the man of many words.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 35

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## Importance of bi-vocational pastors

Baptists are deeply indebted to the pastors who must work at second jobs in order to support their families. Too often the contributions of these men are not properly recognized. It is evident that Southern Baptists could not have progressed as we have without the work and dedication of these noble servants of God.

The importance of these bi-vocational pastors can be shown by the fact that there are currently more than 10,000 of these men serving in Southern Baptist churches. This is approximately one-third of all our pastors. Although we do not have exact statistics available for Arkansas, we believe that the percentage in this state is even higher. Denominations which have chosen not to use bi-vocational pastors have not progressed as Southern Baptists have.

The bi-vocational pastor has a noble heritage. The apostle Paul, for example, was skilled in a second occupation — tent making. He was pleased that he was never a burden to anyone. He said, "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you." (II Thess. 3:8, also see I Thess. 2:9 and II Cor. 11:9)

The bi-vocational pastor is often able to use his secular occupation to make contacts for the Lord. The pastor's second vocation may bring him in contact with numbers of people, who, through his life and verbal witness, he can influence to become Christians.

Paul, through his tent making, located some excellent helpers in the carrying of the gospel. It appears that the husband and wife team, Aquilla and Priscilla (Acts 18:1-4), were already committed Christians. But their mutual occupation drew the three together at a time when Paul needed help.

## Guest editorial

### Television offenders

The National Citizens Committee for Broadcasting, dedicated to reforming the television industry, has released the first in its series of reports on chief offenders.

Tegrin shampoo is the product most associated with violent programs. NBC is the network with the largest amount of violent programming. ABC's SWAT series is the single most violent show.

Nicholas Johnson, chairman of the citizens group and a former member of the Federal Communications Commission, said the "violence profiles" are to "make it possible for advertisers, ad agencies, networks, producers, shareholders, viewers and consumers to take whatever action they think most appropriate."

September 2, 1976

## The editor's page

J. Everett Sneed



Another benefit derived from a preacher working at a second vocation is the fact that he will always know what the life of the working man is like. This was the reason that the Jewish Rabbis were required to be bi-vocational. Rabbi Gamaliel III said, "All study of the Torah (law) which is not combined with work will ultimately be futile and lead to sin." (Bruce, the *Book of Acts*, p. 367)

Obviously, however, there are many drawbacks to a pastor being bi-vocational. There is a constant drain on his time and energy. He cannot devote his full time and thought to the spread of the gospel and the development of his church members. Each church, as soon as it can afford to, should provide full support for its pastor. Paul said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14)

There are several positive steps which should be taken to recognize the importance of the bi-vocational pastor. First, we should re-emphasize the fact that there are no big and little churches. Any New Testament congregation which is in God's will is big regardless of the attendance. Every pastor is important and valuable to God if he is where God wants him to serve.

More bi-vocational pastors should be included on boards and committees. This is often a problem because of the difficulty of a preacher being away from his second job. But these men have a great deal to contribute and they should be used.

Finally, we should thank God for these men and their dedication. They are a mighty force in spreading the gospel through our land. If our nation is to be confronted with the gospel every God-called person must be utilized.

The group's listing of sponsors most associated with violent programming in order of violence are: Tegrin shampoo, Burger King Corp., Clorox Co., Colgate-Palmolive Co., Gillette Co. hair products, Breck Products, Ford Motor Co., Johnson & Johnson, American Motors and Lysol Products.

The 10 most violent TV series are SWAT, the Rookies, Sara, Sunday Night at the Movies, Friday Night at the Movies, Rockford Files, Starsky & Hutch, the McMillan and Wife and Columbo segments of the NBC Sunday Mystery Movies and Joe Forrester.

Two of these are carried on CBS and four each on NBC and ABC. — Editor John J. Hurt in the "Baptist Standard" of Texas

## Letter to the editor

### Back to the pulpit

I read an article concerning the return of "Denominationalists" to the pulpit of local churches by Jack Harwell of *The Christian Index*. It was printed as a guest editorial in the *Arkansas Baptist News-magazine*.

May I ask why print such controversial nonsense? Why not think about such matters before printing them in our *Arkansas Baptist Newsmagazine*.

This article suggests that the churches calling these men have only had shallow, emotional, untrained men for their pastors. Is this true? Only five cases are involved. How about a little research or even just a quick examination of the facts.

For instance, Wichita Falls First Baptist Church: Was Landrum Leavell only a shallow emotionalist? If so, why did he

move to become president of a seminary? And Richardson First Baptist Church: Was their former pastor shallow? If so, why did Texas Baptists choose him as their Executive Secretary? Is William Hull going to be our example of deep theological preaching? He certainly won't be mine!

I have no bone to pick with any of these men. I have studied under some of them. But I resent the thoughtless manner in which this article was written and the shadow it casts over fine pastors and their preaching. I also resent the insult it throws at men who get excited over what they are preaching. Maybe we should conclude that the Holy Spirit led these men to and from their denominational posts. — Wayne B. Davis, pastor, Oak Grove Church, Van Buren



### One layman's opinion

Daniel R. Grant / President, OBU

### Separation of church and state — Communist style

All of my life I have favored religious liberty and separation of church and state. My strong Southern Baptist upbringing has taught me to support both of these constitutional doctrines. We need to remember, however, that religious liberty is the "end" and separation of church and state is the "means." In other words, religious liberty is really what we are working to achieve for all people, and one of the devices Americans have felt helps provide religious liberty is something we call "separation of church and state."

Much to my surprise, during my recent trip to the Soviet Union, I discovered that their laws and policies placing certain restrictions on church activities that Americans consider to be a vital part of freedom of religion, are defended in the name of "separation of church and state." Any definition of separation of church and state that places such tremendous disadvantages on evangelical religion as exist in the Soviet Union needs to be scrutinized very carefully.

I picked up a propaganda pamphlet in a hotel in one of the Russian cities and found a series of questions and answers. The one that intrigued me was "Does the Soviet State recognize freedom of conscience?" The answer, big as life, was "Yes, it does. Article 124 of the U.S.S.R. Constitution specifies that in order to insure freedom of conscience, the church is separated from the state and the school from the church."

It went on to say, "The separation of school from the church insures that schools are free from the ideological influence of the church, thereby protecting the younger generation from forcibly being drawn into religious activities. Soviet citizens also enjoy freedom of religious worship and freedom of anti-religious propaganda. In pursuance of this right, each person

can practice any religion and form of worship, or, on the other hand, can have no religious affiliations and freely carry out anti-religious propaganda."

Such clever language! On the surface what could be fairer? Separation of church and state in the Soviet Union seems to guarantee the freedom to be religious or anti-religious. There is just one small catch, however. Schools are the monopoly of the state and pro-religious activities are scrupulously forbidden, while anti-religious propaganda is specifically permitted and even carefully programmed under Communist teachings on atheism. This is about as neutral or fair as to make the captain of one basketball team ex officio referee.

America needs to beware of going down the road to a Communist version of separation of church and state. The traditional American version of separation of church and state is a good one. It has recognized important areas of overlap and relationships between church and state and has not tried to require rigid separate water-tight compartments for the two. The state has a right to require obedience from churches in important areas of health, welfare, and safety for all people. The church has a right to use all legitimate means to influence governmental policies and laws to encourage integrity, morality, and humanitarian ends. The dividing line between church and state must be determined more with a scalpel than a meat ax.

To make our schools a happy hunting ground for anti-religious propaganda, humanism, and exclusively secular influences, while excluding all forms of pro-religious influence would be to adopt separation of church and state — Communist style. I cast my vote for the American version.

**Editor's note:** Pastor Davis' letter, dated Aug. 9, is in reply to a guest editorial which appeared in the May 6 "Arkansas Baptist Newsmagazine" — three months and three days after the article appeared. Since a policy had not been previously printed on the time which has elapsed between the printing of an article and a responding letter, we are carrying this letter. In the future, however, letters received which are far removed from the appearance of an article will not be printed.

The thesis of Harwell's editorial is that it is healthy for denominationalists to re-enter the pastorate. Although, he recognized that "five events don't constitute a tidal wave."

Harwell summarizes his editorial in the closing paragraph as follows:

"Maybe these denominationalists turning back to local churches have set personal examples for others among us. Their commitment to God's will; their faith in the local church; their honest appraisals of their career fulfillments; their financial concern for their family security and their lifelong searches for theological integrity are traits that laymen as well as ministers could well refine."

Harwell also stated:

"Hopefully, yet another factor in these decisions is a real desire in some churches for a much deeper level of the theological insight and quality in local church pulpits."

It is the desire of the editor to acquaint Arkansas Baptists with a wide spectrum of Baptist writing. This is done through the medium of the guest editorial. We have the option of approximately 20 editorials each week. A final selection is made after these have been reviewed. — JES



Cash rededicated its education building after some remodeling.

**Cash First Church** observed a "Day of Rededication" on Aug. 6 at which time the church rededicated its original educational building. The building, which was constructed in the mid-50's, contained 10 classrooms, a kitchen and restrooms. The construction and the recent renovation both have been done through contributions from the estate of the late Claude Gregory in whose honor the building is named. Gregory was for many years Sunday School Superintendent of this church.

Dennis J. Davis, pastor, delivered the message for the rededication service

during the morning worship hour. A covered-dish luncheon was served at noon with dedication services following. A portrait of Gregory was unveiled at this time.

**Woodlawn Church, Little Rock**, held special ground breaking ceremonies for new educational space on Aug. 1. Herman D. Voegelé Jr., pastor was in charge of services, assisted by Melvin Atwood, Bob Fluharty, Mrs. Truman Hall, D. O. Stuckey, Mrs. Horace Grigson Jr., G. T. McBryde and John E. Martin. When completed the new facility will include office space, library

and education space along with kitchen facilities.

**Hope First Church**, in an informal ceremony, held a note burning service recently. These notes were those paid by the congregation for the indebtedness on a pastorium and a home for the director of music and youth. Hope First Church is listed in the top 20 churches in the state with contributions to the Cooperative Program.

people



Hill



Fulks

**William D. Hill**, who has been serving as minister of music and youth at Gravel Ridge First Church, has resigned this position to enroll in Southwestern Seminary. He has been called by Waddill Street Church in McKinney, Tex., to serve as minister of music and education of Arkansas. He and his wife, Frances Marie, are parents of three children.

**Paul Fulks Jr.** of Jonesboro has served as a summer missionary in Alaska assisting with the work at Seward and Moose Pass. William R. Canary, who formerly served in Arkansas, is State Student Director and directs the summer mission work program in Alaska.

Two long-time officers of First Church, Clarksville, have been honored for their service. Presented special "Christian Service" awards were **Mrs. Mary Emma Hardin**, who has been church clerk for more than 50 years, and **Oscar Hobbs**, who has been church treasurer for 36 years. Mrs. Hardin was given a plaque containing her first recorded minutes, and Hobbs got a plaque made from an old offering plate. Pastor Billy Ussery made the presentation.



Mrs. Hardin



Hobbs



Woman's viewpoint

Iris O'Neal Bowen

Our very own gold medalist

We have been watching the Olympics, and I, who am usually too busy to watch TV, can hardly pull myself away from the set.

I grieve with little Olga as she loses her crown, and rejoice with our modern Moses, as he and his team-mate win their gold and silver medals.

I thrill to every red, white, and blue uniform, but the greatest moment to me is hearing the strains of our national anthem and seeing Old Glory being lifted up.

Yesterday was the hottest day of the year, and since their air conditioning was suffering from a yet-to-be diagnosed ailment, Eldest Daughter and her family came up to share our cooler quarters.

And, although it was a day early, we decided to celebrate Danny's birthday, since there were several of us here to

make the event more festive.

We managed for a cake without lighting the oven and brought ice-cream home from our grocery-place.

I don't know if it was the heat, or the effects of the Olympics, but at the last moment, we knew we had to raise a flag for that fine birthday winner.

So we hastily grabbed butcher paper and magic markers and created our flag.

We sat our honoree down across the room from our hastily improvised stage. As we all sang "Happy Birthday," the little girls stood on the couch and pulled the strings that raised the flag from the cushions to the curtain rods above.

There, framed in all the beauty of home-crafted stars and stripes, shone the hastily sketched face of our gold medalist and winner of this event!

He was not surprised at our silliness, but I think he was pleased.



## The Southern accent

### Meeting needs

"Hello, I am pastor of a Baptist Church, and we need a youth director." This call is becoming commonplace here at Southern Baptist College. The need is great, and the College has tried to meet these needs in the past with fine dedicated young people. This is the extent, however, of the qualifications for these "directors."

It is the concensus of the Administration at SBC that a better equipped young person needs to answer the call from the churches. Therefore, a new course of study has been added to the curriculum in the area of recreation.

The program is to provide the student with the background that will enable him to work in church recreation, recreation departments, industrial recreation and institutional recreation. Our philosophy is that we should turn out the recreational administrator as well as the worker.

The curriculum goal is to produce persons knowledgeable in leading different recreational activities. This will include sports orientation, crafts, tours, outdoor interpretation and quiet games, to name a few activities. Individual interests, abilities, and specific vocational objectives are taken into consideration.

Two Degrees are being offered in the new program. The associate in arts in Recreation and Church Recreation is interdisciplinary. The emphasis lends skills and acquaintance for the student to numerous recreational-related endeavors. These are concentrated studies in general education, physical education, recreation, and religious studies. Additional hours are required in art and music.

A recreation certificate will also be available for those who are part-time in the field of recreation. The 11 hours of credit will be ideal for men who are in the pastorate as well as those who are planning to be pastors.

Henry Parry Tiddon once said, "A great necessity is a great opportunity." There is a real need for good recreation workers and leaders, therefore the Southern Accent is on this "great opportunity."



ABOVE: DISCUSSING COMMENCEMENT PLANS — Dr. Daniel R. Grant (l.), president of Ouachita University, and Wilbur Herring of Jonesboro, president of the Arkansas Baptist State Convention and pastor of Central Church, discuss commencement plans before entering Mitchell Hall, Aug. 6 for OBU's summer graduation exercises.

Dr. Herring told the graduates that the one requirement for a life of success and prosperity is that a person meditate upon the Word of God day and night. "Every time God speaks of success," Dr. Herring said, "he promises it upon one condition and that is meditating upon the Word of God day and night. It is not a once and for all act of obedience. Rather it is a continuing way of life."

BELOW: HONORED AT OBU COMMENCEMENT — Trozy Ray Barker (l.) of Ft. Worth, Tex., and George Blackmon of Arkadelphia were recognized during summer commencement exercises. Dr. Barker, dean of men and director of missionary housing at Southwestern Seminary, received an honorary doctor of divinity in religious education degree, while Dr. Blackmon was selected for the Distinguished Alumnus Award by the OBU Former Students Association. For 23 years, Dr. Blackmon taught Bible and history at Ouachita. Sixty-three students received degrees from OBU.



### New subscribers:

**Church**  
**New budget:**  
Northside, Batesville  
Hindsville, First  
Berryville, Second

**Pastor**  
Bill McDowell  
Kenneth Meador

**Association**  
Independence  
Wash.-Madison  
(none)

E. W. Taylor (left) was called as pastor. Bedford Jackson was temporary moderator of the meeting.



Harry Trulove, who directs the Arkansas Baptist Foundation, brought the message.



## Church near Rogers organizes

Ro Lynn Hills Church near Rogers was organized in a meeting there July 25. At the close of the meeting, 24 persons presented themselves for membership.

The organizational meeting was held because the Ro Lynn Hills Baptist Chapel members wrote to Benton County Association saying they wanted to become a properly organized church. The letter said they intended to cooperate with the association, the Arkansas Baptist State Convention, and the Southern Baptist Convention.

The ordained pastors and deacons of the association were invited to form a reviewing council. Bedford Jackson, the association's director of missions, was elected moderator pro tem and Larry Stevens of Centerton was elected clerk pro tem.

The fellowship was organized into Ro Lynn Hills Baptist Chapel in June, 1975. Gary O'Neal, who spoke for the chapel, said that the members recognize the Bible as the basis for Baptist doctrine; that they had adopted the *Baptist Faith and Message* statement as their statement of faith; and that they had adopted a church constitution. He said that these steps led the group to want to become a church.

O'Neal also said that the chapel wanted to be part of the programs of the association, the state convention, and the SBC, and that they wanted to follow biblical teachings to join with others to

support the Kingdom of the Lord.

After the spokesman answered questions about the membership practices of the fellowship to be formed, the reviewing council voted unanimously that the chapel be constituted into a church.

After the members of the new church voted to continue the meeting, O'Neal acted as moderator and opened nominations for pastor. E. W. Taylor was nominated and the church voted unanimously to call him as pastor. The group also voted to have all officers who served the chapel to continue in their positions.

The credentials committee of Benton County Association will now consider the church's request for membership in the association.

The new church owns one acre of land on Highway 94 east of Rogers, and they hold options on property east and west of their property. They are meeting in two trailers converted into classroom space and auditorium space. O'Neal said that the church has already paid for one of the trailers and has been maintaining the pastor's salary.

Pastor Taylor explained that there are many prospects in the area and the church already has outgrown its facilities.

The message for the organizational service was brought by Harry Trulove, Director of the Arkansas Baptist Foundation, who spoke on the "Ingredients of a Healthy Church."



Bob Russell explained the church's wishes to cooperate with other Baptists.



# Kirkland, blind from age 20, believed in total stewardship

by Millie Gill  
ABN staff writer

The late William Dale Kirkland of Plumerville continues to live in the lives of Arkansas Baptists through his estate which he left in trust to the Arkansas Baptist Foundation. Kirkland, who died in January at the age of 84, had been blind since the age of 20. As his vision began to fail in 1916 Kirkland contacted Arkansas eye specialists who told him that his eye condition was one for which there was no medical cure.

Kirkland, who was a rural mail carrier at the time, desired to prevent blindness so he prepared to go to an eye specialist in Philadelphia. Financial support for this trip was offered to him by friends but Kirkland was determined to work his way to Philadelphia by selling magazine subscriptions.

Magazine sales began in Arkansas with the first day of selling showing a net profit of 50 cents. However, as he traveled into the state of Tennessee his margin of profit became greater.

Kirkland, while selling in Tennessee, heard of an outstanding eye specialist in Nashville. The specialist told him that there was no way to prevent his loss of sight. After receiving this diagnosis Kirkland decided to discontinue his trip to Philadelphia.

He determined to continue his magazine sales as a source of income. In

his years of total blindness Kirkland traveled throughout four states for Curtis Publishing Company by bus, train and plane without the aid of a seeing eye dog. In his travels he established friends who came to know him so well they knew almost the hour when he would visit their location annually to sell subscriptions. These friends, along with hotel managers, train men, bus drivers, hotel porters and red caps assisted him as he traveled.

Kirkland's interests including farming, handcarving and stonemasonry. He gave some of his wood carvings to the Plumerville First Church. Clock making was another intricate occupation in which Kirkland took an avid interest as he began to curtail his travels. One of these clocks was delivered to the First State Bank of Morrilton.

Kirkland also found time to read the "talking books." However, he attributed much of his success and peace of mind to his religion. In testimonies following his blindness Kirkland stated that the day he became totally blind he asked God for guidance and help. His faith, great courage and great determination combined with an unconquerable will enabled him to be both an outstanding Baptist layman and business man.

## On the cover



Kirkland was a very active Christian as well as a successful business man. He was the oldest member and a deacon of the Plumerville First Church.

Chester Swor in his book *Neither Down Nor Out*, says of Kirkland, "There are none so blind as those who, though they have eyes, do not see. There are none so seeing as those who, though they be physically blind, can see with eyes of a faith filled heart and a courage filled life."

Bill Brown, who delivered the message at Kirkland's funeral services, said of him, "The true test of a man's character is how he reacts to adversity; how he reacts to sorrow; and how he reacts to the defeats of life. If a man can go through these defeats, these adversities and these sorrows and still reflect the glorious, wonderful sustaining grace of God it takes faith and courage."

Brown continued by saying that "Kirkland was a knowing man and a genuine man. His knowledge was inward; it was born in the school of experience; it was nurtured and matured in the crucible of sorrow and heartaches. This kind of knowledge makes a man wise; he was a truly wise man. His knowledge was ever growing, humbling, transforming and yet practical. Kirkland was a man to scorn all compromise with sin, who for the truth would courageously fight. He also was a man who lived each day as though it were his last and proved his faith by a consistent walk."

A letter written by Kirkland to Brown on July 9, 1971, says, "I have changed up my stewardship talk and now ask the question, 'Are You the Landlord or the Tenant?'" He also wrote in the letter that he enjoyed practicing this new type of stewardship.

Brown said that Kirkland had made not only an investment in his life but in the lives of many other preachers across the country. He was a good steward and Southern Baptists will always remember him for his contributions as he was truly a man whose heart was filled with faith and courage.

Kirkland, who left his estate in trust to the Arkansas Baptist Foundation for the benefit of surviving family members and Baptist causes, is survived by a sister and two stepchildren.

Miss Glenn Kirkland of Plumerville is the surviving sister. Miss Kirkland, who is 81 years of age, is also totally blind. She lives alone in Plumerville and has the same faith, courage and determination as did her late brother.

*Kirkland (left) built this clock cabinet and Mack J. Brown (right) fitted the movements. Otto Linehart II helped deliver the clock.*

Plan now to attend the first annual

# Paul Jackson Association Bible Conference

Sept. 10-11  
Forest Highlands Baptist Church  
1717 North Mississippi  
Little Rock, Ark.



Sam T. Cathey



Michael K. Haynes



Johnny Jackson



Paul Jackson

Friday, Sept. 10  
7 p.m.

**There will be a special "mini-concert" by Don Reasons and Paul Jackson beginning at 6:40 p.m.**

7:00	Hymn	Pat Batchelor
7:05	Prayer and welcome	Johnny Jackson
7:10	Special music	Pat Batchelor
7:15	Message	Paul Jackson
7:40	Special music	Blake Greenway
7:50	Bible study	Michael K. Haynes
8:25	Hymn	Pat Batchelor
8:30	Offering	Don Reasons
8:40	Special music	Paul Jackson
8:45	Message	Sam T. Cathey

Saturday, Sept. 11  
9:30 a.m.

9:30	Hymn	Pat Batchelor
9:35	Prayer	Paul Jackson
9:40	Special music	Don Reasons
9:45	Message	Johnny Jackson
10:15	Special music	Pat Batchelor
10:20	Bible study	Michael K. Haynes
11:00	Hymn	Pat Batchelor
11:05	Special music	Paul Jackson
11:15	Message	Sam T. Cathey
12:00	Adjourn	

## Your state convention at work

# Foundation board hears report on Family and Child Care

At a meeting earlier this year, Arkansas Baptists' team spirit was uniquely displayed.

The Arkansas Baptist Foundation held its quarterly board meeting on the campus of Ouachita University. The board was the guest of the University and during the meeting, Johnny Biggs, Executive Director of Arkansas Baptist Family and Child Care Service, brought a special report on the ministry of his agency.

"It was evident that Arkansas Baptists are building a strong team," said Jack Clack, Vice President of the Foundation Board. He added, "Here was one agency, meeting as a guest of a second agency, and hearing a report from a third agency. There was evidence of genuine interest on the part of each person."

The meeting was an outgrowth of a planning retreat held by the Foundation in January, 1975. The administrators of each agency were invited and asked to give a resume of their work and the plans for the future. Each was encouraged to discuss ways the Foundation could provide support for their projects. The purpose was to discover more and better ways for the Foundation to provide added material strength to the ministries of the agencies.

"We felt the best way to accomplish the goal was to open the channel of communication by inviting each agency to be our special guest for one of our quarterly meetings," W. R. Goodrich, President of the Board, said. He continued, "We also desired to give our board direct exposure to the physical facilities of these agencies, and it just happened that this meeting was planned for the OBU campus with Biggs as the guest speaker."

After the business session, Biggs spoke to the board on the ministry of Arkansas Baptist Family and Child Care Service. Following a visual presentation, he outlined the goals of the agency. He stated it was the desire of his board and staff to:

1. Make their ministry as visible as possible so that Arkansas Baptists would be knowledgeable of their services.
2. Establish a "receiving home" where immediate help could be provided a child in need.
3. To meet a growing demand, a group care facility is needed in Western Arkansas.
4. Offer churches the opportunity to co-sponsor conferences that could pre-

vent family troubles before they start.

5. Continue to minister to the total needs of the child with special emphasis on the central experience with Christ.

6. To undergird the total ministry by strengthening the endowment through an emphasis on gifts from estates through wills, annuity contracts, gifts of insurance and similar estate giving techniques.

Biggs encouraged the Foundation to continue their work through their Institutional Liaison Committee and the promotion of estate gifts for Baptist causes. He punctuated his talk by handing to Harry D. Trulove, Executive Director of the Foundation, a check for \$20,000 representing the placing of the first new endowment money with the Foundation.

Earlier in the year, representatives from the two agencies had negotiated an agreement setting forth the guidelines for the management of funds placed with the Foundation by Arkansas Baptist Family and Child Care Service. The check represented a gift recently received by Mr. Biggs from an estate of one who loved the Lord and determined to have a part in the financial support of his work beyond this life.

"The atmosphere of our meeting was representative of the team spirit that exists among Arkansas Baptists," observed Trulove. "Although this particular gift was for Child Care ministry, it is representative of the role the Foundation plays in the total support of all Arkansas Baptists do for the Lord at home and around the world," he continued.

The next meeting of the Foundation will be held in conjunction with the annual meeting of the Convention in November.



Endowment funds are turned over to Trulove (left) by Biggs.

## Pioneer consultant to lead at clinic

Jimmie L. Gresham will serve as a leader at the Brotherhood Leadership Training Clinic Sept. 17-18, at Camp Paron.

Gresham is Pioneer consultant in the Royal Ambassador Division of the Brotherhood Commission. He

has just recently come to this position from Missouri, where he served as the Brotherhood Director for the Missouri Baptist Convention.

Gresham, a native of New Mexico, has served as pastor in his home state. While in Wayland Baptist College he served pastorates in Texas. During his years at Midwestern Seminary he served as pastor at Oak Grove, Mo. He later served as pastor at First Church, Lexington, Mo.

Gresham was active in Brotherhood work as a pastor. He participated in Royal Ambassador Camps in various capacities. Gresham is well trained in Brotherhood work and well qualified in the area of Royal Ambassador training. He will be an inspiration to Royal Ambassador workers and men interested in missions and boys.

The Brotherhood Leadership Training Clinic is for all associational and church Brotherhood officers including directors, Baptist Men officers and Royal Ambassador leaders and counselors.

Information and reservation forms for the clinic have been mailed to all Brotherhood officers, pastors, ministers of education and Directors of Missions. — C. H. Seaton, Director



Gresham

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# WMU

## AREA LEADERSHIP TRAINING

Church WMU leadership

Associational WMU leadership

Sept. 13 — \*Fayetteville, 1st — Sept. 14  
Sept. 16 — Newport, 1st — Sept. 17  
Sept. 23 — Pine Bluff, 1st — Sept. 24  
Sept. 30 — Magnolia, Central — Oct. 1

General conferences for WMU Directors; Baptist Women/Baptist Young Women, Acteens, Girls in Action, and Mission Friends leaders.

**New manuals and yearbooks will be available for purchasing.**

\*NOTE this location change since earlier publicity.

Bring sack lunch

**10 a.m.-2:30 p.m.**

Nursery provided

### News about missionaries

**Mr. and Mrs. Billy H. Love**, missionaries to Malaysia, have arrived in the States for furlough (address: 523 N. 9th St., Frederick, Okla. 73542). An Oklahoman, he was born in Oklahoma City and grew up in Frederick. The former Thelma Hayes, she was born near Booneville, Ark., and lived in Truth or Consequences, N.M., and Warsaw, Mo., while growing up. Before they were appointed by the Foreign Mission Board in 1966, he was pastor of Hermitage (Mo.) Baptist Church.

### More news from summer missionaries



Lambert



Brumley



Thurman



Carpenter

**Janna Lambert**, a student at Southern Baptist College and serving at GA Camp this summer, reports, "One night I had a girl, aged 10, come to me wanting to know how to be saved. I shared and talked with her for about three nights. She was saved the last night we talked. It was really neat to know that Christ picked me to share with her."

**Susan Brumley**, a student at Ouachita University and serving in Indiana this summer, shares, "Wednesday evening . . . my partner and I went to speak to a youth group about summer missions . . . (it) was an exciting time trying to get younger people interested in becoming

a summer missionary."

**Leigh Thurman**, a student at Henderson State University and a member of the BSU Music and Drama Team, sums up her summer by writing, "I feel that we've (Music and Drama Team) had a fruitful ministry this summer. This is a wide open field of ministry . . . it's more than a performance — it's a message shared."

Finally, **Geneva Carpenter**, a student at the University of Arkansas and serving in Illinois this summer, concludes by writing, "God seems to get better and better each day."

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# What are your resources?

Basically, a family is faced with acquiring, protecting, using and finally, distributing financial resources. How this is done is governed by an attitude that is under the control of the Holy Spirit. A Christian should be the best husband/wife — father/mother — son/daughter — employer/employee possible. The family should work as a unit toward a common goal striving to live more effectively today than they did yesterday.

The previous articles have focused on attitude; the dangers we face in dealing with the material; the need for a plan in the use of material resources; and the importance of an inventory of current assets and liabilities. This last step provided vital information that will help you develop realistic plans for arriving at the goals you have formulated. Strong points and weaknesses are evident and should be considered in the development of your plans.

There is one other factor that should be determined before realistic plans can be made for reaching your goals. That factor is — what are your resources?

Possibly the first item that comes to mind is income. While this is an important resource and one that will be dealt with in detail later in this article there are other resources that should not be overlooked. Some of these provide intangible strength while others are more tangible. In some way they each relate to acquiring and protecting family resources. Before reading further, see if you can name a few of these. If it is convenient, you may want to write them on a slip of paper.

Did you think of insurance, social security, or what about your family — either your parents or your children. Then there are community agencies, personal skills and education. A good credit rating can be an important resource for a family and by all means, don't overlook your church and denomination. Possibly, these two sources need to be developed more in our contemporary society. The early Christians found in the fellowship with each other a source of encouragement and often one to meet a material need.

Looking more closely at several of the resources we discover how they apply to

family financial planning. For example, one of the goals may be providing adequately for the children's college. When viewed from the use of current income, this may seem to be more of a dream than a reality. However, further investigation may reveal resources that have been overlooked.

Scholarships often go unused simply because they are not requested. Also, consider the wife's/mother's skill or formal training as a resource. Even in a family where the mother has chosen not to work, her talents or formal training provide vital protection in the event of an emergency or serious need. In view of this, it would seem wise to utilize some of the family's current income to enable her to stay abreast with her skills or possibly complete the formal training that will allow her to take her place in a chosen profession.

Aging parents can more realistically deal with the pressures of old age when they know their children stand with them. One of the strongest rebukes

Jesus gave was to the Pharisee who sanctimoniously said, "All we have has been devoted to the Lord — it is corban — and therefore, it cannot be used to meet the needs of my aged parents." Although there are social programs today that provide assistance, we would do well to build strong ties between family members. Many times the best contribution that a family member can make to another is demonstrating true concern.

As previously mentioned, the family income is an obvious resource. A review of national statistics reveal that the handling of income is a major weakness on the part of the average American. In the spring of 1974, the *Wall Street Journal* carried an account of the problems faced by an executive and his family with an income of \$40,000 per year. The husband had taken a second job and his wife went to work on the midnight shift at a local electronics firm in order to pay the family's installment bills. *Changing Times*, the Kiplinger service for families, states that the average American family will spend in a year \$440 more than they make.

The problem seems to be that families tend to spend on gross income rather than net income. Gross income is total income. It is the amount agreed upon between employer and employee. However, it is not the amount available for use. There are deductions, such as social security, income tax, possibly union dues, and other similar expenses. A family that does not take these into consideration in their spending habits is headed for trouble.

Before we come to the next step, use the following table to calculate your net income.

<b>Gross annual income</b>	
Less social security taxes	\$ _____
Less income taxes	\$ _____
Less other payroll deductions	\$ _____
<b>Net annual income</b>	
Other income	\$ _____

<b>Total annual net income</b>	\$ _____
<b>Total monthly net income</b>	\$ _____

Next week the article will be entitled, "How to Use Resources".

## Using \$\$ with Sense

by Harry Trulove



Arkansas Baptist  
Foundation

## A Guide to Christian Family Financial Planning

(Fifth in a series of eight)

# Arkansas Baptists have a hole in their pocket!!

Since your state paper is supported by paid subscriptions by individuals and through church budgets, and by some money through the Cooperative Program . . . the cost ultimately comes from your pocket.

And the cost of producing a news publication for and about Arkansas Baptists is rising. It's no secret and it's not new!

If money is spent unnecessarily it's like having a hole in your pocket. So we're asking your help to sew up the hole.

The hole is the problem of undeliverable magazines. The U.S. Postal Service returns to second class mailers a notice that a magazine was not delivered because of incomplete address or the subscriber having moved. Your state paper gets from 600 to 700 notices each month and must pay a charge on each one. Until June 13, 1976, the charge was 10 cents each. On June 13 the cost went to 13 cents each, and on July 18 it jumped to 25 cents per notice. Simple arithmetic tells you the size of the hole in the collective pocket of Arkansas Baptists: at least \$150 per month or \$1800 per year.

Since the number of pages in the Newsmagazine already has been trimmed slightly for 1976, and similar space cuts are planned for 1977 just to maintain the current price, these increased postage costs are hard to absorb.

The solution could be to pass costs on to subscribers.

Or, with help from churches and individuals, we could sew up the hole in everyone's pocket.

We suggest these steps:

1. Subscribers should notify the Newsmagazine at least two weeks **before** they move. A stamp is cheap compared to 10 cents each week for forwarding, or the 25 cents paid by the Newsmagazine (many times 50 cents because notices are returned after the next week's list is prepared.)
2. When you notify the Newsmagazine of a change of address use your name label from the back page. Stick it on a post card, add your new address below it, and spend nine cents to save money.
3. Churches or individuals who send new subscribers or new addresses should give complete information: name of head of household, street address, including apartment number, (or P.O. Box or rural route and box number) town, and zip code.

*It's your pocket! The Newsmagazine will furnish the needle and thread, but only you, the subscriber, can sew up the hole.*



## Tough questions on the Cooperative Program

(3rd in a series of 10)

**Question: Why can't we find out how Cooperative Program money is spent?**

Answer: You can. Baptists' financial affairs are not secret, and every institution and agency and convention gives an annual report of its work and publishes an audit of its income and expenditures.

The SBC and state convention annuals usually include a copy, often in summary form, of the audits prepared for various Baptist entities. Additional specific information can be secured on request by contacting the administration of any agency or institution or convention.

It is true that very few Baptists actually read these published reports, probably because few of them feel that they can understand the figures. It is the same problem every church faces when it distributes a treasurer's report in the business meeting and relatively few church members really read or understand the report. However, most questions about such expenditures go unanswered simply because they are never asked.

Most Baptist employees and elected leaders are anxious to share and publicize all information concerning Cooperative Program receipts and expenditures, and every Southern Baptist has a right and responsibility to know how his funds are used. Ask the right question at the right place, and you can get an answer to any question related to Cooperative Program funds. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

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Sept. 20-21, 1976

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5 sessions

**Sept. 20, Monday: 2-4 p.m.  
7-9 p.m.**

**Sept. 21, Tuesday: 9:30-12 noon  
1:30-4 p.m.  
7-9 p.m.**

### 5 Age-group conference sessions:

General officers .....	Lawson Hatfield, S.S. Dept. Phillip Briggs, Ft. Worth, Tex. Eugene Skelton, Nashville, Tenn.
Adults .....	Don Cooper, S.S. Dept. Mrs. Guy R. Wade, Booneville
Youth .....	Freddie Pike, S.S. Dept. Mrs. Barbara Kent, Plainview, Tex.
Children: Bible Learners .....	Robert Parris, Nashville, Tenn.
Bible Discoverers .....	Harold Vernon, S.S. Dept.
Bible Searchers .....	Mrs. Cliff Mayton, Little Rock
Preschool: 4- and 5-year-olds .....	Mrs. Ervin Keathley, Little Rock
Birth - 3-year-olds .....	Mrs. Lyle Garlow, Oklahoma City, Okla.
Cradle Roll .....	Pat Ratton, S.S. Dept.

### Featured speakers:



**Cary Heard**  
Host Pastor



**Phillip Briggs**  
Ft. Worth, Tex.



**Eugene Skelton**  
Nashville, Tenn.



**Lawson Hatfield**  
S.S. Dept.



## Mississippi names editor

Donald T. McGregor, associate editor of the *Baptist Record* for the past 20 months, was elected by the Mississippi Baptist Convention Board as editor of the *Baptist Record* effective Sept. 1.



McGregor

He will succeed the Rev. Dr. Joe Odle, editor of the *Record* for the past 17 years, who retired at the end of August.

The editor-elect came to the *Baptist Record* in September, 1974, from being editor and publisher of three small weekly newspapers in the Dallas, Tex., area, for a year. Before that he was editor of *The California Southern Baptist*, the news publication of the Baptist General Convention of California, for two years. He had been associate editor of *The Baptist Standard*, the Texas Baptist weekly, for 12 years before going to California.

McGregor is a graduate of Baylor University. He worked as farm, dairy, and ranch editor of the Midland, Tex., *Reporter-Telegram* and real estate editor of the *Dallas Times Herald*. He was on the staff of the *Baptist Standard* for four years before becoming associate editor and spent two years in public relations for an insurance company in Dallas.

He was secretary-treasurer of the Southern Baptist Press Association for four years. He engaged in graduate study at Baylor and attended Southwestern Seminary. For about 15 years in Texas he served as a part-time staff member in small churches and in 1957 was ordained to the ministry by Grove Haven Church in Dallas.

His father is the Rev. M. T. McGregor, a Baptist preacher who retired in 1970 after 22 years as association missionary in Hope Association in Arkansas. Before that he had been pastor of several churches in Texas and an Army chaplain. The M. T. McGregors continue to live in Texarkana, Ark.



When 33 members of First Church, Russellville, made their second annual mission trip to the Zuni Indian Reservation in New Mexico, they offered Bible study to children and teenagers, along with handwork and recreation. Each missionary paid part of his way this summer. The church sends items and materials to the missionaries at the Southern Baptist mission point during the year.

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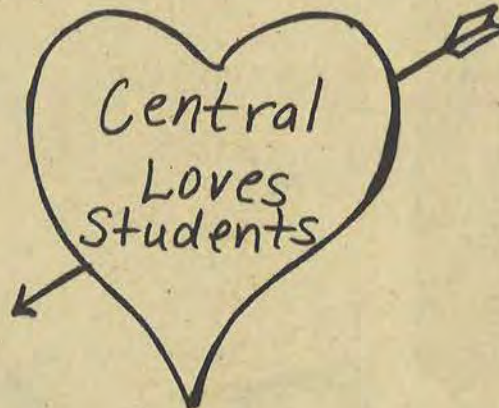


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# JOY EXPLOSION

August 6-7 '76

Reach Out  
W.O.W.



1. Junior and senior students met at Little Rock's Robinson Auditorium for Joy Explosion, the final mass meeting of the Life and Liberty Campaign.
2. David Butler, religious entertainer from Texas, sang for college and single adults meeting at Second Church.
3. Shirley Cothran, Miss America of 1975, brought her testimony.
4. David Blosch of Oklahoma told the group how to build an evangelistic youth division in their churches.
5. Vernard Johnson, who plays the saxophone for Christ, was on the program.
6. Another musician on the program was Jeri Graham, evangelistic singer from Florida.

Others on the program: Tom Skinner, evangelist from Brooklyn, N.Y., who was the keynoter for the Saturday afternoon "Celebration."  
Rod Minor, Home Mission Board associate in Evangelism section.

# 'Don't forget us!' dam victims urge

by Dan Martin

ST. ANTHONY, Idaho (BP) — "Don't forget about us up here," George Eichler said.

As he spoke, a pickup camper pulling a fancy travel trailer pulled up alongside Eichler's dusty car.

"Hey," hollered the tourist. "What happened here?"

Eichler looked at the debris of homes, mobile homes and farm implements scattered across the once productive potato farming land.

"This is where the Teton Dam broke June 5," Eichler said.

"Wow," said the tourist, gazing around. Soon he pulled out and headed for nearby Yellowstone National Park leaving the wreckage and tragedy behind.

Eichler, pastor of Upper Valley Baptist Chapel in St. Anthony, shook his head and reflected: "It doesn't take long for this to be long ago and far away."

Eichler has lived with the Teton disaster since the 305-foot high earthen dam gave way about noon that sunshiny June day, gushing 80-billion gallons of water across the land.

Only 11 people were killed in the flood, a relatively light toll as disasters go. Officials have estimated the flood caused \$1-billion in damage, and left some 6,000 people homeless. Because it was a government dam, and not quite completed, federal officers have agreed to make 100 percent restitution.

The Teton Valley now is dotted with mobile homes, some brought from as far away as Texas and Mississippi to provide housing.

"The government said they are going to put the property and belongings back just like it was before the flood. That is impossible because some of the farms are just washed away. It will be impossible," Eichler said.

In the immediate aftermath of the dam burst, Eichler offered use of Upper Valley Baptist Chapel. He had no takers, however, in the heavily Mormon area.

Later, he attempted to match up donations of clothing, food and other items with persons needing such help.

"There didn't prove to be a need," he said.

Southern Baptists are a decided minority in the area of eastern Idaho. Eichler estimates 65 or 70 percent of the people are Mormons (Church of Jesus Christ of Latterday Saints).

"When this first happened, the LDS

(Mormons) didn't seem to want any outsiders even to help them. They wanted to be on their own, self dependent. But this was just too big a thing for them," he explained.

After the first efforts, Southern Baptists in the area became involved in an organization called the Teton Interfaith Disaster Task Force.

"The base was the Idaho Falls Ministerial Association, and a Presbyterian minister from Xenia, Ohio, Rod Trout, came out to help us. He just volunteered because he had experience in the tornado in Xenia," Eichler said.

There are two Southern Baptist churches in the area, Calvary Church in Idaho Falls is the largest and strongest. The other is Emmanuel in Blackfoot, and it has only 45 members. Of the two missions, Upper Valley Chapel is the strongest, with 44 members. Fort Hall Indian Mission has only a handful of participants.

"All of the churches — Lutherans, Catholics, Presbyterians, Episcopalians, American and Southern Baptists — worked in the Interfaith group to see how we could meet the needs of the people," Eichler said.

The Southern Baptist Home Mission Board (HMB) immediately made \$20,000 available. Paul Adkins, coordinator of disaster relief for the HMB, visited the flood area and made the funds available to the churches and Red Cross to aid victims.

"I think we probably missed an opportunity by not having a disaster task force like the Mennonites or the Christian Reformed groups who came immediately to the flood area to help," Eichler said.

With many disasters, some resources are missed because no one asks. That was the case in the Teton Dam break. Eichler said no one put out the call for Southern Baptist volunteers until late July.

The call was sounded through Baptist Press and appeared in several Baptist state papers; by mid August, some work groups were in the Idaho Falls area ready to work.

"The opportunity is still here," Eichler said. "Probably the farmers are the ones we can do the most for. We can build fences and buildings for the cattle."

Another great need is for workers to participate in the interfaith "advocate" program, a "census-like thing, where

workers go out and talk to flood victims to find out what their needs are," Eicher explained.

The advocates check back and see if response has been made, and if the victims have what they need, the minister added, also nothing that advocates assist victims fill out applications for aid, and refer people to service agencies which can provide help.

"The advocate program takes tremendous manpower, and we just don't have the local people for that," Eichler said.

The advocates also are trained to look for "after disaster shock" which is beginning to set in. Many of the survivors are dazed, and don't know what to do next.

"We hope the advocates can take care of a lot of the shock, but I don't believe we have begun to see the kinds of problems we are going to have," Eichler said.

"I think with the coming of winter and when the people find out what they are and what they are not going to get from the government, we will have much more need for this type of thing," Eichler said.

Lying across the recovery program is the specter of winter. "The first frost won't come until October, and the ground won't freeze until November. When Thanksgiving comes, all outside work will have to shut down until spring," he said.

After the news story calling for volunteers appeared, several church groups called Norman Godfrey, director of the ministries section for the SBC Brotherhood Commission, Memphis, offering to help.

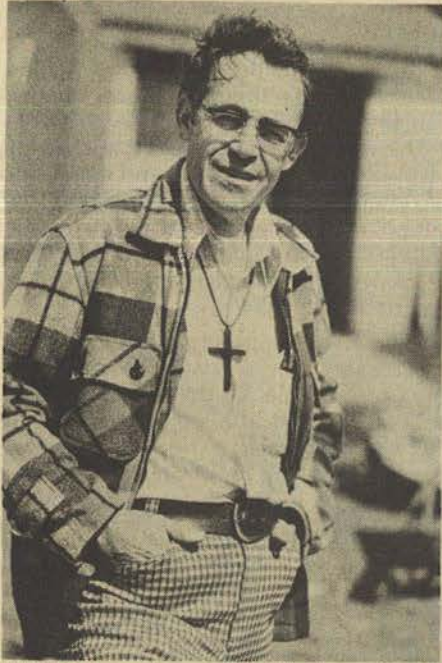
"Where the story has run, we have gotten good response," Godfrey said. "When Southern Baptists knew of the need, they have responded."

A couple took part of their vacation to work in the advocate program. They were contacted through the Christian Service Corps of the Home Mission Board.

Volunteers are asked to contact Godfrey at the Brotherhood Commission, state Baptist Men directors, or Eichler in St. Anthony, Idaho.

"It looks like some of the relief will have to be done next spring and summer," Eichler says. "It will be a long, long time before we have recovered from this thing."

**CLEANUP** — Flood waters from ruptured Teton Dam in Eastern Idaho virtually wiped out Rexburg and Sugar City. Damage is estimated at \$1-billion. Southern Baptists have been asked to help rebuild the area of eastern Idaho. (HM Photos by Ron Wills)



**PASTOR** — George Eichler is pastor of Upper Valley Baptist Chapel in St. Anthony, Idaho, near where Teton Dam burst June 5. Since the flood, he has been involved in helping people put their lives and possessions back together again.



**TETON DAM** — 80 billion gallons of water cut a gaping hole in the 1400-foot long Teton Dam. George Eichler (right) and Joel Dunlap stand on a bluff overlooking the 305-foot high dam. (HM Photo by Dan Martin)





# to the prospective STUDENT

Applications for admission to Baylor University have increased greatly during each of the past few years. Because of this increase it has become necessary to close admissions at an early date.

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## Justification by faith

Sept. 5, 1976

Galatians 2:15-16, 3:1-14

Dream! You are having a dream that all is going well in your spiritual life. In this dream you come to a wall and discover that there are guards at the one very narrow passageway. The guards advise you that there is one condition for passage, faith in Christ. The guards tell you that you must already have been justified by faith in Christ. You discover that someone told you the wrong conditions; you had expected to be justified by keeping rules set forth in what turns out to be a foreign gospel. Surely, after having traveled so far and so long there is some way to get through. It has been an enjoyable travel, good has been done and there has been a sense of satisfaction that all is well. You think that surely you have earned your justification.



Reed

### Justification by faith (Gal. 2:15-16)

The startling reality is that there is one condition for salvation with no exceptions, compromises, or alternate ways to gain entrance. What you have called the good news of the Gospel of Jesus Christ turns out to not have been the true gospel. What a discovery. Nightmare! Worse than that, there is no way to remedy the situation and gain admission.

Let us look at that one condition. It must be more than just important as being a way of salvation. It is the way of salvation. Paul says we are "justified by faith in Christ." There are two elements in faith: trust and commitment. One element is as important as the other because both are equally a part of faith. Trust without commitment is no faith at all. Commitment to Christ without trust is no faith at all. You trust him for who he is and what he did and then you must commit your life to him for salvation and a willingness to become his servant.

Those to whom Paul was writing were canceling out the gospel message by saying certain conditions of the law must be met before one could be saved. They could not understand that only one condition would have to be met for reconciliation to God through Jesus Christ. These Galatians were taking all

that they had held to and saying we will accept this new gospel as a further condition for salvation. They kept the law first and then accepted the conditions of this new gospel.

We feel better when we are doing something. How can it all be dependent upon the work of the Son of Man. There must be something more than simple trust and personal commitment. Baptism! Church membership! Good stewardship! Good works! These are those that accommodate man's feeling by fabricating a gospel which says man must do something in order to earn salvation.

### Questions about your faith (Gal. 3:1-10)

There are some questions that need to be answered. Who is confusing people today concerning the crucified Christ? Who can point to any work that they have done in order to receive the Holy Spirit? What came first in this new life, a simple beginning or a work of reaching perfection? Who has changed their beliefs since they began? Have the miracles come as a result of works or have they come as a result of faith? The answer to these simple questions will verify that faith is the one condition for admission into God's Kingdom on earth and a guarantee of a place in his eternal kingdom in heaven.

### True faith (Gal. 3:11-14)

Why do you worry about the law? Christ met all of the demands of the law for reconciliation to God. He became your sacrifice in atonement for sin once and for all time. God will declare you to be righteous (justified) when he sees that you trust Christ for your redemption and commit your life to him as a servant.

God's Spirit makes the promise of hope known to you in a personal encounter. He makes you aware of your condition and need. The condition for reconciliation is made clear if we do not let man impose conditions which create confusion. The Holy Spirit even adds his help to make the experience of faith sufficient when there is an awareness on our part of personal difficulty in making an adequate response. We go all the

way with all that we have, making a conscious commitment by holding back nothing for our self; God does the rest.

While Paul took the Galatians back to the experience of Abraham our need is to go back to our first experience. Is there a tendency on the part of each of us to begin to set forth conditions of salvation and certain things that must be experienced and then to add further specific actions that must come to pass? It is really difficult to keep the gospel message simple enough. A person is justified by faith in Christ Jesus.

This is the first lesson in a two unit study on the message of reconciliation. First, we will look at the meaning of reconciliation in a study of the book of Galatians. The second unit will be on the life of the reconciled. These are very practical lessons for today.

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## What if the worst comes?

Sept. 5, 1976

Habakkuk 1:2-5; 12-13; 2:1-4; 3:17-19

The title of this unit of study is "Facing the Future with Hope." Based on the Old Testament prior to and during Judah's exile, these lessons focus on the spiritual resources that helped the Jews survive the death of their nation.



Overton

Our day has its prophets of gloom and doom. They seem to delight in any event which promises disaster, or frustration for man. This gloomy outlook is prevalent in our churches also. But suppose the worst comes, then what? Is there nothing to do but cower behind the closed doors and curtained windows of our "sanctuaries" and wring our hands at the calamity? Isn't there something better than the cringing fear of our uncertainties? Thank God, yes, there is.

Our lesson today from the short book of Habakkuk gives us an adequate answer. Before you proceed further in this study read the entire book. It won't take long.

Do it again to let the words of the writer sink in.

Now read it again in a modern translation if you have not already done so. Let the message come through.

### The unanswered cry

Verses 2-4 of chapter 1 express the prophet's sense of frustration because God has not answered his cry of protest concerning the conditions of his day. Violence, wickedness, slackness of law enforcement, no justice — sounds like our day doesn't it? But there seems to be no moving of God in judgment. Why? He cannot be unaware of it. When is he going to do something about the awful conditions that exist? He is going to do something isn't he?

Verse five is God's reply. "You won't believe what I am about to do." Man is

seldom ready for the method God uses to execute his judgment. Man has his own ideas about the type of punishment to be meted out. Remember the New Testament experience when James and John wanted to call down fire from heaven to destroy the Samaritan city which had rejected Jesus and his disciples' (Luke 9:51-56-

### "But God . . ."

When God reveals his plans to use a heathen nation to bring chastisement on Israel, Habakkuk cannot understand it. God might have replied, "I told you, you wouldn't believe it."

"How can you do it, God? You who are pure and cannot look upon sin, how can you use a nation that is heathen to bring judgment on one that is 'Christian'?" man protests.

The prophet struggles with the problem. He stations himself at his watch post. The word used here is a place from which to observe. Perhaps it is in hope that God will change his mind. That seems to be the implication. As he waits he prepares his reply to God. He is ready with a new statement of his complaint.

God's answer comes. There is no change in God's plan. "I have given you the answer. Now write it so that there will be no possibility of anyone missing the message." Habakkuk was told to write the vision so that it might be read as one runs. The message of warning must be clear and simple if one is to hear it with understanding in the rush of life.

### The world caves in

The passage in 3:17 paints an extremely bleak picture. Judah was an agricultural nation. Her very life depended on the fruit trees, the harvest of the fields, and the yield of the flock and herds. This verse speaks of a total crop failure — no olives, no grapes, no figs, no barley, no wheat, no lambs or sheep, no cattle. The worst has come.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

No food to see them through 'til the next harvest; no seed to plant for next year's crop; no cattle or sheep to produce the milk and meat or continue the herds and flocks. The worst has come.

The heathen enemy is bearing down upon them. He will build a mound to take the city. (1:10d) He is not afraid — he laughs at the kings and their strongholds which try to stop him. All fall before his triumphant forces. The worst has come.

Everything in life has tumbled in upon me. Those whom I counted on have failed me. The values I have held to through the years no longer seem worth it. Security for tomorrow fades. All hopes for recovery have been taken away. The worst has come.

### "But the just . . ."

In the midst of all this Habakkuk says, "Yet I will rejoice in Jehovah." (3:18, ASV) Naive, unrealistic, foolish man? No. He has found the strength he needs when the world caves in. He is assured of the strength from Jehovah. He gives me swiftness of foot to flee my enemies like the deer. "He will make me walk in high places." He stations me on a high place where I can see the approach of the enemy and prepare for his siege. I am hid inside an impregnable fortress.

The last part of 2:4 is a statement quoted in the New Testament by Paul (Rom. 1:17; Gal. 3:11) in reference to man's saving experience in Christ Jesus. But it seems that here the use of this statement relates to God's protection and care for those whose life and trust are given to him. The righteous man's life will be preserved by his faith. Those who do not have the confident trust in God have little to live for. Life has caved in. So, in the midst of the turmoils and tragedies life brings, the just shall live through it because of his confidence in and walk with God.

So the worst has come. Rejoice in the God of your deliverance. Trust in him and he will direct your way.

## Attendance report

August 22, 1976

Church	Sunday School	Church Training	Church Adns.
Alexander, First	110	57	
Alpena, First	63	19	
Bentonville, Central Avenue	71	29	
Berryville			
First	174	70	
Freeman Heights	205	76	
Rock Springs	73	43	
Bigelow	71	31	2
Biscoe, First	97	41	2
Booneville, South Side	89	74	
Cabot			
First	358	109	
Mt. Carmel	207	79	
Caledonia	43	28	
Camden			
Cullendale, First	508	145	2
First	448	101	
Cash, First	109	55	
Conway, Second	332	140	1
Crossett, Mt. Olive	368	175	6
Dell	118	65	6
El Dorado, West Side	455	449	1
Elkins, First	99		
Forrest City, First	561	42	
Ft. Smith			
East Side	301	108	3
First	1311	248	10
Grand Avenue	932	290	8
Mission	18		
Temple	144	62	
Fouke, First	122	87	
Gentry, First	163	50	5
Gillham	55	34	
Grandview	78	48	
Green Forest	182	58	
Greenwood, First	296	146	2
Hampton, First	117	63	
Hardy, First	142	81	2
Harrison			
Eagle Heights	336	138	
Woodland Heights	106	70	
Hatfield, First	96	56	
Hope			
Calvary	150	71	1
First	344	75	
Hot Springs			
Leonard Street	127	85	3
Memorial	108	37	1
Park Place	280	72	
Hoxie, First	124	56	11
Jacksonville, Bayou Meto	194	86	2
Jonesboro, Friendly Hope	127	83	1
Kingston, First	102	38	
Lavaca, First	344	133	
Little Rock			
Crystal Hill	123	48	
Life Line	464	108	2
Woodlawn	122	58	
Magnolia, Central	572	172	8
Monticello, Second	295	78	
Mulberry, First	178	103	
Murfreesboro, First	160	60	
North Little Rock			
Gravel Ridge	178	73	8
Levy	420	92	3
Paragould			
Calvary	245	182	
East Side	247	106	
First	451	94	1
Paris, First	396	74	
Pine Bluff			
Centennial	153	53	
East Side	174	77	1
Lee Memorial	221	128	
South Side	535	111	
Tucker	18		
Oppelo	26	15	
Sulphur Springs	173	103	2
Watson Chapel	344	87	1
Rogers, Immanuel	481	110	
Russellville			
Bakers Creek	62	24	
First	513		7
Kelley Heights	42	22	
Sheridan, First	163	47	
Springdale			
Berry Street	87	44	
Caudle Avenue	152	64	
Elmdale	311	87	7
First	1423		29
Texarkana, Shiloh Memorial	180	59	4
Van Buren, First	535	160	
Mission	34		
West Helena			
Second	160	120	3
West Helena Church	287	70	2
Wooster, First	126	73	
Wynne, Harris Chapel	71	53	

## Coming next week

Sept. 9 will be a special issue of the "Arkansas Baptist News-magazine" with a special section devoted to a look at state missions. The story of these ministries in Arkansas will be told in photos of actual missions work situations.

One section of state missions work is ministries to language groups, including the deaf. Mrs. Ann Whitehurst is director of the deaf department at Walnut Street Church, Jonesboro.



## SECOND BAPTIST CHURCH

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J. Sidney Sample, Pastor

### ANNOUNCES

"Spring Of The Living Water"

## BIBLE CONFERENCE

SUNDAY, SEPTEMBER 5 THRU  
FRIDAY, SEPTEMBER 10

### SERVICES

SUNDAY:

10:50 A.M. AND 6:30 P.M.

MONDAY THRU FRIDAY:

MORNING SERVICES 12 NOON DAILY.

EVENING SERVICES 7:00 P.M.

NIGHTLY.

### Major W. Ian Thomas

Major W. Ian Thomas is Founder and General Director of the Torchbearers of the Capernwray Missionary Fellowship, with International Headquarters in Capernwray Hall, England and operating world wide. Born in London, he was converted to Christ at the age of 12, offered his life for missionary service. His ministry now takes him into every part of the world and has been its motivation for the past 40 years.



# For once Jerry Clower had trouble finding the words

by Bonita Sparrow

FT. WORTH (BP) — Anybody going to try to out talk Mississippi funnyman Jerry Clower had better bring his lunch and plan to spend the day. After all, Clower makes his living with his mouth.

But an Arkansas woman determined to talk about "Country Crossroads" recently told a story that left the Grand Ole Opry comedian nearly speechless and brought tears to his eyes.

"Country Crossroads" is the half-hour radio program produced by Baptists

through their Southern Baptist Radio and Television Commission and broadcast on 594 stations in this country. Clower, a Baptist, is a co-host on the program.

"I've driven a limousine for Don Bridges Limousine service in Hot Springs, Ark., about four years so I didn't think too much about it when the dispatcher sent me to the airport to pick up a couple of men going to town," said Beulah (Mrs. Leroy) Hurst. "It's about a three-mile trip and that's a pretty good fare."

She had no idea the man in the bright yellow suit was Clower, on his way to address a gathering of the Arkansas Poultry Federation. Nor did she know the man with him was Jim Rupe, who produces "Country Crossroads" for the Ft. Worth-based Baptist agency.

Mrs. Hurst opened the conversation. "If I didn't know better, I'd swear you look for the world like Jerry Clower," she told the comedian. "In fact, you look so much like him you could be his twin brother."

Taking Clower's startled reaction for offense she immediately apologized. "I didn't mean to offend you, but you really shouldn't be upset. I'm paying you a real compliment."

She explained. "Jerry Clower is on a radio show that's heard every Sunday afternoon in this area. It's called 'Country Crossroads' and you wouldn't believe what listening to that man on that show has done for our family.

"I don't know whether you can understand this or not, Mister," she went on, "but my husband was really a wicked man. And our four children weren't Christians. Now, thanks to Jerry Clower and 'Country Crossroads,' all that has changed.

"You see, we like country music and

we started listening to 'Country Crossroads' every Sunday afternoon at our house. It was about the only thing the entire family (two sons and two daughters) did together.

"Every Sunday afternoon at 4 o'clock my oldest daughter would bring her two little children over and we'd all tune in KBHS here and listen to that show. Nobody would say a word during the entire time. And if the telephone rang, we just didn't answer it.

"I can't say for sure when it all happened, but my husband heard what ('Crossroads' co-hosts) Jerry Clower, Bill Mack and Leroy Van Dyke were saying about Christianity enough that he thought there might be something to that Christianity. So we went to church (Social Hill Baptist Church, near Royal, Ark., where the family lives), and he became a Christian.

"What's more, all four of our children went to church and became Christians and were baptized. I'd been a Christian since I was a little girl but I'd drifted away. Now we're all in church. You wouldn't believe how that's changed our family, and I give God and 'Country Crossroads' all the credit."

Mrs. Hurst, contacted later, had a further report. "Well, when that man finally got it through to me that he really was Jerry Clower, and that the fellow with him was Jim Rupe, the producer of the show, I was really excited!

"I got Jerry's autograph and I can't tell you what a blessing it was, just meeting and talking to him. But listen, best of all, since I talked to Jerry my daughter's husband, his mother and daddy, a brother who was bad to drink and a sister-in-law of his have all become Christians and been baptized and are in church — all because of what 'Country Crossroads' did."

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'COUNTRY CROSSROADS' TEAM — Comic Jerry Clower, regular guest on "Country Crossroads," produced and syndicated by the Southern Baptist Radio and Television Commission, gets into an airplane with his favorite pilot, Jim Rupe (right). Rupe produces the half-hour show for the Radio-TV Commission. (Photo by Rachel Colvin.)

