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Arkansas Baptist State Convention

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June 10, 1976

Arkansas Baptist

NEWSMAGAZINE



Guatemala workers
page 6



I must say it

Charles H. Ashcraft / Executive Secretary

Life's supreme misfit

Life's supreme misfit is that person who lives and dies unaware of the major issue of his generation. No sadder story can be told than that of any person bearing the image of the Almighty who concerns himself with irrelevant trivia never noticing or relating himself to the mainstream of God's marching legions.

The folly and waste of these misused, mispent, ill-appropriated lives are matched only by Hobab (Num. 10:30) who being confronted by the greatest challenge of his life to the greatest cause of his generation, retreated into boredom, uselessness, obscurity and oblivion. There is no greater misfit than one who cannot discern the issues and relate to them.

A simple little formula will help in this area, "If you wish to live a truly noble life, find out what God is doing and go help Him." The fatal mistake of God's servants is to become enmeshed, involved, enamoured, and entrapped in secondary matters allowing even good itself to become the enemy of the best. Not every person knows what God is doing.

God's servants who while away their lives opening and closing the temple door, searching for the neighbor's lost cat, designing escatological charts, dusting tired fossils, baby sitting the cocker, cataloguing dreary data, eating fresh garlic and melons or watching the sunset, are unmindful of God's great caravan moving majestically on its assigned course without them, how tragic.

The world is weary of the dogs who are always barking up the wrong tree, the wrecking company with the faulty address, the preacher who slays the same straw man every Sunday morning, the great do-gooder without a cause, and the myriad Hobabs who are not concerned nor related to the major issue of their times.

The major issue around which all other current issues revolved in Hobab's day was the liberation of God's people from slavery. What is the main issue of this generation? It is as much your burden to find out as it is mine, so I shall allow you the unrestricted privilege of doing so.

You have some excellent resources at hand to do this. You have the Word of God, the indwelling Holy Spirit, the pages of Christian history, a sensitive conscience, and the mind of Christ. What more does anyone need to awaken to the prime thrust of God in this day? No person is afforded but one life and he will be held accountable for the use of it.

The judgment holds sad prospect for the person who lives and dies never mindful of the very purpose for which he was born, nor the main issue of the generation in which he lived.

I must say it!

In this issue

Guatemala workers 6

A group of Arkansas men worked on as volunteers to help rebuild churches in Guatemala. The first in a series of two articles by one of the workers is this week's cover story.

USA Christianity 12

A four-part series, ending just before America's 200th birthday, explores the Americanization of Christianity, the title of the first article. The articles are from a book by two members of the SBC Historical Commission.

Aiming for goals 14

If Julia Ketner still has the aim she used on two deer, Arkansas WMU should be growing strong. The Arkansas WMU Executive Secretary and the goals she hopes WMU will adopt are the subject of a feature article.

Protecting pensions 19

Pension plans for denominational workers may be headed for trouble through government interference. A new IRS ruling is the cause, and a resolution may be submitted to the Southern Baptist Convention next week.

Arkansas Baptist

NEWSMAGAZINE

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Cremation Christian?

Today some oppose cremation as a method of disposing of the remains of loved ones as being pagan or non-Christian. While a few atheists or opponents of Christianity have chosen cremation in an attempt to thwart the resurrection, there is nothing in the teachings of God's Word which oppose this method of burial.

Historically there are at least six methods of disposing of human bodies: (1) earthen burial, (2) cremation, (3) embalming for preservation or conservation (as in Ancient Egypt), (4) water burial, (5) exposure to natural elements, and (6) animal consumption. Fear of corpses cause most of the ancient societies to exercise great care in disposing of the dead.

Any consideration of death involves two elements — the deceased and the loved ones. The Christian can gain great insight into death from the scripture. The Hebrew word translated "death" means a separation and is used to describe both physical and spiritual death. When the spirit (or soul) dwells in the body it is alive. But when the spirit is separated from the body, the body is dead.

The righteous go immediately into the presence of God (Luke 16:22, 23:43; Phil. 1:23) where they know conscious joy and fellowship with Christ. (Rom. 8:38-39; Phil. 1:23; Rev. 14:13) The sinner enters conscious punishment immediately when they die. (Luke 16:23; II Peter 2:9) In all instances the body is of no more value to the deceased until the resurrection.

Guest editorial Politics

Politics has fallen to a low level of respect. Some people think the very nature of politics is corrupt and that a politician must lay aside his moral principles in order to get any place. That is not necessarily so.

Politics involves people and it is crooked only if the people who are involved are crooked.

Politics can be defined as the seeking and exercising of governmental power.

A politician asks people to give him the right to make their group-decisions and to enforce those decisions. Hardly any one is in position to do as much good — or as much harm — as an elected government official. And few persons are exposed to as much pressure and temptation. Everyone puts pressure on the government official and some wrap their pressure

The editor's page

J. Everett Sneed



A few insist that the resurrection refers only to the soul and not to the body. Though there are some passages which do refer to the immortal soul (John 11:23-26; Eph. 2:1, 5-6; Col. 2:13; Rev. 20:4), in its most strict usage, the word resurrection can only refer to the body. In the resurrection the immortal soul is rejoined to the body. (II Cor. 5:3-4) The location or condition of the body will have no effect upon God's ability to bring it forth. (Rev. 20:13)

A resurrected body will be similar to the one that Jesus had. After his resurrection Jesus could be recognized as the same person, yet he was no longer subject to the laws of time and space. (Matt. 28:2ff; Luke 24:15-31; John 20:19) In our glorified bodies we will no longer know pain nor death. (Rev. 21:4)

The method of disposing of the body of the deceased should be that which best provides for the emotional and spiritual well being of the survivors. Other considerations include the cost of burial and the space for burial. As the population increases some changes may be necessary in our traditional funeral procedures.

The proper method of disposing of the body of a loved one may vary with the situation. But we must keep a biblical prospective on death and the resurrection. Funeral customs may change, but God's message of hope for his children will remain the same. Let us not sorrow, as others that have no hope. (I Thess. 4:13)

with favors and gifts which corrupt his position and corrode his personality.

Are you sometimes disappointed in candidates and feel there is no good choice? If that disappointment degenerates into despair, it can destroy democracy.

Two things can be done to improve politics. Voters can become more expressive about what they want the government to do and what they want government officials to be. Secondly, persons of integrity who care for people can get into politics.

Let us pray that God will lead some good youth into politics. Under the Lordship of Christ politics can become a ministry. Our country is doomed if some of our best youth do not become politicians. — **Elmer Gray in the "California Southern Baptist"**

The minister and his ministry

Keep growing mentally

by Larry Baker
(eighth in a series)

Sometime ago Andrew Blackwood wrote a book entitled, *The Growing Minister*. That title points to one of our greatest needs and greatest problems: growth. We need to grow in at least three ways: mentally, spiritually, and professionally. Let's focus on the first: mental growth.

Paul's word, "Study to show thyself approved unto God, a workman that needeth not to be ashamed" was first a word to a minister. Jesus' great commandment, "Thou shalt love the Lord thy God," included the words "with all thy mind;" surely that includes the development of one's mind. Also, Jesus' favorite word for his followers was "dis-



Dr. Baker

ciple" or "learner." That, in part, is what the call of Christ is about — seeing all of life as a process of growth, and never ending our role as students. Paul himself saw the importance of study and asked Timothy to bring his books. (II Tim. 4:13)

But we face great temptations when we deal with the matter of study. For one, we're tempted to read only for immediate tasks — Sunday's sermon, a teacher's meeting, or an appearance in another church. Again, we're tempted to read only in the areas that interest us. Also, we may think the library we built, the notes we took, and the study we did in college and seminary are enough. Too, we're tempted to read only religious materials and leave the wider world of knowledge untouched. Likewise, "in our field" we're tempted to read only light devotional materials and sermons.



One layman's opinion

Daniel R. Grant / President, OBU

Every church ought to have a homecoming

I have been to many college homecoming celebrations in my life, but never to a church homecoming. Never, that is, until the Wilmot Church recently had a homecoming celebration on their 68th anniversary. I was not really sure what to expect since it is my wife's home church and not mine, and since she had never been to a church homecoming either.

For those who may not be up on their Arkansas geography, Wilmot is in southeast Arkansas just four miles from the Louisiana line. Former members came back from long distances and several states to hear former Pastor E. V. Appling preach, to enjoy dinner on the grounds and eat from a mass array of food, to hear a history of the church, and to enjoy an afternoon of singing. The fellowship was so great that Pastor Tommy Welch wondered why he had not organized such a homecoming sooner. One person commented that this is just what Heaven is going to be like, except 10 times better!

So many came to join in the basket dinner that it was obvious there were not enough chairs for everyone to be

seated while eating. John Currie and I decided to be very Christian about this problem. In our compassion for others, we simply stood in line and circulated around the long line of tables with the food, alternately eating a while and refilling our plates a while, so that others could have our chairs. Mrs. W. B. deYampert gave a most interesting history of the church that revealed, among other things, that some of the heavier burdens in building and paying for the church building, as well as filling places of leadership, fell upon the women of the church because "most of their husbands were Methodist." She referred to one trio of women as the "B.V.D. Team," in reference to three women leaders in the campaign to pay off the church debt — Bonnie, Vesta, and Dell.

As if the fellowship were not enough, one good friend put a generous check in my hand for a contribution to Ouachita Baptist University. It occurred to me about this time that every church should have a homecoming. The American bicentennial year, or any year, is a good time to have a thanksgiving and rededication service in our home church.

Three factors contribute to our temptations. One, the demands on our time. "Where do we cut in our schedules?" we ask; the answer is often, "The easiest place is my study time." Another, the minister's pattern of moving. We may move as often as every two years — and be tempted to use the same sermon notes, outlines and Bible studies repeatedly, without new study. A third may be an unconscious assumption that equates "Jesus Christ, yesterday, and forever" with our knowledge or understanding of him.

But we dare not fall into the "stop studying" trap. The many-sided nature of our ministries demand that we continue to study. The unsearchable riches of the gospel we preach, the matchless Christ we represent, and the overwhelmingly needy world in which we minister demand that we stay green above the ears. None of us can speak what we cannot think; neither can we teach what we do not know; nor can we communicate what we do not understand.

People once thought that our capacity to learn ran out as years went by. Not so! Gladstone learned Greek at the age of 80. At 90 when Oliver Wendell Holmes was reading Plato, President Roosevelt came in and asked why; Holmes replied, "To improve my mind." R. G. Lee, in his eighties, continues to study, preach and minister. T. B. Maston, late in his seventies, continues to study, lecture, and write — and has published more since retirement than before. Growing is for life!

Here are some hints I've found helpful. (1) Build study time into your schedule and guard it jealously, allowing always for emergencies. (2) Share with your church the importance of study. (3) Read widely — both in the theological disciplines and in non-religious literature. (4) Budget for study materials. (5) Schedule formal study times away from your church field and its pressures.

Jesus' word to us might well be, "Don't just stand there — grow on mentally!" Why? For God's sake. For your sake. For the sake of others.

Dr. Baker is pastor of First Church, Fayetteville.

briefly

Daniel Chapel, Rt. 1, Dumas, held a revival May 16-23. Denny Daniel of Buckeye, Ariz., was evangelist for the services. There were four professions of faith. Scott Allison is pastor.



Dr. and Mrs. Mitchell



Rev. and Mrs. Stanton

Walter Rauschenbusch became pastor of the Second Baptist Church, New York City, June 1, 1886.

This young German, when asked what he wanted to be when he grew up replied, "I want to be a John the Baptist," and he proved to be just such a fearless leader of what came to be known as the "Social Gospel." All the pastor ever pleaded for was the application of the Gospel in everyday life. He saw life from every aspect in the wretched part of the city where he worked.

Experiencing the regenerating power of God's truth he wanted others to share the same in their personal as well as their social life. All the evils of poverty, unemployment, delinquency, health and spiritual destroying circumstances concerned him.

After 13 years in the full-time pastorate he became professor in the Rochester Theological Seminary and spent the remainder of his life, 21 years, teaching and writing his views about redeeming a society, and practicing his views as pastor of a German-Baptist Church whose members were immigrants.

... and that's how one Baptist raised his voice against social injustices 70 years ago.

□ O. K. and Marjorie Armstrong, *The Indomitable Baptists*, Doubleday and Co., Inc., Garden City, New York, 1967. pp. 192-206

OBUers at SBC

A get-together for alumni and friends of Ouachita University will be held in Norfolk, Va., during the meeting of the Southern Baptist Convention. The reception will be held after the evening session on Tuesday, June 15, at the Holiday Inn-Scope.

Arkansans appointed missionaries

Two Arkansas couples have been appointed career missionaries by the SBC Foreign Mission Board in a meeting held at Richmond, Va.

Dr. and Mrs. Harold E. Mitchell were among 20 missionaries appointed May 11. They will be assigned to East Africa where he will be a dentist.

They are currently living in Pine Bluff, Ark., where he has a private dental practice. They attend First Baptist Church there.

A native of Pine Bluff, he was graduated from the University of Tennessee College of Dentistry, Memphis, with the doctor of dental science degree. He also attended Henderson State College, Arkadelphia, Ark., and Southern Seminary, Louisville, Ky.

The Mitchells served for a year in Botswana for the board. He was a special project dentist there.

Also a native of Pine Bluff, Mrs. Mitchell, the former Rene Boschetti, was graduated from Henderson State College with the bachelor of science in education degree. She worked for a year as a kindergarten teacher in Pine Bluff.

They have three children. Jonathan Reade was born in 1964; Molly Margaret, 1966; and Amy Meredith, 1971.

Rev. and Mrs. Ted O. Stanton will be assigned to Argentina where he will be a music promoter.

They are currently living in McAlester, Okla., where he is minister of music at First Church and she is director of Kiddie Kampus, a day care center she operates in her home.

Born in Arkadelphia, Ark., he grew up in Little Rock. He was graduated from Ouachita Baptist University, Arkadelphia, with the bachelor of music degree, and Southwestern Seminary, Ft. Worth, Tex., with the master of church music degree. He also attended Little Rock University. He has served as minister of music and youth at Second Church, Garland, Tex.

Born in Prescott, Ark., the former Mary Ridgell, Mrs. Stanton grew up in Little Rock. She was graduated from Ouachita Baptist University with the bachelor and master of science in education degrees.

They have three children. Jeffrey Mark was born in 1965; Alisa Kay, 1967; and Eric Paul, 1971.

News about missionaries

Mr. and Mrs. James A. Lunsford, missionaries to Brazil, have arrived in the States for furlough prior to retirement (address: c/o Ray Keener, P.O. Box 731, Hale Center, Tex. 79041). He was born in Paducah, Ky., and grew up in Jonesboro, Ark. The former Jewel Conway, she was born in Jackson County, Okla., and lived in Lawton, Okla., and Jonesboro, Ark., while growing up. Before they were appointed by the Foreign Mission Board in 1940, he was pastor of First Church, O'Donnell, Tex.

Mr. and Mrs. Clyde D. Meador Jr., missionaries to Indonesia, may be ad-

dressed at Tromolpos 258, Medan, Indonesia. He is a native of Arkadelphia, Ark. The former Elaine Grisham, she was born in Lubbock, Tex., and grew up in Albuquerque, N.M. Before they were appointed by the Foreign Mission Board in 1974, he was pastor of First Church, Weston, Mo.

Mr. and Mrs. Jesse L. Kidd, missionary associates to Brazil, may be addressed at Caixa 280, 30000 Belo Horizonte, Minas Gerais, Brazil. He is a native of Urbana, Ark. She is the former Wilma Gemmill of Winside, Neb. Before they

were employed by the Foreign Mission Board in 1969, he was pastor of Mable Hill Church, El Dorado, Ark.

Rev. and Mrs. Lehman F. Webb, missionary associates to Singapore, have returned to the field to serve the International Baptist Church there. While on furlough, he served as missionary-in-residence on the staff of the Arkansas Baptist State Convention. At the time of his employment by the Foreign Mission Board in 1970, he was pastor of First Church, Hot Springs. He is a native of Tuckerman and Mrs. Webb is the former Virginia Bryant of Warren.

NOTE: The author, a certified public accountant in Harrison, was one of 16 Arkansas men who went to Guatemala in April to work for a week. The Arkansans and Baptists from the Guatemalan Baptist Convention worked together in a project to rebuild churches there. The trip was sponsored by the SBC Foreign Mission Board, working through the Brotherhood Department of the Arkansas Baptist State Convention, which is directed by C. H. Seaton.

Those making the trip, besides Barbour, were Ralph Gene Hudson, Bill Griffin, and Al Gregory,

by Bob Barbour
(first of a two-part series)

I had signed with this group to go to Guatemala for the purpose of church reconstruction knowing that I had no construction skills, but was depending on a strong back, a weak mind, and a limited knowledge of Spanish to carry me through. After meeting the group, I remember thinking, "Bob Smith is sure going to have his work cut out for him." How little did I realize at the time that it was not us, but rather it was God who was going to construct the church; we were merely incidentals.

At 3 a.m. on the morning of Feb. 4, just 10 weeks before our departure, the earth had risen up along the fault which runs from Northern California, down through all of Central America and into the heart of South America, split the crust open in a multiplicity of fissures and had shaken violently for 33 seconds leaving a path of death and destruction across the mountainous heartland of the

all of Harrison; George Sims, BSU director from Monticello; Don Norrington, associate state BSU director from Little Rock; Jerry Hoffman, Ft. Smith communications specialist; Jerry Lovrien, a Cherry Valley rice farmer; Ken Evans, a businessman, Arlie Staggs, a computer and sub-station engineer, John Kinsey, a design engineer, and Russell Fox, a freelance engineer, all from Fayetteville; Ray Tripp, a mail carrier from Springdale; Lee Shaw, an electrical maintenance engineer from Bentonville; Robert Smith, a carpenter and cabinet maker from Waldo, and Ken Knight, a part-time preacher and theological

student from Alton, Mo.

Barbour and the other Harrison men flew by private plane to Little Rock, where they joined the other 12 men and received instructions from C. H. Seaton. After a commercial flight to New Orleans via Memphis, the group boarded a Guatemalan National Airline plane bound for Guatemala City.

Barbour writes that the men found that they were ill prepared to face the devastation caused by the Feb. 4 earthquake. The following is part one of a two-part series, excerpted from his first-person account of his week in Guatemala.

God uses Arkansas volunteers to rebuild Guatemala churches

Republic of Guatemala. In a little more than a half a minute more than 20,000 persons lay dead or mortally injured by roofs tumbling down upon them while they lay sleeping. The adobe walls which supported the roofs were reduced to a fine powdery dust by the quake; about 250,000 dwelling houses were destroyed.

In the town in which we would be spending the major part of our work week, Tecpan, things were worse. Of the 18,000 persons living in the town at the time of the quake, more than one in six died. Of the 3,000 to 4,000 dwelling houses and commercial buildings of the town, one building was left standing.

We were met by some of the missionaries, Harry Byrd and his son, Emerson, Bill Stenett and his wife, and Ted Yarbrough, who was in charge of our detail for the week. The missionaries took

us directly to the seminary where we had a short orientation and get acquainted period and were assigned dormitory-type sleeping quarters for the night. We were told we could leave our good clothes in the seminary until we returned. After we washed up, the missionaries took us to a local restaurant for a hamburger.

Having been for many years somewhat of a skeptic of foreign mission's operations, I was quite unprepared for what I was about to see. It had long seemed to me that a great deal of the monies spent in foreign missions were being applied to administrative costs. At the seminary I observed a minimum of administrative activity; instead, the missionaries seemed to be involved in a very direct program of teaching Guatemalan Nationals to meet every need of their people at the shirt-sleeve level. It was the consensus of the group that

Work team before departing Little Rock (left to right) Al Gregory, William H. Griffin, Jerry Lovrien, Robert Smith Jr., Arlie Staggs, Ken Knight, Ray Tripp, Lee Shaw, Russell Fox, George E. Sims, Ken Evans, Don Norrington, John Kinsey, Jerry Hoffman, Ralph Gene Hudson, and Robert F. Barbour.



Photos by John Kinsey

Arkansas volunteers labor with Guatemalans at the church site in Chimaltenango. They cleared debris, helped with footings, and did other basic tasks.



our missionaries at the Guatemalan Seminary are persons of high integrity and doing a very fine job at a considerable personal sacrifice. I heard several of our men commit themselves to an increased support of our mission work in Guatemala.

On Sunday morning I was up with Al Gregory, out on the street surveying some of the damage. We saw fallen walls and houses and a practically new brick Catholic church about six blocks from the seminary which had been completely destroyed. The quake began to make its impression upon my mind.

As the local Guatemalans began to appear on the street, we began to greet them and our greetings were returned in a very friendly manner, something we found to be characteristic of the people throughout the week in every town we visited.

After we had breakfast, Mrs. Stenett picked us up and took us to church. After church and lunch we returned to the seminary to await the time when we would depart for our worksites. As we were loading to go to the worksites someone mentioned a block and tackle laying on the dormitory floor. As it turned out, this was a minor miracle. Without the rope it would not have been possible to accomplish as much as we did.

When we arrived in Chimaltenango the tents and sleeping bags were not there and men were dispatched to San Andres to get them.

We were sharing the street corner with a pen full of hogs and the three tents nearest the pen were within four feet of it. That was another first for me. Bathroom facilities and customs leave

something to be desired in Guatemala, at any rate, this is true for persons acclimated to the customs of the United States. We were advised that if we needed a bathroom during the night, we were just to step to the edge of the encampment.

Don Daniel de la Cruz, the man in charge of the church in Chimaltenango, along with his sons, Solomon, David and Juan, invited us to go to Sunday evening services with their family. The service was held beside a busy street in a sheet iron topped arbor.

We arose early the following morning, went across the street to Don Daniel's patio compound, where we washed up and shaved by looking in a piece of broken mirror hanging on the patio wall. One of the things I was impressed with during the entire week was the almost total loss of glass in the quake area.

After breakfast we went to the work-site and began removing the remaining debris, digging certain areas of the footings deeper, bending the reinforcement rods and staking out the building perimeters. Work was slowed somewhat all morning by interlingual communications failures, but after the arrival of Ted Yarbrough problems were worked out.

Before noon, Ralph Gene, Al, Bill and I loaded into Ted's carryall and headed to Tecpan.

Next week: The beginning of re-building.



A time to be remembered was frozen on the face of this clock in Guatemala City by the earthquake.

TOP: On the cover are the women of Chimaltenango who have tried to re-sume daily life by setting up their market.



Food and fellowship

Virginia Kirk and Jane Purtle

Faith of our fathers

"And he (Jacob) blessed Joseph and said, The God before whom my fathers Abraham and Isaac walked, the God who has led me all my life long to this day, the angel who has redeemed me from all evil, bless the lads; and in them let my name be perpetuated and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth'." Genesis 48:15-16

Joseph's two little boys came in to see their nearly blind Grandfather Jacob. He was a stranger to these half Egyptian lads, but he had a story to tell them of the heritage of his forefathers. It was theirs — a heritage in the lives of faith lived by Abraham, Isaac, Jacob, and Joseph. All of them saw a vision of the future — the hope of a fulfilled promise.

My grandfather was a fighter like Jacob. And like Jacob, his nearly blind eyes saw a vision of the future. One of the last times I visited him in the early 60's, he was tending his apple orchard. "You must have just planted this row of

trees," I said, looking at a number of saplings. He was past eighty then; someone else would harvest those apples. But his faith in the future lives on in the lives of us who follow him.

This month we pay a Bicentennial tribute to our fathers and grandfathers. As sentimental as it may sound, we think it's important to say, "Thank you" and live like we mean it. These recipes are fathers' favorites.

Chocolate pie

¾ cup sugar
3 tablespoons cocoa
2 tablespoons flour
pinch of salt
butter the size of a walnut
1½ cups milk
2 egg yolks
1 teaspoon vanilla

Mix the dry ingredients well so that no lumps remain. Beat egg yolks into a little of the milk. Add this mixture and the rest of the milk to other ingredients. Mix well. Cook over medium heat until thick. Add vanilla and butter. Cool. Pour into baked pie shell and cover with

meringue made from two egg whites. Cook 3 or 4 minutes in hot oven until lightly browned. Makes one nine inch pie.

Chicken and dumplings

Most good cooks say that they make chicken and dumplings by pinch and practice. We've gotten one of those to write down her recipe for us. You'll need to experiment until you get it to suit your family.

4 cups all purpose flour
1 scant cup shortening
½ teaspoon soda
1 teaspoon salt
¾ cup cooled chicken broth
milk to make a biscuit dough

Cook a large fryer in salted water to cover. Remove chicken and debone. Add 2 tablespoons chicken bouillon and approximately 2 tablespoons margarine to broth. Prepare dumplings. Sift dry ingredients and cut in shortening. Add ¾ cup chicken broth and milk. Roll out very thin, approximately ¼ inch. Cut in strips. Bring broth to a rolling boil. Drop in dumplings. Cover and allow to boil 4 to 5 minutes. Add chicken and pepper to taste.

Foreign mission briefs

Sannequillie, Liberia — The annual Baptist Women's Convention met here recently with 200 women attending the three-day meeting. Because of her illness, Victoria (Mrs. William) Tolbert's opening message had to be read for the first time in 13 years. Her husband is the President of Liberia and the president of the Baptist convention in Liberia. The Liberian Baptist Missionary and Educational Convention began at the close of the women's meeting with Tolbert presenting a two-hour message setting forth plans for the future.

Feni, Bangladesh — Easter Sunday was a momentous occasion for Christians here in the Noakhali District, according to Southern Baptist Missionary Guinevere (Mrs. James E.) Young. Nine persons were baptized into the fellowship of Feni Baptists. This was their first baptismal. They also met in their own building for the first time.

Noakhali, Bangladesh — A Bible Correspondence School Camp was held here recently with 38 Hindus and 41 Muslims attending separately. The reading room staff of five librarians assisted Taposh Halder, Stephen Sarkar and Southern Baptist Missionary James E. Young. Those who attended had completed 55 Bible lessons, thereby receiving a New Testament. Ten of the Hindus made professions of faith.



AT RADIO-TV CONFERENCE — Tom Logue, (standing left) director of student work for Arkansas Baptist State Convention, and Charles Ashcraft, (standing right) the convention's executive secretary, are given a personal tour of the Southern Baptist Radio and Television Commission by another Arkansan, Alvin "Bo" Huffman Jr., the Commission's executive vice president. Dr. Logue and Dr. Ashcraft were in Ft. Worth to attend the Radio-TV Commission's seminar to discuss more effective denominational uses of the Commission's new television studio when it opens in August. Dr. Huffman is formerly from Blytheville (Radio-TV Commission Photo)

Gayle Linwood Noble is now minister at Olivet Church, Little Rock. Prior to joining the staff of Olivet, Noble was an insurance claims adjuster. Noble is married to the former Mary Lee Smith of the north Arkansas area. They are the parents of two children, Jeff, age eight, and Amy, age three. Noble is a graduate of University of Central Arkansas, Conway. His graduate work was done at Oklahoma State University, Stillwater. He was a history instructor at Cameron College, Lawton, before going into the insurance business.



Noble

Billy C. Lively of Little Rock died on Friday, May 21, at age 41. Lively, executive director of Arkansas Lighthouse for the Blind, was a member of Geyer Springs Church in Little Rock.

Lively was administrative assistant of the Light house for 16 months before being named executive director in 1973. Prior to this he was educational director for Baptist churches in Texas, Arizona and Arkansas and project director for the Arkansas Association for Retarded Children. A native of Dallas, he attended Howard Payne College, Brownwood, Tex., Southwestern Seminary and the University of Arizona, Tucson.

He was a member of the Governor's Committee for Hiring the Handicapped, the Arkansas Rehabilitation Services for the Blind Advisory Committee and the Downtown Little Rock Lions Club.

Survivors are his wife, Mrs. Jessie Hallmark Lively; a son, Mark, and three daughters, Dee Ann, Lee Ann and Nanette, all of Little Rock; his parents, Mr. and Mrs. J. C. Lively of Arlington, Tex., three brothers and a grandfather.

Danny P. Carroll is now pastoring Strawfloor Church in Jonesboro. He came to Jonesboro from the Fontaine Church. Carroll is a graduate of Southern Baptist College.



by
R. Wilbur Herring

People are getting more and more excited about the state-wide rally in the War Memorial Stadium at Little Rock on July 3, 1976.

Executives from the three big television stations in Little Rock met with our steering committee recently and they are really excited about working together to produce and show this greatest of all Bicentennial celebrations. Channel 7 is going to film the entire program and relay it to Channel 11 which will show the entire program live. Channel 4 said they are considering making it a live program. At any rate Channel 4 and 7 will show the program live or will show the taped program at a later time.

These executives assure us that it will not cut down on the attendance to run the live program on one or more channels. One of the men made this statement in answer to our question on this point, "Everyone can see Paul Harvey and Anita Bryant on TV, but the people will want to see and hear them in person. It won't affect the attendance more than five percent."

It seems as if the whole city of Little Rock is getting excited about this great patriotic-evangelistic rally. The officials in charge of the parade were kind enough to move the parade an hour later to accommodate the people who would like to attend both the rally and the parade. The parade at 3 p.m. will be seen in both North Little Rock and Little Rock.

It is going to be a great day in Little Rock which is the capital city of our state. What better place is there to observe the bicentennial year of our nation and to see a great revival break out to cover our state? People will be coming from all parts of the state and when the Lord blesses us as we have prayed He will do, then these people with hearts on fire will return to their homes and churches to ignite the revival fires there.

O that will be glory for me, and for you and for all of us who are not ashamed of the gospel of the Lord Jesus Christ and the beloved nation that gives us such liberty. Let us praise His holy name!



Dr. Herring

Woman's viewpoint

Iris O'Neal Bowen

Journey with Abraham

I walked with Abraham today as he
Climbed Mount Moriah to sacrifice his son.
Commanded by the voice of God, he took
The boy, the wood and fire, and once begun,
There was no turning back. I saw them all,
Two servants and the boy, the loaded beast,
With Abraham ahead, his face set toward
The distant hills; the sunrise in the east
Casting small warmth upon the little group.
How grieved he was — this man whom God had told,
Had promised he would be the father to
A mighty land. Still Abraham was old
And Sarah had no child — until God moved,
Then Sarah bore the son, this child of joy!
— And now not only must he give the child,
But he must be the one to slay the boy!

The tears that Abraham withheld, I spilled,
Knowing the cold, raw pain within his breast,
Knowing the secret Sarah could not know,
Dreading the moment youthful Isaac guessed.
But faith gripped Abraham and gave him strength
And so he climbed Moriah with the child.
He built the altar, laid the wood and bound
His son — but then an angel spoke — A wild
Ram moved — and Abraham released the boy.
I saw the streaming tears upon the face
Of Abraham, the terror in the eyes
Of Isaac, then the close, distraught embrace.

I think their homeward trek was one of joy,
And though I could not follow in their way,
I marvelled at their faith, and I was glad
That I could walk with Abraham today!



Black preacher to be rally speaker

Manuel L. Scott of Los Angeles, one of America's most well-known pulpiteers, will bring a message from God's Word at the statewide bicentennial celebration in Little Rock July 3.

The rally, sponsored by several Baptist groups, will be in War Memorial Stadium, beginning at 11 a.m. A number of outstanding personalities, including Anita Bryant and Paul Harvey, will be featured on the program.

Planners are anticipating a crowd in excess of 50,000 for the event. Special bus and car caravans from various sections of the state already are being planned.

A native of Waco, Dr. Scott has served as pastor of Los Angeles' Calvary Baptist Church for the past 26 years. He is president of the Baptist Joint Commission for the state of California and is vice president of Western Baptist State Convention.

His other responsibilities include: member of Lausanne Continuation Committee; faculty member of National Sunday School and BTU Congress, and member of the District Attorney's Commission for the state of California.

In demand throughout the nation as a preacher and lecturer, Dr. Scott has appeared several times in Arkansas, including the State Evangelism Conference and the State Convention.

He has authored two books, *From a Black Brother* and *The Gospel for the Ghetto*.

Dr. Scott is a member of the Board of Trustees of Bishop College, Dallas, from which he received his B.A. and doctorate degrees.

In addition to addressing a number of state church sessions, he has conducted metro-mass rallies in Philadelphia, Oklahoma City, Kansas City and St. Louis and city-wide revivals in Lawton, Okla., Ennis, Tex., Dallas, Oakland and San Francisco, Cal.

Special souvenir tickets to the July 3 rally are now being distributed through the churches. The rally is free, but the normal charge for stadium parking will be in effect.

Other features of the event will include a concert by a mass band, specials by a 2,000 voice choir, the Liberty Bell, a flyover by the Air National Guard and a Color Guard.



Manuel Scott

STATE GA CAMP, PARON

for girls in grades 4-5-6

July 12-17 — July 19-24
August 2-7

- Missionaries . . . swimming . . . music
 - bicentennial celebration
- crafts . . . Bible study . . . hiking
- campfire-candlelight service
 - quiet time

Write: WMU

Box 552

Little Rock 72203



Top 25 churches in Cooperative Program gifts in 1975

The 25 churches listed below are the leaders in our state in total gifts through the Cooperative Program during 1975. The list is based on records of gifts received in the Executive Secretary's office and does not include any special or designated amounts.

This list presents those with the largest gifts in dollars. In subsequent issues we will present the 25 leading churches in per capita giving and the leading 25 churches in percentage giving.

Church	Association	Amount
1. Immanuel, Little Rock	Pulaski County	\$113,499.06
2. West Memphis, First	Tri-County	82,612.34
3. Ft. Smith, First	Concord	81,771.99
4. Ft. Smith, Grand Avenue	Concord	74,214.55
5. Springdale, First	Washington-Madison	61,848.15
6. Crossett, First	Ashley County	57,017.30
7. Camden, First	Liberty	50,928.25
8. Park Hill, North Little Rock	North Pulaski	50,064.28
9. Pulaski Heights, Little Rock	Pulaski County	48,947.43
10. Pine Bluff, First	Harmony	46,129.45
11. Central, Magnolia	Hope	45,629.08
12. Blytheville, First	Mississippi County	41,814.08
13. Paragould, First	Greene County	41,034.93
14. Geyer Springs, First	Pulaski County	40,915.64
15. Levy, North Little Rock	North Pulaski	39,012.79
16. Life Line, Little Rock	Pulaski County	37,228.69
17. Searcy, First	Calvary	35,694.36
18. Hope, First	Hope	35,678.82
19. Baring Cross, North Little Rock	North Pulaski	35,209.01
20. Calvary, Little Rock	Pulaski County	33,467.28
21. Jonesboro, First	Mount Zion	30,385.00
22. Stuttgart, First	Centennial	30,199.72
23. Central, Jonesboro	Mount Zion	30,072.24
24. Hot Springs, Second	Central	28,673.22
25. Harrison, First	North Arkansas	28,534.66

Sunday School calendar dates

By the time you get your tentative state calendar for 1977, some of the information will have changed. Likely this change will not make a great deal of difference since you are getting the information so soon.



Hatfield

The dates the Sunday School Department sent to associational Directors of Missions and to the *Arkansas Baptist Newsmagazine* need the following corrections.

The correct dates for the 1977 Sunday School Preschool / Children's State Workshops are May 10 at Central Church, Jonesboro, and May 12 at Central Church, Magnolia.

The incorrect listings carried earlier were May 3 and 5. The pocket calendar, to be published later, has been corrected.

Accept my apologies for the infallibility on calendar dates. — Lawson Hatfield, State Sunday School director

Baptists aid children by giving, praying

You can sponsor a child at Arkansas Baptist Home for Children in any one or all of the following ways: (1) send a boy or girl a clothing allowance of \$240 a year; (2) send a child a present on his birthday and at Christmas; (3) provide a child \$5 a month for spending money; and (4) send a child to summer camp (\$25).

A total of 220 individuals or groups participate in the sponsorship program at Arkansas Baptist Home for Children. They include: 65 clothing sponsors, 31 special friends, 49 allowance sponsors, and 75 special needs sponsors.

Sponsoring groups include Sunday School classes, WMU's and others. If you are interested in helping with these special needs, write: Arkansas Baptist Home for Children, c/o Child Care Worker, Box 180, Monticello, Ark. 71655.

In 1975 direct gifts from Arkansas Baptist churches to the Children's Home totaled \$175,850.98, an all time high. It exceeded 1974 gifts by over \$32,000. Thank you, Arkansas Baptists, for caring.

We want you to remember us in your prayers. The needs of troubled children and their families are overwhelming. Together, we can be strong and prepared to meet these needs in the name of Jesus, our Lord. — Johnny G. Biggs, Executive Director, Family and Child Care

State WMU president views girls' activities as successes

Dear Arkansas Baptists,

We wanted to share with you the joy of two recent experiences of learning, loving and laughing.

It was so exciting to have 500 Arkansas Baptist teenage girls and their leaders come to the recent Acteens meeting. It was held in Burns Park on a Saturday, and the experiences these girls shared were really for loving, laughing and learning. Betty Jo Lacy and her Acteens Committee had planned and worked and prayed for this. It was a success.

Last weekend we found real excitement over Arkansas WMU's very first mother-daughter GA camp. Mothers and daughters came to Paron from Ft. Smith, Stuttgart, North Little Rock, Mountain Home, Little Rock, Monticello, Roland, West Memphis, Springdale, Wynne, Brinkley, Dermott, Piggott, Russellville, Hughes and Paragould. It thrilled my heart to see these young mothers and daughters learning, loving and laughing together.

We are going to keep on working for more and more of these kind of times for our little girls, our teenagers, and our Baptist women of Arkansas. We want you to join us in this work.

In Christian love,
Mary Sawyer

EDITOR'S NOTE: This is the first in a four-part series on America and Christianity, adapted from a new book, "Faith, Stars, and Stripes," by A. Ronald Tonks and Charles

W. Dewese, of the Southern Baptist Historical Commission. The material is used with the permission of Broadman Press, Nashville.

The Americanization of Christianity

by Charles W. Dewese and A. Ronald Tonks
for Baptist Press



Although the United States has espoused and followed fairly faithfully the tenet of separation of church and state, still it has understood its history, ideals and destiny in religious terms.

Martin E. Marty prefacing his *The Pro and Con Book of Religious America: A Bicentennial Argument*, states that if people can live with contradiction and paradox, they're able to learn more from extremes in national life.

"American history itself is full of extremes, of paradox, contradiction and complexity." This is especially true in religion in America. There are many times when individuals who claim to be Christian, for example, must ask, "Is this Christianity or is this culture?"

The issues of Kulturkampf (the struggle between the church/religion and the state/culture) in 19th Century Germany has, on a number of occasions, appeared in America in different clothing.

One area in which some aspect of the Americanization of Christianity has taken place is in theology. It is entirely fallacious to suggest that America produced neither a profound nor unique theology.

In considering the theological beginnings of America, it must be remembered: (1) no one group related to a single religious outlook originally settled in America. It is true that the Puritans tried for a theocracy, but it was not long until other groups appeared on the scene and pluralism became the hallmark of American religion; (2) separation of church and state and religious liberty were not universally accepted. Some would even suggest that these arose as a matter of political expediency to unite otherwise diverse colonies; and (3) American thought was

seldom, if ever, considered in the context of a united nation. Gradually, the country came to see that in spite of differences, many concepts were commonly shared.

It is fair to suggest that precisely for these reasons of diversity, there was no alternative but to achieve a degree of unity in the country by accepting the separation of church and state and no laws respecting the establishment of an official religion.

Sydney Ahlstrom suggests there are three general observations that would be worthwhile premises to consider before beginning the study of American theology. (1) Theological diversity exists throughout America. (2) The theology of America is more derivative than most European theology. (3) The theological influence shifted from England to Germany in approximately 1815. He concludes by saying that we can be reasonably certain that "American churches will continue to champion their distinctive emphases on lay-stewardship, democracy in government, individual freedom and voluntarism."



The Americanization of Christianity is also to be noted in the study of the industrialization of America in the light of religion. Clearly, the Industrial Revolution arrived slightly later chronologically in America than in other parts of the Western World, but it did have and continues to have a profound effect upon the country. Religion and secular culture had allied themselves in the late 19th Century in a way they had not done since the Bill of Rights.

The church had usually exercised a prophetic voice of judgment on society in the early 19th Century, but after the Civil War, churches had lost much of their prophetic power. Some have suggested that the acceptance of racial and industrial divisions in the late 19th Century sapped

Church Training

Associational leadership training

One of the most effective ways we can assist churches to strengthen their Church Training Program is by helping to strengthen the associational Church Training program. The association is the closest source of assistance to the churches and, many times, can be more responsive to



Holley

the needs of the churches. For this reason, your Church Training Department is placing high priority on the enlistment and training of a complete team of associational Church Training leaders in each of our 42 associations.

On Aug. 20-21 an Associational Church Training Leadership Conference will be held at First Church, Little Rock. Conferences for preschool, children, youth and adult leaders and associational directors and superintendents of missions will be led by Sunday

School Board consultants.

Associational nominating committees are at work now enlisting their leaders for the coming year. By July 1 we hope to have a complete list of each association's team for 1976-77. Our goal is 252 persons. If 42 associations enlist and send a team of six persons to this conference, we will have 252 persons and we will be 100 percent in our level of achievement for enlisting and training associational leaders for 1976-77.

Let's make it happen! — Robert Holley



the country's source of independent strength and effective outreach. The successful revival phenomena of the frontier could not be applied either easily or effectively to the urban industrial scene.

One of the leaders in America who tried to help the church meet the challenge of the urban centers and the industrial scene was Walter Rauschenbusch, a Baptist pastor.

Of German extraction but raised in America, he became concerned for the plight of the poor and deprived while serving as pastor in the Hell's Kitchen area of New York. It would appear that Rauschenbusch wanted to rally the middle class in America to a crusade that would bring in the Kingdom of God. In a sense, Rauschenbusch had the social optimism of a man-produced Christian state.

Reinhold Niebuhr, later in the 20th Century, provided a balanced corrective to Rauschenbusch's views. Niebuhr opposed identifying Christianity with the concept of social evolution, noting, "Changing the social structure will not eradicate evil, since man is its source and he defies radical alteration."

Most 19th Century Protestant churches in America identified with the business community because the bulk of their membership represented this social strata. The Roman Catholic church which grew dramatically in the 19th Century because of large numbers of immigrants usually represented the working classes. Although there were a few religious reformers who sought to bridge the gap between worker and owner, the gulf often widened and became a religious division as well as a socio-economic one.

It is inaccurate to assert that only theological liberals supported the social gospel concepts. The pioneer study of this subject was made by Timothy Smith in "Revivalism and Social Reform" through which he sought to show that evangelical Christianity was deeply concerned and anxious to improve social inequities before the Civil War. Although by the 1890's conservative Christianity had become wedded to American cultural values, there were efforts by many evangelicals to reach the whole man.

The church, although denying emphatically the teachings of Darwin with reference to physical evolution, accepted some of his concepts relating to the social realm in the late 19th and early 20th centuries. The church tended to preach the established American social and cultural values as the best. The Protestant ethic was reaffirmed, and its character was equated with success. The harder one worked, the better one would be, and, hence

the better they would fulfill the will of God. A hidden promise seemed to be that if one worked diligently, God would automatically reward him.

The statement "God helps those who help themselves" received almost Biblical canonization and authority. One conceives even on the part of many evangelicals a tacit and subtle acceptance of salvation by works rather than by grace.



The individualism of the early American, as well as that of the frontiersman, emerges again among Christians in the 20th Century in American churches. The layman has assumed a larger role in determining the basic emphasis of the churches. Paradoxical as it may seem, the liberty of the pulpit has not been challenged as long as the preacher does not "tread on toes," i.e. denounce free enterprise economics and success-oriented, competitive individualism or support expansion of the federal government or socialism.

The suburban church sometimes becomes a mutual admiration society rather than a way station to rescue lost sinners. This phenomenon among the conservative churches and denominations tends to dull their evangelistic outreach but even more the need for growth among those who had already been evangelized.

In a sense, in the 20th Century classical Protestantism in America has adopted the "American dream" as its own. Christian ideals have been gradually submerged to the culture. Often the Christian is not sure which things in his life come from Christianity and which from his cultural pattern.

It has been easier in America, as elsewhere, to articulate Christian ideals and virtues, yet practice something far different. When this situation has occurred at the higher echelons of society, it has brought discredit upon true Christianity. There is always a need for "real" Christianity where Christian principles are believed, accepted, articulated and supported.

The American Christian of the 20th Century has frequently allowed his concern for material improvement and enjoyment of the better things in life to deaden, if not destroy, his Christian conscience and concern.

"Woe to those who are at ease in Zion, and to those who feel secure on the mountain." (Amos 6:1 RSV) (BP)



REACH OUT: A unique strategy of high school evangelism

by Neal Guthrie
(third in a series)

Phase 2: TOUCH

The touch ministry puts adult leaders in touch with high school people. In order to do that, the adult leader must go consistently where high school kids are!

Since kids spend the majority of their time at the high



Guthrie

school, that is where the adult leader of young people is committed to be — on the campus, in the lunchroom, on the parking lot, in the gym, at ball games, or wherever kids happen to be.

The touch ministry builds relationships of trust with high school kids and leads to the opportunity to share Jesus Christ.

The key to the touch ministry is that Christ has called Christians to be "fish-

ers of men." "Jesus called out to them, 'Come, follow me! And I will make you fishermen for the souls of men!'" (Mark 1:17 TLB) A fisherman does not expect the fish to jump into his net. He goes where the fish are, actively attempting to get them into the net. The touch ministry goes fishing for high school kids! Contact Neal Guthrie, Arkansas Baptist State Convention, Evangelism Department, P.O. Box 552, Little Rock, Ark. 72203.

Miss Ketner displays the trophies that helped her gain the reputation of being an accurate hunter and straight-shooter. Now that she's Arkansas WMU Executive Secretary, she is aiming at the targets of numerical growth for state organizations and personal growth for the members.



Straight-shooter turns accurate aim on goals for Arkansas WMU

by Millie Gill
ABN staff writer

Woman's Missionary Union organizations of Arkansas will be working toward three definite goals this year according to their Executive Secretary, Miss Julia Ketner, who is quite accurate when shooting for definite goals and objectives.

Miss Ketner, who shot and killed a four point deer and an eight point deer, each with one shot, has led in setting future goals for WMU organizations: that each member receive a WMU age-level magazine; and that 36 out of 42 associations have organized WMU work. There are now 30 associations reporting.

Since the establishment of the goal for increased magazine subscriptions, there are an additional 1,154 being mailed to this state from Southern Baptist WMU headquarters in Birmingham, Ala. This increase shows that her aim can be quite accurate. Age level magazines for WMU work are *Dimension*, *Royal Service*, *Contempo*, *Accent*, *Discovery*, *Aware* and *Start*.

Miss Ketner says that one of the highest goals she hopes to see attained is for each Southern Baptist Church in Arkansas to have at least one age-level organization. Approximately one-half of the churches are now reporting.

Involved in the promotion of these goals are Miss Betty Jo Lacy, Acteens Director, and Miss Willene Pierce, Baptist Women-Baptist Young Women's Director. Sharing the responsibility is

Mrs. James Sawyer, state WMU president. Assisting the staff are Mrs. Melvin Murphree, who has been a secretary in the WMU office for 17 years, and Mrs. C. S. White, who has worked for 16 years.

To help attain these goals there will be concentrated work on the associational level. Special in-depth training for associational workers will include an associational WMU Directors' Retreat at Camp Paron in August of 1977. Directors will receive special training that time does not permit in associational conferences.

Miss Ketner, who became state WMU Executive Secretary on Aug. 1, 1975, is also correlating the work of Girls in Action and Missions Friends until another staff member is secured.

Upon graduation from Southwestern Seminary in 1970, Miss Ketner came to the Arkansas WMU office as GA and Mission Friends Director. In January of 1975 she was named as first associate in the WMU office, following Miss Nancy Cooper's retirement in December of 1974.

Mission awareness has been the focal point of Miss Ketner's life since her profession of faith at an associational GA camp at the age of ten. A native of Ona, Fla., she felt called to serve the Lord in a church-related vocation during a Wednesday night service at her home church, New Zion. At that time she felt her primary interest was in for-

eign missions. This decision was the beginning of numerous experiences in mission work.

Task one of WMU work is to teach missions, and she gained experience related to this task by working with summer missionaries in small rural churches while an elementary education major at Carson-Newman College in Jefferson City, Tenn.

Miss Ketner returned to Florida following her college graduation. While teaching in public schools there she continued growing in mission knowledge, serving as GA leader in her local church and working in state GA camps as unit leader. This put her in closer contact with missionaries, giving her the opportunity to listen to and talk with them about missions.

After teaching for four years she felt led to attend the seminary for further Christian education. There she centered her studies around childhood education with the intention of going into foreign missions as a teacher. During her seminary days she learned that the need for elementary teachers was limited. Her missions interest began to take a new direction as a result of her summer GA experiences.

Missions has always been uppermost in her mind, so Miss Ketner is prepared to lead Arkansas WMU members in the new concepts added to WMU tasks. These concepts are spiritual growth



Her summer schedule includes softball games for her church's women's team. Miss Ketner is a member of First Church, Little Rock, which last year won first place in the women's division of the YMCA league.



TOP: Plans for assisting Arkansas churches and associations in WMU work are made by the Executive Secretary and her staff, (center) Betty Jo Lacy, who directs Acteens work, and Willene Pierce, who directs Baptist Women-Baptist Young Women.

and direct evangelism.

A series of new books has been added to WMU materials. The first one, *The Woman I Am*, by Nell Tyner Bowen, is now available. This series of books is to be taught to WMU members to encourage each woman to develop spiritual qualities in their lives.

The WMU Executive Secretary is dedicated to helping members of WMU perform other WMU tasks of engaging in mission action, direct evangelism and mission support. She leads her staff in assisting local and associational WMU organizations in accomplishing the WMU tasks. They travel over the state conducting leadership seminars and conferences.

Miss Ketner sees the need for a greater awareness of the world's people, concern for their needs, and a personal response to meeting these needs.

She believes the tasks of WMU can be accomplished more effectively as members become more zealous in the performance of these tasks.

Miss Ketner is a member of First Church, Little Rock, where she is a member of Baptist Young Women, the adult handbell choir and works in the preschool extended session on Sunday morning. She is also a member of the church's women's softball team which won first place trophy in the women's division of the Little Rock YMCA softball league last year.

ABOVE: Helping churches and associations means going to conferences around the state where women meet to learn about new methods in mission action, direct evangelism, and mission support.

Church Bus for Sale

46-passenger Continental Silver Eagle
 Completely refurbished. See at First Baptist
 Church, Fayetteville, Ark. Call: 442-2387
 or 442-2722 days; 443-2568 or 443-4118 nights.

Indian missions leader says he's 'servant of autonomous churches'

by Everett Hullum

When Jimmy Anderson first turned, in 1974, from pastoring to work with the 68 churches and several thousand Christians of the 10,000-square-mile Muskogee-Seminole-Wichita (Indian) Baptist Association, he started visiting.

One Sunday he walked up to an old deacon standing by the bell used to signal the beginning of worship services.

"Hi, I'm Jimmy Anderson, your general missionary," he said cheerfully.

The man looked suspiciously at Anderson. "I don't think so," he said laconically.

"This is my home, these are my people," Anderson says, smiling. "But a lot of the pastors don't know me. I've had to work to gain their confidence."

Now, he's known on many different levels.

To Shawnee, Okla., Indian artisans, he's the person responsible for an annual arts and crafts show and a volunteer-manned shop to sell Indian works at fair prices for Indian artists "who were getting practically nothing for their works . . ."

To Indians with alcohol problems, he's the man who started a rehabilitation center.

To Indian school children, he's the adult who lobbied, as a member of the Shawnee Human Rights Commission, for "more understanding between school and Indian homes" and helped bridge cultural gaps.

To members of Shawnee Baptist Church, he's the pastor who believed "Indian Christians could stand on their own two feet, become an independent church, and do the Lord's work without answering to anybody."

To activists with the American Indian Movement, he's a friend, "a tireless worker for the progress of his people," as a local newspaper described him.

To others, he's a skilled artist, dynamic speaker, accomplished musician . . . and loving husband and father of four.

Anderson has felt some pressure to measure up to former missionary Frank Belvin, now HMB consultant on Indian missions. Anderson's age — 43 — has also been a handicap: "They think I'm too young."

The uniqueness of Creek churches — with their own traditions of worship; styles of communion and baptism; original hymns, building designs and outlook toward membership — has made it difficult, too, for Anderson to suggest

changes he feels are important for future growth.

"It's a matter of building trust," he says.

"I'm here as a servant of autonomous churches," Anderson says, "I'm not trying to control them. I don't do anything until they ask; then I do everything I can. I'm here to help."

Anderson's aware, however, of problems facing the churches: most meet part-time; only three have full-time pastors; city jobs are drawing young marrieds away from the rural lands where the churches are located.

Some remedies Anderson is already trying; more training for pastors; better activities — such as an associational choir — for youth; greater evangelistic outreach; increased Sunday education programs. He promotes these whenever he speaks — which is often.

But other things, he feels, must come from outside: "In the next quarter century, the Indian population will grow from 800,000 to 2.5 million-plus. It took Baptists 100 years to get 500 Indian congregations; we need 700 more by 200 A.D.

"You talk about a missions challenge . . ."

Jimmy Anderson (center) talks to Billy Holt, house manager and assistant counselor Ralph Toahy about conditions at Indian Action Center. The alcohol rehabilitation half-way house grew out of a ministry of Shawnee Indian Baptist Mission.



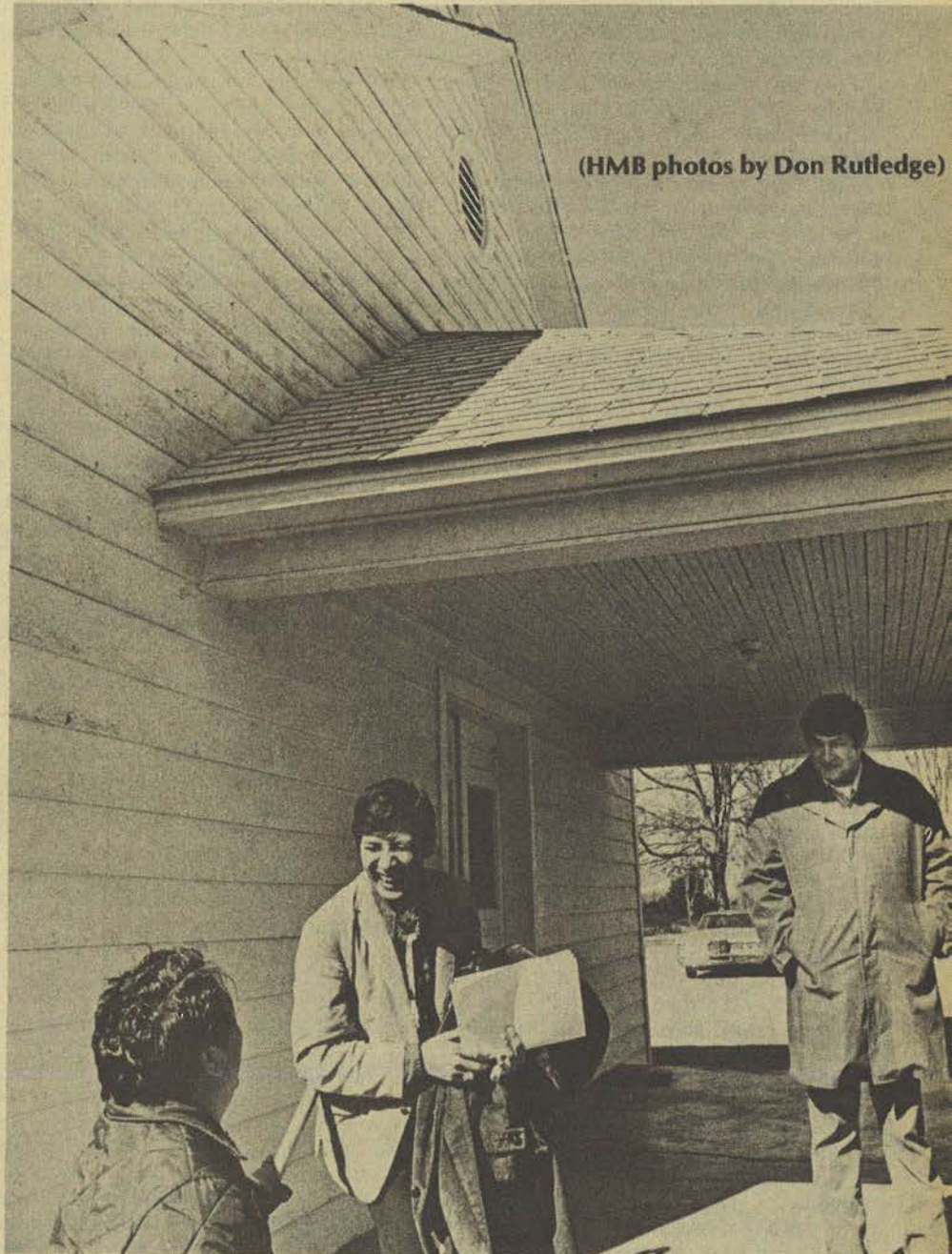


In Creek tradition, on "fourth Sundays" everyone stays for lunch at one of the "camp houses" near the church.

BELOW: Before an evangelism conference at Wewoka Indian Baptist Church, Anderson (center) jokes with association pastors.



Home Mission Board missionary, Jimmy Anderson, a Creek Indian who works with Creeks in Oklahoma, is an accomplished artist — among other things.



(HMB photos by Don Rutledge)

'Baptist Literature Board' uses non-denominational materials

by Robert O'Brien

NASHVILLE (BP) — Curriculum materials — advertised as produced by Southern Baptists and for sale to Southern Baptist churches under the name of "Baptist Literature Board" (BLB) — were actually originated by Scripture Press, a non-denominational publishing house, Baptist Press has learned.

BLB, a small group of individual Southern Baptists, was organized in January, 1976, to give "dissatisfied" Southern Baptist churches "an option" to curriculum materials produced by the Sunday School Board, the Southern Baptist Convention (SBC) publishing house.

The dissenting group's executive director, William A. Powell, also serves as president of "The Baptist Faith and Message Fellowship" (BFMF), an organization formed in 1973 primarily to defend one theory of Scripture inspiration — verbal inspiration — and ferret out "liberals" among Southern Baptists. BFMF was named after the SBC's 1963 doctrinal statement, "The Baptist Faith and Message."

In the February-March, 1976, issue of the *Southern Baptist Journal*, the BFMF publication, which he edits, Powell, said editorially, in reference to BLB, that his group's publishing venture makes it possible for Southern Baptists to purchase literature "prepared by Southern Baptists who are committed to the fact that the Bible, in its original form, is the infallible and verbally inspired word of God . . .

"This means," he continued, "that churches will not need to purchase literature produced by those outside our denomination . . . So now, once again, our churches can purchase good literature, produced from within our denomination, based upon the fact that God inspired every word of the Bible."

In a telephone interview from his office in Buchanan, Ga., near Atlanta, Powell told Baptist Press that it is valid for BLB to identify Scripture Press material as "produced by Southern Baptists" because Southern Baptist BLB editors have the right, under their contract, to make editorial changes in Scripture Press curriculum materials if they so desire.

He said BLB editor-in-chief, M. O. Owens Jr., pastor from Gastonia, N.C., and a BFMF director, and any other editors "take basic material that Scripture

EDITOR'S NOTE: The following article was distributed by Baptist Press, news agency of the Southern Baptist Convention, and is based on interviews.

Press has and go through it and make it exactly what we want and put our inserts in it and our name on it so that we can say we are responsible for producing this material."

The teacher and pupil quarterlies involved carry the Baptist Literature Board imprint, with no reference to Scripture Press, except copyright information, in small type on the inside front cover, which refers to "SP Publications" and "SP Foundation." "SP" is not identified.

Title page copy describes the contents as "produced by Southern Baptists," although a Scripture Press spokesman said its writers come from a number of denominations and it has no Southern Baptists on its editorial staff.

In a line-by-line analysis of one of the quarterlies for June-July-August, 1976 — "Living Today" for adult pupils — Baptist Press could discover no editorial changes between the BLB-imprinted edition and the edition which circulates under the Scripture Press name.

Owens was asked by Baptist Press to comment on editing of the quarterly in question and of the other age group quarterlies from Scripture Press with the BLB imprint.

"In the first two quarters," he said, "there has been very little change. We have read it and made suggestions for a change here and there — mostly just a few words" because of lack of time and manpower.

He said that when he gets more editorial help, he hopes to do "more editing though actually we have found very little in the Scripture Press material that has been objectionable, either from the standpoint of doctrine or polity."

The North Carolina pastor said he "regrets that in the publicity that Mr. Powell has put out about it" that he has used the phrase "produced by" Southern Baptists.

"What I have said and what I have really wanted the whole group to say was that the material was 'provided

by.'"

For about 10 years, Scripture Press has provided what it calls a "denominational imprint ministry." It goes to a number of denominations and groups, including such organizations as Christian and Missionary Alliance, Salvation Army, a Church of God group, BLB and others, a Scripture Press spokesman said.

"In practice, manuscripts of all teacher and pupil manuals are sent to designated reviewers for page changes that will enhance denominational distinctives," according to an article in the Spring, 1976, issue of *Horizons*, Scripture Press marketing publication.

"If changes are approved by the Scripture Press editorial staff as not violating our Statement of Faith (which includes belief in verbal inspiration of the Bible), the changes are made for that denomination's editions," *Horizon* said.

Powell also told Baptist Press that BLB has made no attempt to hide the Scripture Press connection and has mentioned it.

In 220 column inches of display advertising in its January, February-March, and April issues this year, the *Southern Baptist Journal* has advertised BLB's literature as "produced by Southern Baptist individuals . . ."

The ads failed to mention Scripture Press. So did 89 column inches of articles on BLB in the same issues. So did the BLB's initial news release in January, which described its formation.

Asked why the *Journal's* advertising, which included two full page ads, omitted the Scripture Press connection, Powell said, "No reason other than space. We only have a certain amount of space. We felt we had more important things to say."

But later he commented, "It's altogether possible that I should have played that up more than I did. It was a matter of judgment on my part. I've never been involved in introducing of materials before."

As to why the BLB's initial news release omitted the Scripture Press information, Powell said, "I do not know of any reason why it was left out or why it should have been in. As you know, when you write a news release you don't tell everything."

Powell said the July-August, 1975, issue of the *Southern Baptist Journal*

did mention Scripture Press in a reprinted article (which predated BLB's formation and therefore he made no mention of BLB in relation to Scripture Press).

The *Journal* reprinted the article from the July 4, 1975, issue of *Christianity Today*, a non-denominational evangelical publication. The long reprint was set in small type (about six-point). In the article, which discussed Powell and the dissenting BFMF, author James Hefley said, in paragraph 11:

"He (Powell) envisions its (the curriculum Powell hoped eventually to provide) being published under a non-profit board friendly to BFMF. Scripture Press materials, published by an independent firm in Wheaton, Ill., would be used after being 'baptized, edited, and imprinted.'"

Powell also said BLB explains the Scripture Press connection in a BLB-produced brochure, "Literature and other Materials Available From the Baptist Literature Board," which he said BLB sends to churches. He said he

doesn't know how many brochures have been distributed and that not all received it in advance of ordering.

He quoted the brochure as saying, in part, "Some of the quarterlies, books, materials and supplies will be written, edited and produced under the direct supervision of the BLB. And the amount of materials written and produced by the BLB will continue to increase in the months ahead."

In actuality, Powell told Baptist Press, "very few" materials have been produced solely by BLB as yet — and none of the curriculum materials which BLB makes available, with its imprint, for pre-school age through adults, from Scripture Press, beginning in the June-July-August quarter.

"Some of the materials available from BLB," he quoted the brochure as saying, "will be produced by various other publishers and suppliers of good, doctrinally-sound and true-to-the-Bible materials."

The brochure, he said, mentions

adaptation of Scripture Press materials, indicates BLB will also use other material outlets and comments that content is more important than who produces it.

He said the brochure says, "The BLB name and logo will appear on the materials that have been written or edited or produced by BLB. Of course, the names of other producers will be on the materials they have produced" (such as companion pieces to curriculum, some of which reveal Scripture Press as the source).

He conceded that some churches may have ordered material without access to or knowledge of the reprint or the brochure but noted that *Southern Baptist Journal* readers make up "the only list we've used in advertising."

Owens, questioned about the visibility of the Scripture Press connection, said, "It is very possible" that the advance publicity did not magnify the relationship properly. "I would have done a little more to be sure it did, but I did not have anything to do with that part of it."

Agency wants SBC resolution to protect pension plans

by W. Barry Garrett

NORFOLK (BP) — A resolution urging protection of denominational retirement programs against excessive government interference will be presented to the Southern Baptist Convention (SBC) Executive Committee here at its session, June 14, preceding the annual SBC meeting, June 15-17.

Darold H. Morgan, president of the SBC Annuity Board, said the resolution will be submitted to the Executive Committee, which meets at 2:30 p.m. in the East Ballroom of the Holiday Inn-Scope, with the request that the Executive Committee present it to the convention for action.

An Annuity Board spokesman said the reason for the procedure is that "the action affects all the boards and agencies of the convention, and it is appropriate for the Executive Committee to take action."

Pension Boards of other denominations are likewise concerned about government interference in their plans, said the Annuity Board spokesman. They, in their own way, are likewise taking steps to petition the government for corrective measures, he said.

The concern of the church pension boards has been aroused by the Internal Revenue Code as amended by the Employee Retirement Income Security Act of 1974 (ERISA).

According to the Annuity Board, the government through ERISA has defined a "church plan" for pensions

in such a way as to prohibit church agencies from participating in "church plans" after 1982. In addition, the government, through its actions, "has arrogated unto itself the authority to define a church in the context of defining the term 'church plan,'" the proposed resolution charges.

The effect of the government's actions, if allowed to stand, will be seriously and adversely to affect the pension systems of the various denominations, according to Morgan.

The text of the proposed resolution is as follows:

"Whereas, the United States Constitution provides that Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof; and

"Whereas, the Southern Baptist Convention in the past has consistently opposed excessive government interference with ministries of the local churches and the agencies which help and support them to promote and carry out their mission and ministry; and

"Whereas, the United States Congress through Section 3 (33) of the Employee Retirement Income Security Act of 1974 (ERISA) and Section 414 (E) of the Internal Revenue Code of 1954 as amended ("Code") has arrogated unto itself the authority to define a church in the context of defining the term "church plan"; and

"Whereas ERISA and the Code dis-

tinguish between a church and an agency of a church or convention of churches, and provide that an agency cannot participate in a church plan after Dec. 31, 1982 and

"Whereas, ministers and lay employees of the Southern Baptist Convention are employed interchangeably by churches and church-related agencies participating in denominational plans maintained with the Annuity Board of the Southern Baptist Convention; and

"Whereas, the Southern Baptist Convention and the 33 individual state Baptist conventions affiliated with the Southern Baptist Convention oversee, supervise and contribute to the retirement annuity plans of the churches and the denomination maintained with the Annuity Board of the Southern Baptist Convention;

"Therefore, be it resolved, that we the messengers to the Southern Baptist Convention in annual meeting in June 1976 at Norfolk, Virginia, urge the elected representatives in Congress to support legislation to amend section 3 (33) of the Employee Retirement Income Security Act of 1974 (ERISA) and section 414 (E) of the Internal Revenue Code of 1954 (Code) relating to the definition of 'church plan' so that church-related agencies are recognized as part of a church or convention of churches and entitled to participate in a church plan."



Clyde P. Spurgin, pastor of Green Forest's First Church, and his friend Archie will represent the Cooperative Program at the 11:00 service on Tuesday of each Siloam Assembly week.

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SBC news set on local radio

When the Southern Baptist Convention meets in Norfolk, Va., June 15-17, Arkansas Baptists at home will have a source of news from the convention each day. News will be supplied to the Arkansas Radio Network for its news broadcasts, which are given each hour at five minutes before the hour. The local ARN station will bring Baptists SBC news direct from Norfolk.



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The church organizes

June 13, 1976

I Timothy 3:1-13

The Word has much to say about the church, both universal and local. There is every indication that each of the churches had planned organizations. I have a deep conviction that some churches are overly organized, whereas some are under organized. Either one of these could easily be a drawback to progress.

The office of the Bishop (I Tim. 3:1-7)

The word bishop comes from the Greek noun episkopos which appears five times in the New Testament. The verb means to oversee, the noun is rendered "overseers." (Acts 20:38)

The office of a Bishop is a good work. It is a work. It is a good work. The ministers of the gospel work for God, who is carrying on the grand scheme of salvation in our world. His immediate service is the peculiar business of their lives. Ministers also work for Jesus Christ. It was He who originally gave them their commission; it was He that assigned them their work; it is He that is interested in their success.

1. The moral characteristics of the ideal leader: Strangely enough, nothing is said about piety, his love to God, his communion with them; his delight in Him, his devotion to Him. These are naturally pre-supposed as the basis of the rest. One reason was Timothy did not need to be reminded that personal religion is the first essential in all personal work.

A. Self rule is one of the principles of these, and is to display itself in all directions. He is to be sober, exercising habitual self-restraint, not only in respect of intoxicating drink, but also in respect of indulgence in pleasures of all kind, setting an example of dominion over the carnal and sensuous. One must be reminded that temper is to be as much under control as other passions, for the leader must be no "brawler, no striker, but patient."

B. Sound judgment is a qualification which is much needed by every pastor and teacher. This is probably why Paul mentioned in verse 6 that one must not be a "novice," a recent convert. If a young life is exposed to the powerful glare of the sunshine, it will die. We must know for certainty, that in man,

beast, insect, the period of development must precede the period of manifestation.

C. There must be the characteristics of open-heartedness, and open-handedness. The phrase "given to hospitality" should be rendered more correctly "a lover of strangers."

II. The relations of the minister to those around him.

A. He is to be the husband of one wife.

B. Having his children in subjection with all gravity: The reason Paul gives for all this (v. 5), "If a man know not how to rule his own house, how shall he take care of the church of God?" It is an awesome thought that the leader's effectiveness in the church must depend upon his faithfulness and ability at home to have things under control. Is it not in the home where we are most tested? Is it not there where we can best glorify God?

C. The relation of the leader should hold toward the world: Much report is placed on one being blameless; "and that of a good report of them that are without." (v. 7) I think this means mainly those who are outside the Kingdom of Christ. We cannot afford, as Christ's representative, to defy the world's opinion about us so far as moral reputation is concerned. The world is a poor judge of doctrine, of motive and of religious hopes and thoughts, but is a keen and on the whole, an accurate judge of character. We must come to the definite conclusion that when the leaders and members of the church are recognized by the world as honest, sincere, trusty, pure men and women, Christ will win the day against his foes.

D. The relation of the leader toward those within: "Apt to teach" (v. 3) to meet the terms of a teacher.

(a) One must be willing to learn.

(b) If one must teach, he must have a lesson to impart.

(c) To teach, one must be master of the lesson he must impart.

(d) If apt to teach, a sacred enthusiasm is indispensable.

(e) Apt to teach we must, under the

Holy Spirit, gather strength and success by prayer.

(f) Apt to teach we must have element of faith.

The office of deacon (I Tim. 3:8-13)

1. The deacon should be of noble character. (v. 8) They were to be grave, serious minded, not sharing in follies and gaieties or pleasure loving. Not double-tongued, saying one thing to one and a different thing to another. When one is double-tongued, he gives rise to misunderstanding and differences. Gossip is sometimes as harmful as slander. They were not to be given to much wine. This should be the temperance of any child of God. They should not be guilty of base gain, always with the eye on money.

2. A deacon should be strong in the faith (v. 9), "Holding the mystery of the faith in pure conscience."

3. Deacons should be trusted by the church. (v. 10) "Let these first be proved." If churches in their organization followed these alone, much grief would be avoided.

4. Deacons may look for recompense of reward. (v. 13) "For they that have used the office of a deacon will purchase to themselves a good standing and great boldness in the faith which is in Christ Jesus."

The office of family relation

In both the leaders, the bishop, overseer, the deacon, the minister, and servant, home life is closely connected. The wives must be like their husbands or they will not be able to rule the house of God as leaders. Their personal lives must be above reproach. They must be grave, serious-minded, sober-minded, and faithful in all things.

The children must be under control in both cases. In fact, the home must be in order before the house of God can be directed.

In drawing a conclusion, the personal life of your leaders, their home life, and the response in a favorable manner of their families to these principles will give a church organization strength and power for carrying out our Lord's commission, "Go ye into all the world and preach the gospel to every creature."

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Free, yet bound

June 13, 1976

Galatians 5:1-15

The key verse in the book of Galatians is found in this chapter. In fact, it is the very first verse of this chapter in which the Galatians are urged to remain in the freedom of Christ rather than returning to the bondage of legalism. The freedom of Christ is a freedom from legalism (Gal. 5:1-12) as well as a freedom from license. (Gal. 5:13-15)



Lineberger

Paul sounds the chord of freedom throughout this chapter while emphasizing Christian responsibility. Christians are free, yet bound by grace, by faith, and by love. This is not a libertine message preached by Paul, but a responsible and realistic Christian approach.

Free, yet bound by grace (Gal. 5:1-4)

The Judaizers had come behind Paul and erected hindrances in the minds of the Galatian believers toward the grace of Christ. They did not mind having Gentiles in the family of God, but they wanted them to first be circumcised and then to practice the law. (Gal. 5:1-3) This kind of teaching did not come from Paul or God. (Gal. 5:8)

The word grace in the Greek New Testament signifies what we mean by gift. A gift cannot be realized as a gift if a person insists on working and paying for it. In the same manner, grace cannot justify (make to appear right or righteous) a person who believes he must exhibit some of his own works and merits in order to be accepted by God. (Gal. 5:4) Jesus Christ either becomes the only redeemer or no redeemer at all. To be circumcised and to try to keep the law as a means of salvation was to turn the back on Jesus.

Paul uses very strong language in verse four to emphasize that any person depending on legalism for salvation is not operating on the grace system of God. "Ye are fallen away from grace" is a more literal translation of the latter part of this verse. Paul presents a potential rather than an actual circumstance, and then he reassures the Galatians in

verse ten that he has confidence that they will not take the wrong view.

Christians are free in Jesus, but are bound to accept that freedom as the grace or gift of God.

Free, yet bound by faith (Gal. 5:5-7)

Someone has said that grace is the key that unlocks the cell door, and faith is the power to walk through into freedom. That is in reality what we are to do with faith as Christians. We are to walk in it.

Paul repeats that circumcision or uncircumcision does not provide right standing before God for any person (Gal. 5:6), but that faith which knows that a person is "in Christ" provides this rightness.

The metaphor of a runner in a game is used to describe the Galatian Christians. They were running the Christian life well, moving along in freedom, until the Judaizers began to throw obstacles of legalism, rules, and requirements that caused them to slow down, stumble and fall. (Gal. 5:7)

The Galatians needed to understand that in hoping for a right standing before God, they needed to put their hope in the right place. They could not receive this right standing by being circumcised or by keeping the law, but by putting their faith in Jesus Christ. When a person puts his faith in Jesus, then the Spirit of God comes into his life to assure him of his right standing (Gal. 5:5). The Spirit of God received through faith gives a Christian real hope or expectation.

The Galatians were free in Jesus, yet this freedom was bound by faith. Righteousness was and is a Christian possession by faith and not by works.

Free, yet bound by love (Gal. 5:13-15)

The Galatians are warned not to turn their liberty into license. Paul returns here to the very first part of his presentation of this argument.

It is true that the Christian has more freedom than any other person. Yet, the Christian is bound by love to use this freedom responsibly.

Paul says that this Christian freedom

should not be used for an "occasion to the flesh." (Gal. 5:13) The word "occasion" can be translated "advantage," "incentive" or "opportunity." It is literally rendered "a starting point." The word "flesh" does not mean the skin covering the bones, but sinful desires that are a part of the human life. Therefore, Christian freedom, the forgiveness of sin and removal of guilt, should not be used as a starting point or advantage to follow fleshly desires of immorality. The Spirit of God within the individual believer should lead in the proper responsibility toward evil.

The essence of verse 13 indicates that you do not really love a person if you take advantage through fleshly desires. Love in a Christian context should motivate one to serve another. The word "serve" is literally rendered, "serve you as slaves." The greatest service that a Christian can perform for another person is to love without reservation in a free Christian lifestyle.

There is a law, according to Paul, that a Christian can keep without losing his freedom. This law is the law of love toward one's neighbor. Paul says that "all" the law is "fulfilled," "has its full meaning," in loving your neighbor as yourself. No person has the capacity to love in this fashion unless the loving Christ is reigning in his life.

We find an example of a serving kind of love in Exodus 21:5, where a freed slave refuses to leave the household and master that he loves, but chooses to remain a slave forever. His service now is voluntary and not forced by law. It is a service motivated by love.

Christians are free to live life abundantly, but are bound to love in a responsible manner.

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BICENTENNIAL BIOGRAPHY: GLADYS KEITH (1907-70)



New Orleans: A Mission Frontier

During 24 years as superintendent of the Rachel Sims Baptist Mission, Gladys Keith showed what a missionary can accomplish through Christian love and, at the same time, wrote an inspiring chapter in the history of New Orleans.

Although her earliest ambition was to be a missionary, Miss Keith first worked as a high school

teacher in her native Mississippi. But after meeting a missionary to China, she left her comfortable salary to work at the Sims Mission on the New Orleans riverfront for room, board and \$5 a week. Within two years she was promoted to superintendent of the mission; unfortunately, the church supporting the mission withdrew its assistance when the former superintendent resigned and Miss Keith's already small salary was dropped. With only two dresses and enough money for groceries, usually hard times quickly became harsh.

The riverfront was no place for a lady with a Mississippi upbringing, especially during the Depression. Within the "Irish Channel" section of the city where the Sims Mission was located, there were almost two dozen different nationalities and widespread poverty. The area was a breeding ground for crime and vice.

Under Miss Keith's leadership, 12 new missions were opened among the city's ethnic groups—including three on the riverfront—and Third Street Baptist Church grew out of worship services at the Sims Mission. She was particularly sensitive to the needs of the riverfront's children. She helped keep boys out of the street gangs through recreation, finding jobs for them or just being their friend. She even began a college scholarship fund to finance education for poor but deserving youth. The director of the city's Municipal Home for Boys credited Miss Keith for the reduced number of boys being sent to him.

Through love and self-sacrifice Gladys Keith changed thousands of lives and the character of a large American city. For almost a century and a half, Southern Baptists home missionaries like her have struggled to make the American dream come true for others.

Released by Home Mission Board, Southern Baptist Convention



Attendance report

May 30, 1976

Church	Sunday School	Ch. Trng.	Ch. Addns.
Alpena, First	60	29	
Berryville			
First	155	60	
Freeman Heights	149	52	
Booneville, South Side	79	54	
Cabot, Mt. Carmel	213	99	
Camden, Cullendale	500	152	
Concord, First	75	30	
Conway, Second	251	110	
Crossett, Mt. Olive	307	127	1
Damascus, South Side	111	58	
Dell, First	99	54	
Des Arc, First	193	56	
Elkins, First	78		5
Forrest City, First	546	50	
Ft. Smith			
Grand Avenue	769	182	13
Mission	10		
Haven Heights	205	105	1
Temple	122	58	
Trinity	141	37	
Garfield, First	85	35	10
Greenwood, First	249	99	2
Hampton, First	138	75	1
Hardy, First	142	49	
Harrison, Eagle Heights	251	93	1
Hatfield	80	30	
Hope			
Calvary	163	76	2
First	378	76	1
Hot Springs			
Memorial	92	34	
Park Place	276	38	
Hughes, First	193	57	
Jacksonville, First	400	61	
Kingston, First	46	30	
Lavaca, First	288	115	
Little Rock			
Cross Road	99	66	
Crystal Hill	118	60	
Geyer Springs	578	162	6
Life Line	389	87	3
Woodlawn	110	43	
Magnolia, Central	539	176	
Monticello, Second	252	76	1
Mt. Ida, First	182		3
Murfreesboro, First	134	54	
North Little Rock, Levy	325	63	
Paragould, West View	141	60	
Pine Bluff			
East Side	166	72	
Lee Memorial	214	127	
Second	90	35	2
South Side	580	94	2
Tucker	21		
Oppelo	23	10	
Watson Chapel	329	70	
Prairie Grove, First	101	46	1
Rogers, Immanuel	407	86	
Russellville,			
Kelley Heights	50	21	8
Sheridan, First	173	52	1
Springdale			
Elmdale	240	70	
First	1224		8
Texarkana,			
Shiloh Memorial	159	61	
Vandervoort	89	39	
West Helena, Second	136	83	1
Wooster, First	107	80	

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'Emergency: Call the Baptist preacher'

by Robert E. LaFavre

PRESTON, Ga. (BP) — In Webster County, when someone says:

— "My house is on fire," they call the preacher.

— "My husband has had a heart attack," they call the preacher.

— "Two cars smashed into each other on Highway 280," they call the preacher. The list goes on.

"The preacher" is J. Glenn Spivey, pastor of Preston Baptist Church for almost six years. In that time, he has led

jobs rendering medical service of a sort — funeral homes, ambulance services, hospitals.

When he went to Preston, he realized one day that his neighbor was a cardiac case. He discovered too, that the nearest ambulance was 20 miles away, and there was not a doctor or hospital in his county — only the county health nurse.

When automobile accidents happened on busy U.S. 280, or one of the state highways crisscrossing the area, there was no emergency service readily available.

Spivey asked himself, "How can I help these people? How can I show them that I love them and that God loves them?"

Remembering how he had observed Baptists ministering in a hospital in Israel one summer, he found his answer. He organized a first-aid class and brought in a teacher. Then he formed an ambulance service, rescue squad, classes in emergency techniques and enlisted people to staff various programs, with possible results.

The church's laymen are part of the 16-man fire department. They help staff the ambulance service without pay, making no charge for services to those they aid.

When up to 21 inches of snow fell in February 1973, the church became the hub of rescue and aid efforts for Webster County.

Families stranded without heat or lights were brought to the church. Food was prepared by the Woman's Missionary Union. The church's Baptist Men took care of physical arrangements. Youths staffed a nursery.

While many churches have "hostesses" to prepare meals for church events, Preston Church's two hostesses have a different function. They "round up" the food for a needy family or home when a crisis presents itself.

The Baptist Men purchased three hospital beds which are loaned out to people — race and church membership are not a consideration.

If a family is burned out of its home, laypeople of Preston Church mobilize and food, clothing, and furniture requirements are aptly met.

One recent day when the church's part-time secretary was keeping count, a total of 19 calls were received in one morning, each voicing a need for help and asking for "the preacher."

In the event of a major disaster or perhaps another storm like the one in '73, the church plans to rewire its buildings so a gas-powered generator can be

hooked up to the facility, thus providing adequate shelter with heat and lights.

His car is equipped with three radios — citizen's band, police/sheriff, and civil defense — and a scanner attached to his belt taking note of calls on four channels, so Spivey can be reached any time and most anywhere.

His home is equipped with all the emergency radios. He persuaded the telephone company to institute one emergency number for the county. That rings at his home, the church and the police department.

What started out as a first aid class has become a first class aid service for Webster County residents. Spivey continues to add to his expertise and many from his church join him in training.

He is now a first-aid instructor, a cardio-pulmonary resuscitation (CPR) technician, registered emergency medical technician, CPR instructor for Georgia Heart Association, instructor in defensive driver training for the National Safety Council. The minister is also the first graduate of the State of Georgia's emergency vehicle driving course, a certified fireman and rescue course graduate.

Demonstrating his congregation's support and involvement in the extension of his ministry, Spivey recalled incidents when because of a fire, a wreck or ambulance call, he would step out of his pulpit on Sunday morning. While he was rushing out the back door, a deacon or layman would step in and the service continued.

But his role as pastor of Preston church has not suffered because of his "outside" activities. In fact, the church is flourishing as it finds itself the center or responsiveness in Webster.

Last year, without a single mass evangelism effort, the church had the greatest number of additions of any year in its history.

Three times each Sunday, Spivey preaches — twice at his own church and once a month on Sunday afternoons at two quarter-time churches and a Plains nursing home.

His services at Shiloh Marion Baptist Church (11 members) and Antioch Baptist Church (about 50 members) both in Webster County, keep those churches' doors open.

At Preston Baptist Church, they believe in helping people.

"For us here in Preston it is a way of life," Spivey said.

Adapted from the July, 1976, issue of "World Mission Journal."

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his 400-member congregation to discover what he believes to be the essence of Jesus Christ's words, "Not to be ministered unto . . . but to minister."

Spivey, 41, wears more hats than a quick-change artist. He is the only full-time resident pastor in Webster County, civil defense director for Webster and neighboring Stewart counties, Preston fire chief, head of the emergency ambulance service and rescue squad, and vice-moderator of Friendship Baptist Association.

The Columbus, Ga., native is also chairman of the Family and Children's Service Board for Webster County, chairman of Middle Flint Comprehensive Health Planning Agency (a federal program) and on the board of governors for his health service area.

When Spivey was a student, he held