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June 17, 1976

Arkansas Baptist State Convention

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Ticketing the governor
page 2

June 17, 1976

Arkansas Baptist

NEWSMAGAZINE





I must say it

Charles H. Ashcraft / Executive Secretary

Where is East?

A fellow traveler approaching New York from the east remarked to me, a citizen of New Mexico at the time (1946), "Someday I am going west, to Pittsburgh, that is." A month later another fellow traveler from San Diego remarked, "Someday I'm going east, to Dallas, that is."

The citizens of Pittsburgh do not refer to themselves as westerners, yet they are west of New York. Dallas people do not refer to themselves as New Englanders, yet they are east of San Diego. Where is east depends, therefore, upon where you are.

If west is left, east is right. If west is down, east is up. If you are looking north (if not exactly on the North Pole) east is right. If you are upside down, east is still right. If you are turned around, east is left. Nothing is either east or west without some starting point. Nothing is anywhere unless a point of reference is established. Loyd Hunnicutt tells an interesting joke of a man who asked another, "How's your wife?", to which he replied, "Compared to what?"

People to the right or left, whether in politics or theology, are only right or left predicated and computed from a common point established as an accepted position. The problem in Southern Baptist life is really among conservatives because the Southern Baptist Convention is known all over the world for this position. The controversy is not as critical as some would imagine because east is east to each of these theological groups. The direction or the quality of eastness does not admit to debate so it is hard to build a sensible case of eastness versus westness. In either case of the conservative groups the "starting point," the "common point of reference," the "established genesis" is the same, the word of God. So long as these groups make the Bible the absolute basis of behavior and direction, east will always be east and the ultimate destination will be reached by all these sojourning pilgrims. I make my plea today that each be allowed to follow his star, compute his course, and make for the port of the highest call of which they are capable without interference or jeopardy.

As a sea-faring man of sorts, I will still face north (if I'm not right on the North Pole) and consider east to be right, I will adjust my C-47, \$19 war surplus compass, (whiskey compass to some of you) for a course and will raise all sails with confidence. I can get somewhere from anywhere if I know the starting point. I will not, however, cast overboard the ship's clock, charts, or sextant, nor will I distrust or debate the eastness of east. If the day is clear I will not be ashamed to observe the direction in which the sun arises. The Christian who trusts the word of God for directions and destiny should not be overly concerned with any group who claims more or less eastness than there is eastness. I call on all my comrades to "cast off" with a confident "steady as she goes." I'll meet you in the same port and you may lay to that.

I must say it!

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The second of two first-person articles about the experiences of Arkansas men who volunteered to help Baptists in Guatemala tells about the demolition of the church building.

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Seven founding fathers of America and the facts about their religious beliefs is the subject of the second in a four-part series about the Americanization of Christianity. Southern Baptist historians are the writers.

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Of more than 1,300 Baptist students doing summer missions work this year, 66 are Arkansans. They serve in the state, in other states, and even other countries.

The cover



Arkansas Baptists' Executive Secretary Charles Ashcraft (right) presents to Arkansas Governor David Pryor a souvenir ticket to the July 3 Bicentennial Rally at War Memorial Stadium. (photo by A. T. Blann)

Arkansas Baptist

NEWSMAGAZINE

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J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor
MARY GIBERSON Secretary to Editor
ANN TAYLOR Bookkeeper

ERWIN L. McDONALD, Litt. D Editor Emeritus

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The association — a vital link

The editor's page

J. Everett Sneed



Sunday, July 11, has been set aside as the Day of Prayer for associational missions. This is an important emphasis as the district association is vital to Baptist church life. The association is the best and most readily available resource for a Baptist church.

The pastor normally turns first to the associational director of missions when he needs help with his work. The missions director knows the needs of the churches. He can provide help with doctrinal matters, missions, evangelism, and church development. The missions director also helps develop a program to strengthen and unify churches in his association.

The association is rooted in Baptist history. The number of associations grew slowly at first in America. By the middle of the 18th Century, there were only two. By 1800 there were 61, but only 38 of these could be counted as representing constructive Baptist forces. As Baptists grew in number, the vital role of the association became more and more apparent. In 1975 there were 1194 associations in the Southern Baptist Convention.

The importance of the association, however, can not be measured numerically. When a person is involved in the day-by-day activities of our churches, it becomes apparent that our denomination could not function effectively without the association.

"Is it scriptural?" is one of the first questions asked about any aspect of Baptist life. There is no direct reference to the association in the New Testament, nor is there any indication that such an organization was

Guest editorial Abba, Father

This spring I attended a helpful workshop on prayer at Ridgecrest Baptist Assembly in North Carolina. Actually, it was part of a larger meeting on mission support.

But the workshop I was in turned out to be a laboratory in prayer. We not only talked about prayer, but prayed. Twice, our leader led us to pray aloud, simultaneously, with eyes lifted. One fellow said, "I'm sorry, but I just can't pray like that." But there was no pressure on him to conform. There is no set rule or posture which everyone must follow.

Professor Huber Drumwright of Southwestern Baptist Seminary in Ft. Worth brought a helpful study on Mark 15:36, "Abba, Father, all things are possible unto thee . . ." Huber pointed out that "Abba is the exact Aramaic word which Jesus used. For some reason, the translators did not convert it into English. It's a Jesus word," Huber said, "and was the family word used in the Jewish homes."

"Most Baptists would feel shocked if someone started praying, 'Our Daddy which art in heaven . . .'" Huber continued. "But 'Abba' does convey such a warm, close relationship." (Aramaic was the language used by the everyday people in Jesus' day, although most of the New Testament was originally written in Greek. Aramaic uses the same alphabet as Hebrew, which was the language used by the priests and scholars of Jesus' day.)

Our workshop recommended that more state papers publish prayer requests. Also that we publicize such persons

formed by the young churches in the New Testament times. But we believe there is ample evidence provided for the implications of such an organization. Evidence is provided in two areas — (1) inner-church activity dealing with doctrinal problems; and (2) associated actions in assisting young or needy churches. (Acts 11:1-8; 15:1-35; Gal. 2:1-10)

Baptists could not function effectively as a denomination without the association. Information could not be properly disseminated. Doctrinal fights would destroy us. And local church mission projects would be overlooked. The association is in the forefront of all that happens in Baptist life.

Churches need to see the association as an opportunity. Although a few consider it an obligation, it provides the greatest possible opportunity for churches to reach their own objective for service and meaningful fellowship. Without the association much local mission work could not be accomplished.

Baptist agencies use the assistance of the association heavily. Without the link provided by the association many of our denominational efforts would fail.

The Arkansas Baptist State Convention regards its 42 associations as an indispensable link to the churches. Of the 42 associations 34 have directors of missions (sometimes called associational missionaries or superintendents of missions). The assistance provided to the churches by the associations and staff members is vital to our churches. Take time to pray for this vital area of our Baptist life on Sunday, July 11.

as Rev. and Mrs. L. G. Hartley of Marion, who engage in a definite prayer ministry.

I suddenly realized we as Baptists hold workshops on everything from church architecture to bus ministries, but are woefully short on teaching people how to pray. But I think we're going to see more of this. Too long, prayer has been a formality to open and close the service, much as the custodian might unlock and lock the church doors.

Sam Pittman, a staff member of the Foreign Mission Board, was in our group. Sam is full of human-interest stories. He told about a revival he held in Oklahoma City some years ago. Early in the revival Sam knelt with a layman who hadn't been a Christian long enough to pray the "correct" way. So here's how he began a prayer for an unsaved friend in the hospital:

"Lord, you know I love that man's heart over there in the hospital, and you love him, Lord, and I want you to bless him real good. Now Lord, when you get over to the hospital, he's on the fourth floor, and as you get off the elevator, turn right. Then go to the second door. And Lord, when you go to his room, he's in the bed on the far side of the room."

In my book, that's the "Abba" kind of praying. Sam said the patient was saved before the week was over. And after he recovered, later came and was baptized. — **Robert Hastings in his column 'A letter from home' in the 'Illinois Baptist'**

The minister and his ministry

Keeping in spiritual trim

by Larry Baker
(ninth in a series)

Americans have become obsessed in recent years with physical fitness. Getting and keeping one's body in maximum trim has gained new importance.

But one's spiritual fitness is also important. That's true for ministers as well as laypersons. (Check out Paul's word to Timothy, 1 Tim. 4:8) "Keeping fit spiritually is the need as one expressed it; this task is crucial.

First, we need to share our inner life with God — to bare our fears and inade-



Dr. Baker

quacies, doubts and guilts, resentments and discouragements to Him. That connection with God is a source of stability and the basis of growth. Likewise, we sustain our sense of identity as a child of God and as a minister through our personal, devotional life.

Also, there is a vital connection between our inner selves and what we do. Vitality in personal devotions and vitality in ministry are inseparably wed in God's order!

But the minister faces temptations in his devotional life. One is a "second person" practice of the spiritual disciplines. The minister may read his Bible with a pragmatic eye concerned with its message for others and forget that the Bible is a special delivery letter with

his name on it. Or he may pray for others, seldom for himself and never for the sole purpose of communion with God. A second is the temptation to live on previous experiences with God — high moments and moving times from other days with little daily touch with God. Another is the tendency to handle holy things so often that one loses a sense of awe. Entering the presence of the living God may become routine, done in a matter-of-fact way. A fourth is the temptation to let one's public times with God be our only times with God.

We face a double temptation in our spiritual life — making too little of it and making too much of it. We can do either. How make too little of it? By failing to take one's devotional life seriously; by failing to provide time for prayer, personal Bible study, and meditation. How make too much of it? By using prayer as magic and the spiritual disciplines as a retreat from action; by substituting prayer for work, prayer for study, and prayer for preparation. The biblical word is appropriate, "To everything there is a season, and a time to every purpose under the heaven." (Ecc. 3:1) Yes, a time to pray and a time to act.

Here are some hints I've found helpful: (1) Take Jesus' pattern seriously. He combined public worship and private devotion. He offered prayers of intercession, petition, thanksgiving, and adoration. He prayed during crisis and day-by-day alike. (2) Personalize your devotional life. Develop approaches to the spiritual disciplines that are uniquely yours. (3) Read devotional materials from others. Learn from them but don't imitate them because you think "they have the secret!" (4) Make the most of the public worship. Many pastors fail to participate in worship; but the worship leader can also worship — and should. Doing so will enrich your private worship; and the opposite is true. (5) Examine your own practice in light of the temptations which I suggested. Fallen prey to any of them? If so, work to overcome them. If not, guard against them.

"How's your devotional life?" one pastor asked another. The reply: "Well, it's not what it should be." Most of us have felt that way — perhaps often. But one of the beauties of the Christian life is the possibility for mid-course corrections. We don't have to stay the way we are! Our challenge is "Keep on growing - spiritually;" our assurance is "We can!"



One layman's opinion

Daniel R. Grant / President, OBU

Moral relativism and Christian colleges

One of the more popular phrases found in American advertising these days is "You've come a long way, Baby." It is also popular in the American bicentennial year to examine just how far along America has come in a variety of ways. Although we have come a long way (Baby) in technology and gadgetry, we may well have come farther in American morality than in any other area of life. Farther, that is, from Christian morality.

Whether we are talking about treating the Sabbath Day as just any other day, treating alcoholic beverages as just any other beverage, treating obscene and pornographic literature as just any other literature, treating the marriage relationship as just any other here-today-gone-tomorrow relationship, treating marijuana as just any other recreation, or treating government-promoted gambling as just any other revenue measure, the conclusion is still sharp and clear: American morality has come a long, long way from Christian morality.

It is not enough simply to admit that we are not a Christian nation; we must proclaim that America is unfortunately not a Christian nation, in order that our young people and children will not mistake American morality for Christian morality. Not many years ago the Christian college had no great difficulty in prescribing acceptable moral standards

on campus because there was not a lot of difference in their rules and those on state college campuses. A combination of the rigid interpretation of separation of church and state, and mass media popularization of the "new morality" with emphasis on moral relativism and "do your own thing," has sharply changed the comparative picture. Most secular college campuses now have co-ed dorms, the right of students to have members of the opposite sex in their bedroom at various hours of the day and night, repeal of rules concerning alcoholic beverages, repeal of dress codes, and a strong wave of permissiveness in things once considered immoral. Christian colleges have been placed under severe pressure either to imitate the new liberalism of the state colleges or, at least, to decide that Christian morality is determined by television, the Gallup poll, and/or majority vote. Any one of the Ten Commandments would presumably become null and void if 51 percent of the people disagree with it or habitually disobey it.

I prefer to believe that the dangerous rising tide of moral relativism in the world is requiring Christian colleges, perhaps for the first time, to stand up and be counted with a high profile in the heat of battle. If we can't stand the heat, then we had better get out of the fiery furnace.

Correction

The article, "Arkansas all over, people" on page 9 of the June 10 issue incorrectly stated that Gayle Linwood Noble had been called as minister of Olivet Church, Little Rock. Actually, Noble is minister of education at the church.

briefly

Helena First Church Youth Choir is sponsoring TRUTH, a touring music company, on June 30. This touring company of 17 members will appear at Phillips County Community College in the Lily Peter Auditorium at 7:30 p.m. Proceeds from the performance will go to help send the Helena Youth Choir on a mission tour during the summer of 1977. Norvin E. Forester, minister of education, music and youth, is in charge of arrangements for the special performance.

Tyrone First Church held a revival recently with Jack Nicholas, president of Southern Baptist College, as evangelist. Charles Fortner led the music program. There were 29 professions of faith. Paul L. Brown is pastor.

BFM Fellowship formed in state

An Arkansas Chapter of the Baptist Faith and Message Fellowship was established May 25 in a meeting at Grand Avenue Church, Hot Springs. The newly-formed organization is not connected with, nor in any way sponsored by, the Arkansas Baptist State Convention, or the Southern Baptist Convention.

Temporary officers elected were: Wayne B. Davis, pastor, Oak Grove Church, Van Buren, chairman; and Glenn Riggs, pastor, Grand Avenue Church, Hot Springs, secretary-treasurer. Davis appointed a study committee of five men to make recommendations on the structure of the fellowship. The members of this committee are: Bill Lewis, pastor, North Main Church, Jonesboro; Marvin E. James, pastor, Kibler Church, Alma; Carel Norman, pastor, First Church, Glenwood; Royce Christmas, pastor, Highland Heights Church, Benton; and Frank Jones, pastor, Reynolds Memorial Church, Little Rock.

The purpose of the organization, according to its minutes, is to "organize a fellowship of Arkansas Baptists who believe in and are willing to stand for the plenary, verbal inspiration of the Bible."

Jimmy L. Stevens is now pastor of First Church, Helena. He and his family, who will be honored with a reception on June 20, came to the Helena Church from First Church, Benbrook, Ft. Worth. Stevens, a native of Memphis, attended Arkansas State University, Jonesboro and Southwestern Seminary. He served pastorates in Wilson, Etowah, Caraway, Whitten and Luxora in northeast Arkansas before his seven years service at Benbrook. He and his wife, the former Donna Dedman of Blytheville, have five children and one grandson.



Stevens

Glen Newton is now serving as minister of youth and outreach at Forrest Park Church, Pine Bluff. Newton, who came from Memphis and was a sales representative before entering religious work, is attending Memphis State University. He and his wife are parents of two children, Glenda and Alan.

Allen Tucker was ordained to the ministry in an ordination service held at First Church, Hunter, on May 23.



Woman's viewpoint

Iris O'Neal Bowen

Worth a little thought

A salesman at our store related a couple of incidents that happened lately that makes me think we church people need to take care in our efforts to help the needy.

Our man said that one night before prayer meeting, a ragged lady with five ragged children came to the church. She told her sad story, as the deacons gathered about, and they made up \$30 for her. Later one of the deacons mentioned the incident to a friend of his from a nearby church, only to be told the same little family had been to their church, with about the same results.

Then our salesman, a fine church man himself, told his other story. It seems an uncle of his is a preacher, but is also a mechanic. He maintains his car repair shop and home in one community, but on the weekends serves as pastor in another small town a few miles away. One week day he was at his place of business when a stranger approached and asked for some help. It seems his car had broken down, and he just had to

David Crouch of First Church, Searcy, preached the ordination message. Others participating were Bill Burnette, Gene Ray of First Church, Augusta, deacons of the church. Tucker was presented a dictionary of New Testament words from the church by Gene Schaefer. The benediction was led by Shelby Files.

James A. Griffin, director of Missions for the Kansas City, Kans., Association and a former director of Missions of the Concord Association in Arkansas, was honored along with three other Kansas City metro area Directors of Missions at a graduate luncheon held at Midwestern Theological Seminary in Kansas City. Griffin was presented with a citation of appreciation for his Christian service, leadership in the greater Kansas City area, and contributions to the life and ministry of Midwestern Seminary. The citation was presented by the seminary president.

Gary Corker of Dumas is among the 15 Royal Ambassadors chosen from throughout the United States to serve officers and messengers as aides at the Southern Baptist Convention annual meeting June 14-17 in Norfolk, Va. Gary is the son of Mr. and Mrs. James L. Corker.

get it fixed immediately, because he was on his way up north to his grandmother's funeral. The big problem was that he had no money to pay for the work.

So the preacher-mechanic, being the fine Christian that he was, repaired the car for free and sent the mourner on his way.

About two weeks later he was at his church, and dressed, this time, as a pastor rather than a mechanic, when who came walking in but the fellow who had asked his help back home!

"I really need some help," the man told him. "You see, I am on my way to my grandmother's funeral up north, and I have run out of money, and wonder if you can help."

"Aren't you worried about your grandmother?" he was asked.

"Why should I be?" he said.

"Well," he was told, "She's been out quite a while, now. It must have been two weeks since I fixed your car, and you were on your way to her funeral then!"



by R. Wilbur Herring

Have you felt the growing excitement about the state-wide rally to be held in the War Memorial Stadium in Little Rock on July 3? Many people from all over the state are making plans to attend. One small church reports that it has commitments to fill one large bus and they are now working on passengers to fill the second bus. Churches both small and large are responding to the committee's plea for a great attendance.

The members of our steering committee are confident that we will have 50,000 plus in attendance. When we first started working on the plans for the rally there was a strong feeling that "it just couldn't be done." But now, by faith, we see the stadium being full on that date. That will be a marvelous testimony to the people of our state and nation.

The three large television stations of Little Rock will be promoting the rally throughout the month of June. Our own "Arkansas Baptist Newsmagazine" under the direction of Editor Everett Sneed is doing an outstanding job in publicizing the rally. Our special committee covering newspapers over the state has sent news releases to every publication. The radio network is picking up the word about the giant rally in Little Rock. God is at work!

This is an excellent church recreation project. This is a fine family outing for the July 4 weekend. This is a once in a life-time opportunity for all of us. When was the last time you attended a state-wide rally celebrating the bicentennial year of our nation? When was the last time you saw and heard Paul Harvey, Anita Bryant, Manuel Scott and Dave Woodman in person?

Now to answer the number one question being asked at every meeting. Yes, we are told that the concessions will be selling cold drinks and hot dogs. If you can make your lunch on these two all-American products, that is good. Otherwise, you can bring a sandwich or wait until 1:30 to eat in one of the many fine restaurants in the capital city.

Pray For the Rally in Little Rock, July 3. Dr. Herring, pastor of Central Church, Jonesboro, is general chairman of the 1976 Life and Liberty Campaign, and is president of the Arkansas Baptist State Convention.



As a result of a training session held May 24, Olivet Church, Little Rock, has begun a puppet ministry. The sessions were led by (right) John Stell, a member of Eastwood Church, Tulsa, Okla., who uses puppets as a tool in evangelism. Stell uses the puppets in churches and in public places. Training for the Little Rock church included instruction in basic hand techniques, stage building, program directing, and writing programs. Gayle Linwood Noble (left) is the church's minister of education. (ABN photo)

Miller marks 20th anniversary

On May 23 Dillard S. Miller celebrated his 20th anniversary as pastor of First Church, Mena. On March 25, 1956, the church extended a unanimous call to Miller to serve as pastor. Miller accepted the call and started his active ministry in the church on June 3, 1956.

The anniversary was celebrated with three services. Executive Secretary Charles H. Ashcraft was the speaker for the morning service, while Jesse Reed, director of Evangelism, spoke in the evening service. In the afternoon each area of the work in the Baptist Building had a representative present to present their work as it relates to the local church. The day was concluded with a reception in which the church presented the Millers with a love gift of \$2,000.

In the morning message Executive Secretary Ashcraft paid tribute to Miller for his 20 years of outstanding service. Ashcraft said, "One of the things that I appreciate about Brother Miller is his desire to work with all kinds of people. He recognizes that there is no such thing as a big church or a little church, but there are great churches. A great church is one which is seeking to respond to the voice of God."

Miller was born in New Boston, Tex., but his family moved to Texarkana while he was quite young. He attended the North Heights High School, Texarkana; the Texarkana Business College; Ouachita University, Arkadelphia, graduating in 1946; and Golden Gate Seminary, Mill Valley, Calif. Miller's pastorates

include South Texarkana Church, Wilmot Church, Eudora Church, and First Church, Bauxite.

Among Miller's accomplishments is the erection of a new plant which is currently valued at \$520,000. He has assisted in well over 500 funerals in the Mena area. Miller is married to the former Iva Nell Hector. The Millers have two children, KarrLa Voynne Dickens, who is a foreign missionary in the Philippines; and a son, Rod, who is a student at Ouachita University, Arkadelphia.



Mr. and Mrs. Dillard Miller

RIGHT: Team members worshipped at Jerico Church in Guatemala City on Sunday.

BELOW: An American-style breakfast was provided by the seminary their first morning.

BOTTOM: A large hillside area outside Guatemala City is covered with makeshift shelters of salvaged materials.

Photos by John Kinsey



by Bob Barbour

The beginning of rebuilding

NOTE: This is the second in a series of articles by one of the Arkansas men who worked as a volunteer in rebuilding efforts in Guatemala. In the first article Bob Barbour recounted the group's arrival in Guatemala City, their overnight stay at the Baptist seminary there, a night on a street corner at Chimaltenango, and a morning's work at the site of a church reconstruction there. The second part of the narrative begins with the author's arrival at Tecpan, where he spent most of his week.

We arrived in Tecpan about noon and the consequence of the earthquake fell upon me. The magnitude of the destruction defies description and it far exceeded the limits of my imagination. There, for the first time in my 45 years, the impact of the words "total ruin" became apparent to me. Ted introduced us to Don Margarito de Jesus Giron, the man in charge of reconstruction of the church. We began tearing down the remaining walls which consisted of the west and north walls, the bell tower and a portion of the roof. All the rest that remained was just one big heap of rubble and garbage.

We spent Monday afternoon examining the walls, discussing how to get the

walls, tower and roof down while avoiding major injury because with our hand tools the job was fraught with danger. Just as the sun was about to reach the western horizon I climbed up on top of the roof to secure the four ropes. We had sufficiently weakened the structure to a point that the rafters swayed dizzily under my weight.

After the ropes were securely tied to the rafters, the four of us and several of the Guatemalan Nationals working with us took hold of the ropes, pulling and tugging to no avail; the roof and walls held firm. And then, in the twilight just preceding dark, the second miracle happened, a Ford tractor came down the street. We explained our

(continued on page 8)

7 Fathers of America

by Charles W. Deweese and

Benjamin Franklin was born in Boston in 1706. The fifteenth child of a candle maker, he was christened at Old South Church and dedicated to the Christian ministry.

Limited finances, however, prevented his receiving an education, so he learned the printer's trade. Boston's rigid Puritanism soon prompted him to run away to Philadelphia. He expressed a self-confident humanism divorced from both established religion and Christ-centered theology. Yet, during the heart of debate and controversy at the Philadelphia Constitutional Convention it appeared the convention would dissolve in disunity, so Franklin declared:

"The longer I live, the more convincing proofs I see of this truth — that God governs in the affairs of men..." Franklin fluctuated in his religious beliefs and accepted the moral system of Jesus but rejected the Messiah and Christ of the scriptures.

Franklin is one of seven "fathers of America" to note not because they are typical or atypical of the religious beliefs of all, but because each in his own way played a most important significant role in the young republic. The list is comprised also of George Washington, Thomas Jefferson, James Madison, Alexander Hamilton, John Jay and John Dickinson. There are others, but these seven most significantly debated and framed the governmental instruments on which the U.S. has been built.

George Washington was a conciliator, and he, almost more than any other man in early America, held the new country together. In 1775 he ordered members of the army to "discontinue profane cursing, swearing and drunkenness." This theme was repeated throughout the orders he gave during the dark days of 1778. He saw patriotism as going beyond the political matters as far as loyalty to God: "We can have little hopes of the blessing of Heaven on our Arms, if we insult it by our impiety and folly."

Washington was an Episcopalian, although after he became President he never partook of communion. His reasons were probably more political than religious. He did not want

the newly formed country to become wedded to one singular Christian group. He also had a strong sense of privacy, and this is one area he did not want exploited. Whatever his personal beliefs, he was certainly not an atheist as some have suggested. He was likely a deist with a strong overlay of frontier dissent.



Thomas Jefferson, like Washington, was raised in a devout Episcopal family. Much of his training was done by ministers. Although Jefferson has frequently been accused of holding no religious beliefs at all, nothing could be further from the truth. His insistence on individual rights which permitted a person to follow his or her beliefs was mistakenly interpreted as an attack on all denominational religion. Although author of the Virginia bill establishing religious freedom, he remained generally aloof from any specific denominational grouping.

Like Washington, Jefferson did not want any debate over his personal religious views while he was in the service of his country. After his retirement, he wrote frequently and specifically about religious matters. He prepared what he considered to be his "Bible," "The Life and Morals of Jesus" a collection of what he believed were the morals and teachings of Jesus.

Jefferson asserted his belief in Jesus was tied to his human accomplishments — a very low Christology and one most Baptists would assert was something less than the full knowledge of Christ, the divine human Lord of the New Testament.

James Madison perhaps more than any other person helped make the Constitution workable. Madison remembered for his part in the Constitutional Convention and

The beginning of rebuilding

problem to the driver and asked his help, which he kindly consented to give us. We attached the ropes to the tractor and after much rocking, the roof and west wall came thundering down. It was now dark with the tower and north wall still standing. We asked the tractor driver if he would return the following morning and he told us he would return about seven.

It must have been around midnight before we got to sleep due to the rain pouring into our shanty. However, we dug enough trenches and found three buckets to put beneath the major leaks in the roof that we finally spread our

sleeping bags down on the damp piles of boards and sank into them completely exhausted.

We were up at first light Tuesday morning working feverishly at the corners of the tower and one of the concrete reinforcements along the north wall trying to see that they were sufficiently weakened so that the tractor could pull them down easily. Instead of coming at seven, the tractor and driver came down the street at ten. Around noon the tower and wall collapsed.

At noon we turned toward the shanty where Sister Josefa Pacay had our noon

meal waiting. A few minutes prior to this I had looked up from work to see little Victoria Tuctuc stepping down the street with a full sized dining table and two broken-off legs balanced on her head. After she arrived Sister Josefa nailed on the two legs, and we had a table to eat on.

The meals prepared for us during the week by Sister Josefa consisted of mashed black beans, whole black beans, tortillas, stout bouillon type soup, hot goat milk, coffee, payalleras, avocados, squash, carrots, fresh pineapple and melons, mangos. We also had rice, large macaroni, onions and scrambled eggs,

and what they believed

Donald Tonks for Baptist Press

EDITOR'S NOTE: This is the second 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. Deweese of the Southern Baptist Historical Commission. The material is used with the permission of Broadman Press, Nashville.

President of the United States, worked vigorously on behalf of religious liberty. He secured acceptance in Virginia of Jefferson's statute on religious freedom, and, vigorously assisted by John Leland, a Virginia Baptist minister, the passage of the Bill of Rights or the first 10 amendments to the Constitution.

Madison was well-trained theologically and had studied for the ministry. Then later in his life, he continued his religious studies systematically. Despite his wide knowledge, he referred only rarely to his personal religious beliefs. He was apparently a deist, and, later a Unitarian. Clearly in his day, he was champion of the persecuted minority. The story of Madison and the Baptists has been related many times. In fact, without their combined influence, the story of religious liberty in America and throughout the world would be vastly different.

The consuming passion of Madison's religious life was religious freedom. He said, "Freedom to believe in a creed or religion or freedom not to believe must be a basic right in any democratic society."

At the Philadelphia Constitutional Convention, Alexander Hamilton made the major contribution of his life — the formulation of the federal system of government. In his early life, he seems to have given religion only passing thought al-

though he wrote a short statement that seems to suggest a modified deism: "The superior being created man but at the same time endowed man with the right to personal liberty and personal safety." Hamilton never affiliated with any religious group, but in the 18th Century this would not have indicated a lack of piety.

John Jay, a New Yorker, was perhaps the most traditional in religion of all the founding fathers. His religious views were in sharp contrast to those of Jefferson, Franklin, or John Adams. When it was proposed that the sessions of the First Continental Congress be opened with prayer, Jay opposed such a move. He said there was too much religious diversity among the members for the prayers to be efficacious.

Jay attended church regularly and opposed deistic views. He was one of the early presidents of the American Bible Society, of which his son William was the founder. In his years at Bedford, New York, he attended the Presbyterian church, but he still continued to support Episcopal views.

John Dickinson was also an important founding father of the United States. Although he attended the Second Continental Congress and assisted in the preparation of some of the documents, he refused to sign the Declaration of Independence because he felt such a move was premature. Later he was largely responsible for formulating the Articles of Confederation which in turn led to the Philadelphia Constitutional Convention.

Dickinson did not widely circulate his religious views. Although he died a Quaker, he appears to have nominally accepted a modified deism. Dickinson makes mention of God but apparently almost as though he did not know him intimately.

The founding fathers' religion: myth and reality? Most acknowledged a divine being. There was as in most leadership groups a degree of egotism and self-glorification, but most believed both implicitly and explicitly that men free to believe as they wished in a free state was the ideal to attain.

Guatemala, part 2

all with a smattering of tomatoes and boiled meat.

Once while roaming in quest of a truck in which to haul off debris, a Guatemalan couple invited me into their make-shift abode to share their noon meal. They, obviously, had been people of means before the quake, having owned a restaurant and lodging house made of rock which had been reduced to rubble. During lunch the man, who was 70, told me of the actions in which he was engaged in trying to rebuild. A process which he said would require longer than he could possibly live, but it would be there for his grand-

children.

As I noted the diligence and determination of the people in their work, it occurred to me that Cesar Lara is perhaps the most diligent and determined individual I have ever known in his appointed task of delivering the gospel to the lost. Cesar, a student at the seminary, packed everything he owned following the quake and started for the areas in which the destruction was greatest. He was a man of faith having no money and no means of support, completely dependent on God to provide for his needs one day at a time. He had been in Tecpan eight days when

we arrived and had brought five souls to a saving knowledge of God's grace. During the week we spent there, he brought three more to the point of acceptance of Jesus as their personal saviour.

During the hours that week when he could find no one to talk with about Christ, Cesar helped us in the church demolition. Cesar could not have weighed more than 120 pounds but was an inexhaustible fountain of activity. On the Sunday we left Guatemala Ted Yarbrough journeyed to Tecpan to bap-

(continued on page 10)

tize the eight souls Cesar had led to salvation.

Among others who left vivid impressions on my mind was Don Margarito, who has been interested in matters of the soul since childhood. I watched as he took the news of the loss of a piece of his valued personal property in stride, but also I observed that all week he was very careful to see that each small piece of God's property which could possibly be salvaged was carefully handled and placed in safekeeping.

Another was a nine-year-old boy, Hugo Santa Cruz, who appeared on Tuesday. He wandered into the work area and soon was shovelling debris. He worked hard the remainder of the week and was indispensable, because at once he became a complete guide and provider of information on any local situation. Whatever the need, he knew where it could be found, how to get there, who to deal with and what to pay. He was, indeed, wise beyond his years.

While we ate our noon meal Tuesday, Sister Josefa ushered in a man who owned a two-ton diesel Ford truck. We immediately asked if we might borrow it, to which he said "yes." The following days were spent in hauling load after load of debris and rubble from the church area.

Friday morning something happened which made perhaps the most vivid impression of the week upon my mind. It burned into my mind the selfless generosity of these people. Don Margarito brought us each a small, pure silver coin minted long ago in Tecpan and Jesus brought us each a Mayan artifact and a piece of jade. There was more, I had left my watch at home and Don Margarito, having noted that I was without one, brought me one which he had repaired. I knew that God had spoken

to me through this very mild-mannered man.

Friday afternoon Ted Yarbrough arrived to return us to Guatemala City and subsequently to the United States. A WMU meeting was just beginning in the shanty with a dozen or so ladies in attendance. They requested that we join them for a song and prayer before we left, which we did.

Before we left, and after the tools had been carefully stored for the group of men which would be following us, I stepped to the edge of the church building area and surveyed what had been accomplished. It was a work not to be ashamed of. I felt that more of a lasting consequence and importance had been accomplished through me in the preceding seven days than I had accomplished in the preceding seven years. Even though I knew that it was not I, but God who had performed the accomplishment, I stood there filled with joy.

As we arrived in Chimaltenango, I was even more impressed with what had been accomplished through the group there and learned that these

men had also been to another town called San Andres to put the electrical wiring in and the roof on.

While perhaps, God had not seen fit to complete a church, He had permitted us to see how it would be accomplished.

In conclusion, I want to say to you that here to the south of you are hundreds of your neighbors and brothers in Christ who are diligent, honest, people of integrity who, through no fault of their own, are faced with a recovery problem resulting from what is generally recognized to be one of the great disasters of our time. The complete recovery will require years, but it will require at least a year just to dig out of the ruins and prepare a reasonable basis for an ongoing subsistence level of existence. There must be a thousand places we can help them: the churches, the convention, the seminary, tuition for the students at the seminary, individual Christian homes. And there must be a thousand ways in which we can help them, not the least of which is our prayers. I would earnestly solicit your prayers for these people and your prayers that God may show us ways to further His cause through helping them.

Compared to the shanty next door (at right) tents provided for the volunteers were comfortable housing.



Outdoor kitchens were typical of cooking facilities in the damaged areas.



Children were in Sunday School as usual in the Guatemala City church where the Arkansans visited.

Reach Out: A unique strategy of high school evangelism

by Neal Guthrie
(fourth in a series)

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Guthrie

The purpose of the Reach Out Discipleship Family is to offer intensive training in personal discipleship and personal witnessing. The family is made up of high school people who desire to mature in their Christian Life and witness. It is for those who are motivated to grow spiritually and to share Christ daily.

The Reach Out Discipleship Family brings a group of three to 12 committed high school students and an adult leader together for 12 weeks. Young people are brought into a "family" of loving, caring teenagers. They begin to learn

what it means to be a disciple of Jesus Christ.

The key to the Discipleship Ministry is that discipleship was Jesus' method of ministry. He chose 12 men. He poured His life into them. "Afterwards he went up into the hills and summoned certain ones he chose, inviting them to come and join him there; and they did. Then he selected 12 of them to be his regular companions..." (Mark 3:13, 14 TLB) The Discipleship Ministry will move young people toward full maturity in Jesus Christ! Contact Neal Guthrie, Evangelism Department, ABSC, P.O. Box 552, Little Rock, Ark. 72203.

Campers on Mission rally set

A regional Campers on Mission rally will be held June 24-26 at Prairie Creek Park, Beaver Lake, Rogers. Campers from Missouri, Illinois, Kansas, Texas, Louisiana and Arkansas are invited to participate in this event.

The program includes a "sing-along" at 8 p.m., June 24, with Friday's activities to include a picnic at 6:30 p.m., a "get-acquainted time" and a campfire at 8 p.m.

An early morning worship (6:30 a.m.) begins Saturday's activities, which include a 9:30 a.m. "let's talk shop" assembly, crafts and demonstrations at 4 p.m., and a 7:30 campfire.

Sunday morning Bible study and worship will conclude the rally at 10 a.m. with the campers then visiting nearby churches.

No reservations are necessary as the campsites are on a first-come-first-served basis. Cost of the campsite is \$3 per night or \$3.50 with electricity.

Activities will take place near Camping Area 2 which is near the shelter and boat launching ramp.

Ken Prickett, Special Ministries Department, Home Mission Board, will direct the rally. Bedford Jackson, Director of Missions, Benton County Southern Baptist Association, and Tommy Bridges are assisting Prickett in planning the program.

The Benton County Southern Baptist Association is encouraging its people



Dr. Bridges

to participate in all the activities, but especially the picnic supper on Friday evening.

If you are a camper, why not plan on joining the rally? Should you want additional information write Bedford Jackson, 207 W. Elm, Rogers, Ark. 72756.



Baptists have thought the Lord's work should go on irrespective of war or peace. On a June evening, 1780, thirteen people met with John Franklin in his home on Union Hill in Richmond, Va.

In that small room, scarcely 16 by 18 feet in dimension, the 14 worshippers organized themselves into the First Baptist Church of that city, despite the threat of invasion as the British forces moved northward from the Carolinas. When some members of the congregation urged caution that the town might be captured, Parson Morris is reported to have said, "Brethren! Let us take care of our souls, and the Lord... with the help of General Washington will take care of the British."

And that's how Baptists went about their business 196 years ago.

□ O. K. and Marjorie Armstrong, *The Indomitable Baptists*, Doubleday and Co., Inc., Garden City, New York, 1967, pp. 100-1

WMU goes to Siloam Springs

"What do you get when you go to Siloam?" W.M.U.! For the second year, a representative of Arkansas Woman's Missionary Union will lead a general conference each week to provide a missions challenge for interested adults. This conference will be open to men or women who are interested in learning about W.M.U. — its purpose and its place in the total church program.

The daily sessions will include: suggestions and plans for churchwide missions emphases; information on how to begin the various age-level organizations of W.M.U.; Baptist Women, Baptist Young Women, Acteens, Girls in Action, and Mission Friends; the "how-to" for carrying out the W.M.U. tasks, teaching missions, mission action and direct evangelism, and mission support; resources available for missions organizations; practical ideas for effective missions involvement; and small group interaction.

Leading the W.M.U. conference will be: first week, Willene Pierce, BW/BYW Director for Arkansas WMU; second week, Mrs. J. A. Hogan, Harrison; third week, Mrs. Clayburn Bratton, Stamps; fourth week, Mrs. Boyd Margason, Mountain Home; fifth week, Mrs. Ken Hughes, Benton.

Missions is a must, not an option, if the church is to fulfill its purpose in Christ's kingdom. Woman's Missionary Union can be an effective vehicle for missions involvement. Find out how while attending Siloam Springs Assembly this summer. — Willene Pierce, BW/BYW Director

Top 25 churches in per capita gifts through the Cooperative Program in 1975

The 25 churches listed below are leaders in our state in per capita gifts through the Cooperative Program in 1975. The list is based on total gifts received in the Executive Secretary's office, excluding any designated amounts, and the membership reported in the 1975 church letter.

In a previous issue we presented the 25 leading churches in total gifts. In a subsequent issue we will present the 25 leading churches in percentage giving.

Church	Association	Per Capita Gifts
1. Almyra, First	Centennial	\$70.38
2. Chicot Road, Little Rock	Pulaski County	\$40.82
3. Crossett, First	Ashley County	\$37.59
4. Sparkman, First	Carey	\$36.91
5. Camden, First	Liberty	\$36.53
6. Maple Avenue, Smackover	Liberty	\$34.32
7. Carlisle, First	Caroline	\$32.94
8. Pulaski Heights, Little Rock	Pulaski County	\$32.89
9. Grand Avenue, Fort Smith	Concord	\$32.88
10. West Memphis, First	Tri-County	\$32.19
11. Hazen, First	Caroline	\$32.17
12. Paragould, First	Greene County	\$32.03
13. Blytheville, First	Mississippi County	\$31.49
14. Osceola, First	Mississippi County	\$31.34
15. Springdale, First	Washington-Madison	\$30.89
16. Calvary, Hope	Hope	\$30.23
17. Nimrod	Conway-Perry	\$29.84
18. Immanuel, Little Rock	Pulaski County	\$29.64
19. Immanuel, Fort Smith	Concord	\$27.97
20. Searcy, First	Calvary	\$27.54
21. Stuttgart, First	Centennial	\$26.35
22. Alma, First	Clear Creek	\$26.08
23. Central, Magnolia	Hope	\$25.66
24. New Hope	Concord	\$25.64
25. Smackover, First	Liberty	\$25.56

D.C. visitors invited to drama

Baptists visiting Washington are invited to a performance by the Home Mission Board troupe of the musical drama, "The Fabric of Freedom," on the Ellipse (between the White House and the Washington Monument) June 24 and 25, beginning at 7 p.m. each evening. A Washington area choir will share in this celebration of our American and Christian heritage.

The D.C. Baptist Convention is also sponsoring a Bicentennial Visitors' Booth (tent) on the Washington Monument grounds June 1 through Sept. 4. Presentations by a music/puppet team of college students, information about churches and special events, a pictorial display of religious life in America, and appropriate tracts and scripture portions will be offered visitors.

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JULY
4

**High Attendance
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High Attendance Day, like Great Day in the Morning, is a day of opportunity to reach more people for Bible study, the church, and Christ.

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It is a bang-up way to celebrate life and liberty. Get all fired up. Explode with energy. Wave the flag. You probably won't make it to the tri-centennial. What you do on the Fourth of July in bicentennial must be done now — Smile, growth is on its way. — Lawson Hatfield, state Sunday School director

Struggle and growth

June 20, 1976

Acts 11:11-18
Galatians 2:11-16

It is hard to conceive that there can or will be much growth without struggle, crisis and many times pain. As we have seen already, the early days of the church were days of great crisis almost immediately.

The early days of beginning and organization of the church were followed by growth, which always comes with struggle and striving. I feel a group shows great strength of character when they are willing to face the problems and deal with them. I also know that an avoiding of those things can get the situation at hand in a deadly stalemate.

Let us look at two areas of struggle which the early believers faced. The first in Galatians 2:11-16, the second in Acts 11:11-18.

Rebuke (Gal. 2:11-16)

The main character is a man called Peter, who is prominent throughout the scriptures. He made some terrible mistakes, and yet he was one of the most powerful New Testament characters.

In these passages, Paul rebukes Peter for what he felt was a definite inconsistent action, a two-faced attitude of being for togetherness of all believers. Then when faced with a definite stand, Peter withdrew from the love feast and returned to his Jewish brethren. The effect upon others present was pronounced. It influenced other Jewish believers to separate themselves from Gentile believers. It no doubt saddened the Gentiles because it definitely upset Paul since Barnabas was involved. It is interesting that Paul said that Peter was to be blamed. We found in the lesson last week in 1 Timothy 3:2 that one of the qualifications for a church leader is to be blameless. Peter was not blameless. The kind of rebuke was a reminder to Peter that he no longer trusted in keeping of the Mosaic law for salvation and wondered why he expected the Gentiles to be bound to the law.

As we look for a counterpart in our world today, it could easily be found in a group of legalists who try to insist on a mixture of faith and works for salvation.

The reason Paul spoke so plainly was clear, because he could see some dangers.

1. The church cannot continue to be

a Christian church if in it there are any kind of class distinctions. In the presence of God a man is neither Jew nor Gentile, rich nor poor. He is only a sinner for whom Christ died. If men share in common sonship, they must be brothers.

2. Paul knew that strenuous action was necessary to counteract a drift which had occurred. Paul just faced the issue, even though Peter was involved. It is a healthy situation when pruning has to be done, that it is done regardless of who might be involved. If a matter is wrong, it cannot be permitted. A famous name can never justify an infamous action.

Paul sums it up this way in verses 15-16. We are by nature Jews. We are not Gentile sinners as a Jew would call them. We know a man is not put right by the works of the law which he does, but through faith in Jesus Christ. Now we have accepted this faith in Jesus Christ, that we might be right with God. This has nothing to do with the works the law laid down.

Response (Acts 11:11-18)

In these verses Peter is a different person. He is not weak and two-faced, but bold as he stands and speaks his conviction which God has shown him. It is so vital and important today that we tell what we know of God's doings.

In verses 1-10 Peter gives the explanation of the vision he had. In verses 1-3 Peter is indicted for going to Cornelius. They had to learn as we do, that where there is revelation, there must be enlargement, and what at first is censured, may have at last to be commended. How Peter met this crisis was not the same way he would have before Pentecost. He is a different man now, the difference being the Holy Spirit. Has the Holy Spirit being resident in your life made any difference?

Peter simply narrates the facts (verses 5-17) declaring that he had done all under Divine direction. (5, 9, 12, 15, 16) One of the great arguments is to simply state a fact. Acts 4:14, "And beholding

the man who was healed standing with them, they could say nothing against it."

Peter just tells the story; he does not go behind the facts trying to explain them. And to point to the results of this action, in 11:13, Peter considers if an angel could stand in the house of a Gentile, an apostle might well do so.

Relating the effect upon himself of what had happened, he says . . .

1. "Then I remembered . . ." (v. 16) Here is a lesson on getting memory stories, keeping memory stories, using memory stories. The first effect was one of memory.

2. The second effect was one of conviction (v. 17), that this was God's work, and who was Peter to oppose. In Acts 5:34f, Gamaliel, a great teacher, said in answer to those seeking to stop the work of God, "Refrain from these men and let them alone, for if this counsel or work be of men, it will come to nothing, but if it be of God, ye cannot overthrow it, lest perhaps ye be found even to fight against God." (5:38-39)

In these verses we see God's purpose so striking, God's plan so simple, God's power so sufficient.

Reward (Acts 11:18)

These people held their peace, and glorified God. Criticism was silenced when conviction was reached.

One of the great rewards and blessings, "Then hath God also to the Gentiles granted repentance unto life."

The difference of a man called Peter in rebuke and Peter in response is God's Holy Spirit. May we in our churches, learn this today.

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Living by the spirit

June 20, 1976

Galatians 5:16-26

One of the great enemies that we face as Christians and evangelistically oriented people today is the country club or fraternity approach to spirituality which breeds a spiritual pride and elitism and dulls the conscience of people toward outreach. This approach is seen organizationally as an endless series of Bible studies and conferences in groups of like-minded individuals. Instead of producing spirit-filled Christians who anxiously serve in love, some produce religiously-bloated persons filled with pride and "desirous of vain glory, provoking one another, envying one another." (Gal. 5:26) Paul presents an antidote to this disease in Galatians 5:16-26.



Lineberger

The Command (Gal. 5:16)

The command to "walk in the Spirit" literally means to walk about or to conduct one's self in moment by moment behavior according to the will of the Spirit of God. A walk is usually a very normal pace and is pursued one step at a time. However, a walk is an activity that involves moving about in various locations and being involved in varying situations. Paul is not saying, "As you walk about each day, walk in the Spirit," but he is commanding, "let your purpose for walking be a spiritual or spirit-filled purpose; deliberately walk in the Spirit."

This verse continues on to say that when you are walking under the Spirit's control, you will not use your Christian freedom irresponsibly by bringing to fulfillment evil and fleshly desires. There is a double negative used with the word fulfill that could be more literally rendered "by no means." This is the strongest negative used in the Greek language.

The problem (Gal. 5:17)

Walking in the Spirit is not an easy matter since it represents a battle with the fleshly or evil desires. The flesh and the Spirit are "contrary the one to the other." (Gal. 5:17) This literally means that they are lined up in conflict or in a face-to-face spiritual dual. Both "lust" for the control of the believer's life. The word "lust" is a strong word meaning "to long for or to have a passion for."

The conflict between the Spirit and

the flesh is not a battle of equals. The resurrection of Jesus from the dead demonstrated God's power over Satan, the flesh, sin, and death. Yet, the believer has the freedom to listen to the advice of either. The victory in the daily walk depends upon whose advice we put into action.

The walk in the flesh (Gal. 5:19-21)

The walk in the flesh is very evident as it produces actions that are carnal and sinful. These actions can be placed in three different categories: sensual works of the flesh, religious works of the flesh, and social works of the flesh. They all produce the same result. (Gal. 5:21)

The sensual works of the fleshly walk are: fornication, sexual immorality such as prostitution or affectionate infidelity; uncleanness, moral impurity; lasciviousness, sin so reckless and so open that one has ceased to care what God or man thinks of his actions; adultery, a corruption of true love, sexual unfaithfulness on the part of people.

The religious works of the fleshly walk are: idolatry, worship of the thing rather than what it represents; magic, spiritism, witchcraft. This word is the basis of our English word for pharmacy. Evidently it involved the use of drugs to obtain supernatural results.

The social works of the fleshly walk are: quarrels; variance, contention and rivalry; emulations, jealousy or envyings with enthusiasm toward personal relations; wrath or fits of anger; strife or selfish ambitions; seditions or devisions and dissension; heresies or false doctrine; drunkenness and revellings, carousing, orgies and drinking bouts.

Paul says in verse 21 that people whose daily walk is characterized by these things "shall not inherit the kingdom of God."

The walk in the Spirit (Gal. 5:22-23)

The believer who daily walks in the Spirit will have spiritual actions produced in his life. These spiritual fruits affect how you feel, how you act toward others, and how your character is developed.

The first spiritual fruit produced by walking in the spirit is love. This is the agape or self-giving love spoken of as characterizing God in the giving of Jesus to be our redeemer. The second spiritual fruit mentioned is joy or rejoicing

and happiness. The third spiritual fruit is peace, which literally means "to bind together," symbolizing the tranquility of mind based on the consciousness of a right relationship with God. These fruits affect how a believer feels emotionally and spiritually when Christ is the consuming passion.

If a believer is walking in the Spirit, it will affect how he acts. The fruits of longsuffering, endurance under ill or adverse treatment; gentleness; kindness or a mellowing of harshness; and goodness meaning the quality in a person ruled by good spiritual aims, will be produced in his life.

Finally, as a person walks in the Spirit, his own character as a believer will be formed. These fruits are faith, faithfulness to the promises of God; meekness, humility or the bringing under control of the characteristics of a person; temperance, self-controlled or having a mastery over one's self. This last word was used to describe athletes who were able to control the desires of their bodies while they were training for an event.

The condition (Gal. 5:24-25)

Living by the Spirit represents the crucifixion or putting to death of the lusts that are contrary to the will of God for the believer. The condition for living by the Spirit is simply for us to walk in the Spirit every day, step by step. (Gal. 5:25) This represents a conscious decision on the part of the believer to listen to God's advice, but not only to listen! After having listened, then we are to put advice into action by living openly and visibly as a person controlled by the Spirit of God!

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THE PLAN FOR EVERY SEASON

Attendance report

June 6, 1976



Church	Sunday School	Ch. Trng.	Ch. Adns.
Alexander, First	89	35	
Alpena, First	65	23	
Bentonville, Central Avenue	80		
Berryville			
First	156	70	
Freeman Heights	155	59	
Rock Springs	65	32	
Booneville, South Side	92	67	
Cabot, Mt. Carmel	254	99	1
Caledonia	40	19	3
Camden			
Cullendale	488	114	1
First	396	116	1
Cash, First	120	55	
Charleston, First	174	44	3
Concord, First	87		2
Conway, Second	283	110	3
Damascus, South Side	109	81	
Dell, First	110	62	2
Elkins, First	101		
Forrest City, First	604	50	
Ft. Smith			
East Side	319	100	2
First	1333	185	9
Grand Avenue	892	187	8
Mission	18		
Temple	148	63	
Trinity	155	49	
Fouke, First	100	39	
Garfield, First	94	24	
Gentry, First	155	47	
Green Forest, First	205	49	
Hampton, First	143	125	2
Hardy, First	142	51	
Harrison			
Eagle Heights	297	139	5
Woodland Heights	95	76	
Hatfield, First	80		
Hope			
Calvary	159	74	
First	412	83	
Hot Springs			
Memorial	84	56	
Park Place	267	82	1
Hughes, First	170	70	
Jacksonville			
Bayou Meto	181	117	3
First	423	76	
Jonesboro			
Friendly Hope	140	81	
Nettleton	269	100	5
Lavaca, First	304	100	1
Little Rock			
Cross Road	116	87	
Geyer Springs	638	160	4
Life Line	473	93	1
Magnolia, Central	581	177	
Mulberry, First	174	97	
Murfreesboro, First	134	41	
North Little Rock			
Calvary	342	91	
Levy	412	74	2
Park Hill	794	153	4
Sixteenth Street	43	29	
Paragould			
Calvary	257	178	3
East Side	276	98	
First	427	109	
West View	182	90	
Paris, First	398	72	
Pine Bluff			
Centennial	143	63	
East Side	134	108	11
First	571	94	
Lee Memorial	203	102	
South Side	545	94	
Tucker	18		
Oppelo	22	12	
Sulphur Springs	158	92	2
Watson Chapel	331	100	2
Rogers, Immanuel	509	102	
Russellville			
First	472		
Second	133	60	
Springdale			
Berry Street	78	38	1
Elmdale	304	77	11
First	3407		
Texarkana, Shiloh Memorial	182		
Vandervoort, First	83	61	
West Helena Church	282	97	
Wooster, First	112	76	
Wynne, Harris Chapel	95	62	

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66 Arkansans are student summer missionaries in SBC program

More than 1,300 college students will be serving as student summer missionaries this year according to Emery Smith of the Southern Baptist Home Mission Board's Department of Special Mission Ministries.

"We are proud that 66 of these 1,300 college students are Arkansas students," says Don Norrington, associate state BSU director for Arkansas. Thirty-two of the Arkansas students have been employed by the Home Mission Board, and

Bennie Lee Thompson will serve in Missouri.

The second largest group employed by the Home Mission Board are students of Ouachita. Four will serve in the special resort project at Hampton Beach, N.H.: Rodney Davis, Fredna Lee Hicks, John Daniel Tate, and Lydia Carol Verser. Diana Kay Edmondson will serve in California; Nina Marie Hinkson will serve in Pennsylvania; Martha Louise Vastine will serve in Indiana; and Mr. and Mrs. Richard Shock will serve in the Northwest.

The third largest group employed by the Home Mission Board are students from the University of Arkansas at Monticello. Mr. and Mrs. Lee Arnold Ramthun will serve in Michigan, and Calvin Glen Trotter will serve in Pennsylvania.

Ricky Lynn Bowling from Southern Baptist College will serve in New Mexico, and Leah Newman of the University of Arkansas and Brenda Kay Moore of the University of Arkansas at Little Rock will serve in New York.

Three Arkansas students serving in other states have also been appointed by the Home Mission Board. Pamela Jean Kirk of Bentonville will serve in Michigan, Martha Ann VanHoozer of Trumann will serve in New York, Sharon Denise Weaver of Murfreesboro will serve in Georgia, and Nellie Ruth Savage of Walnut Ridge will serve in California.

Serving in a special resort ministry in South Carolina will be Mr. and Mrs. Wade Berryhill. Originally both graduated from Arkansas State University, and Wade received his law degree from the University of Arkansas and has most recently received a graduate degree in law from Columbia University School of Law in New York City.

Norrington has reported the appointment of the following students by the Baptist Student Union of Arkansas:

Paul Fulks Jr., Arkansas State University, Alaska; Lonette Gibbons, Henderson State University, Kansas and Nebraska; Malcolm Greenway, Arkansas State University, Kentucky; Beth Ann Brooks, Tech, Maryland; Shawn Shannon, Ouachita, Germany; Debbie Hicks, University of Central Arkansas, California; Nita Vines, University of Arkansas, Michigan; Mike Sharp, Ouachita, Michigan; Geneva Carpenter, University of Arkansas, Illinois; Susan Brumley, Ouachita, Indiana; Carl Holden, Phillips County Community College, Florida; and K. C. Rupe, Ouachita, South Carolina.

Phillip Baldwin of Ouachita will work

with the Baptist Student Union at Boise, Idaho. Debbie McCustion, Arkansas State University, will work with international students at the University of Arkansas at Fayetteville. David Uth of Ouachita and Mary Lancaster of University of Central Arkansas will work at the Children's Home in Monticello.

Working in resort areas in the state, under the supervision of Tommy Bridges, will be Sondra Moore of Ouachita, Dottie Weller of Westark Community College, Janice Pruitt of the University of Arkansas at Little Rock, Carl Herrington of Ouachita, and Gwendolyn Ott of Arkansas Tech.

Working with backyard Bible clubs and the youth of Harlan Park Baptist Church in Conway will be Danny Kee of Arkansas State University and Glenda Taylor of Southern State College.

Karen Powell of the University of Arkansas will work at Siloam Springs. Jo Anne Shelby and Lea Anne Floyd, both of the University of Arkansas, will work at Youth Home in Little Rock.

Working at G.A. Camp will be Mary Crutchfield and Rhonda Francis, both of Ouachita, and Janna Lambert and Bobbie Lynn Ross, both of Southern Baptist College.

A special Music and Drama Team appointed by Arkansas BSU will work primarily in Arkansas churches. The team is composed of Leigh Thurman of Henderson, Mike Flowers of Arkansas State, Daniel Humble of Southern Baptist College, and Karen Moon of the University of Arkansas.

Tommy Bridges, director of Special Missions Ministries, will be supervising the work of 20 college students and two high school students doing mission work in Arkansas. Seven of the college students are listed above, and 15 are students from other states sent out either by the Home Mission Board or state Baptist Student Unions. Fifteen of these students will be working in resort missions, three at Lake Ouachita, two at Lake Wilhelmina, two at Lake Greeson, two at Lake DeGray, two at Lake Chicot, and four at Devil's Den State Park. Four will be working in the inner city of Little Rock and three with churches of the National Baptist Convention.

The Home Mission Board of the Southern Baptist Convention has placed a total of 58 high school students, known as "Sojourners," in special summer missions projects. Arkansas has one student, Nancy Ussery of Springdale. She will be working with Bowie Association at New Boston, Tex.

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34 Arkansas college students have been chosen and are being financed primarily by the Baptist Student Unions of the state.

The University of Arkansas at Pine Bluff has the largest group of students employed by the Home Mission Board. Charles Ray Howard, Katie Diann Jackson, Marilyn Delois King, and Daniel L. Williams will serve in California. Cornelius Barnes, Glory Jean Allen, Juanita Jane Reed, and Shirley Ann Thomas will serve in New York. Evelyn Threets will serve in Washington, D.C. Christene Elaine Franklin will serve in the state.