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July 14, 1977

Arkansas Baptist State Convention

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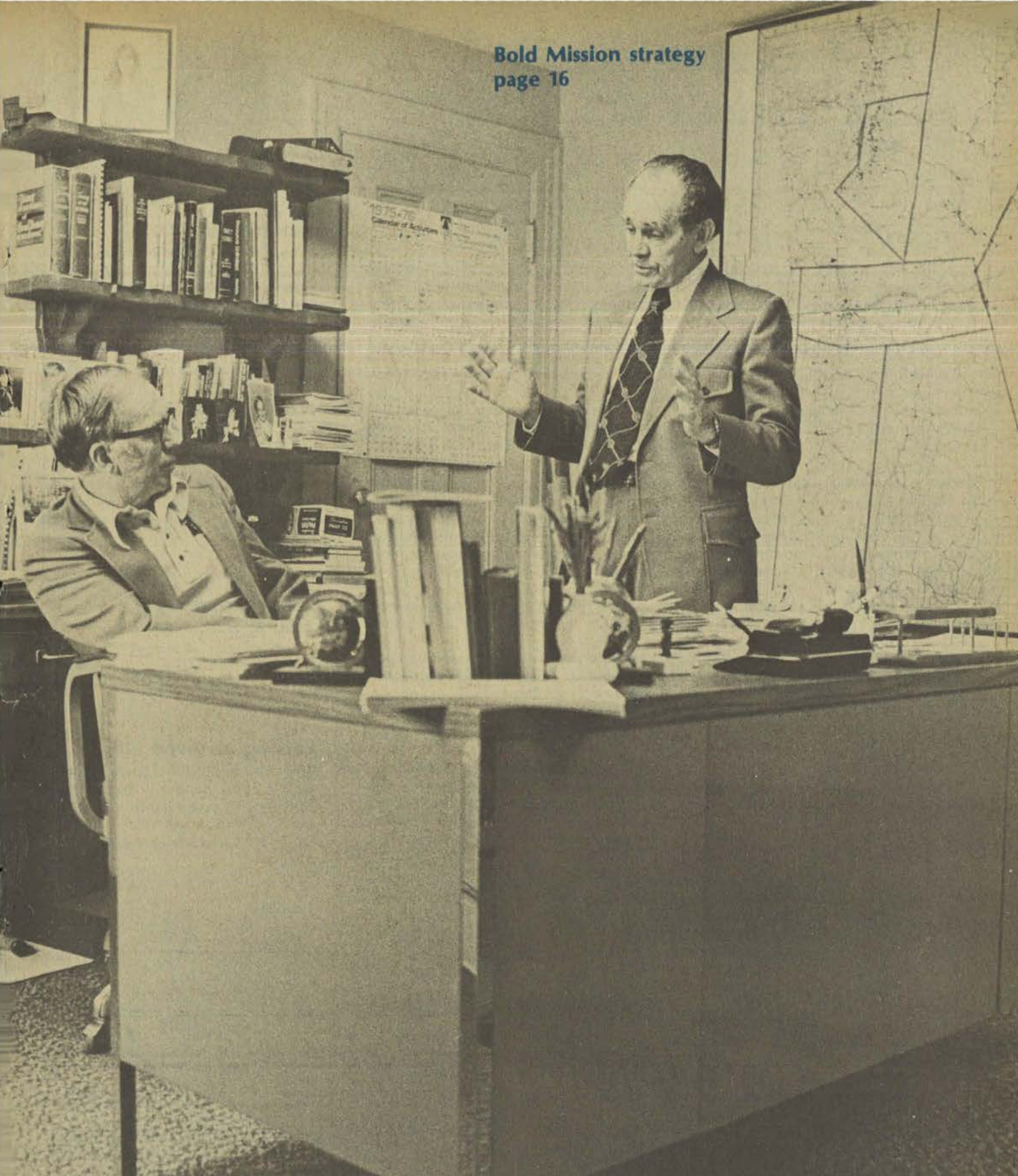
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Bold Mission strategy
page 16



July 14, 1977
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

A reformer from our ranks?

The real meaning of difficult scriptures are to be found in the experiences which explains them. All scripture is experientially learned, the difficult passages demanding the more difficult experiences. The inner depth and practical meaning is attached to human experience to such a degree that no ordinary quest for meaning will come apart from an experiential encounter. It is possible therefore that some of God's rather simple children understand some passages which are closed to the more highly educated because they have walked a path unknown to the latter. The meaning becomes the personal property of the one who achieves it, but it cannot remain his personal property long as it was revealed only that it be passed on. Truth cannot be buried, embalmed, suppressed or copyrighted. It must be passed on and God is sure of this safeguard before he reveals the secret to any person.

Many may come to know the meaning of the passage Matthew 10:34-42 from different experiences. God's truth may not be approached from only one door, but one of the many doors leading into the meaning of this passage is that of "contemporary issues". Any person who elects to take a stand on any moral issue will quickly observe a breaking up of many previously firm relationships. Relationships, personal as well as corporate, undergo great strain. Families themselves may come to positions at odds with each other. Foes may arise in one's own household. Certainly the household of faith registers its fury against any of its members which may come forth with a suggested solution for a matter all the rest wishes could be forgotten. Jesus is saying, "Anyone who takes an all out stand on the issues which I have championed is in for a rough time. He will be ostracized, criticized, defranchised, disinherited and devaluated, and unless his relationship with me is more real than personal family relationships, he is in trouble with me." If you wish to check out the realness of these statements, make a firm Bible based statement on any major controversial issue confronting the Christian faith and see how many real friends you have left. The mere mention of these issues causes blood pressure to rise, eyes to smart and furies yet undescribed to mount.

The Christian faith is a revolutionary faith, not the opiate of feeble people and anyone who accepts it fully will bear the marks of combat. The greatest need of this country is a full-fledged reformer. The most natural assumption would be that this man should come from Southern Baptist ranks. Should he arise he would quickly learn the inner meaning of Matthew 10:34-42 and would also be clobbered, not from the outside, but from within. He could still win, however.

Religious people love prophets. They worship them, then kill them, but are kind enough to canonize them for future worshippers. We still need the prophet.

I must say it!

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Friends may be planning more fellowship times during the summer months, so the writers of "Food and fellowship" offer some advice and some recipes for two dishes for a relaxing event.

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Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

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Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

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Too much money?

Occasionally, someone will say, "The money received through the Cooperative Program is so great that no one knows what to do with it." The truth is that there has never been adequate money to meet our mission and evangelism needs. The Cooperative Program gifts are particularly critical now as we join in a world-wide Bold Mission effort which has as its objective the carrying of the gospel to every person in the world.

The Bold Mission strategy is a two-pronged effort. First, the Home Mission Board has set as its goal that every person in the United States will hear the gospel by 1980 and have opportunity to serve the Lord through a fellowship of New Testament believers. Second, the Foreign Mission Board has launched a strategy for preaching the gospel to every person in the world by the year 2000.

These are difficult goals. The rapid increase of population makes it seem almost impossible. But if Baptists are faithful, funds, personnel, and prayer support will be made available to reach this scriptural goal.

Last year there were approximately 9000 students preparing for full-time religious vocational service in our six seminaries. This is the largest number of students training for religious service in the history of the world. Today we have the greatest opportunity for evangelism through the mass media that we have ever known. God is opening doors for our world-wide evangelistic thrust. But it will require faithful stewardship through the Cooperative Program.

Those few who would lead their churches to cut Cooperative Program gifts have in recent years pointed to the overage we have had in Arkansas. This overage does not indicate an over abundance of money. The overage was produced by careful management of our Executive Board and Baptist administrators. They have carefully curtailed the expan-

Guest editorial One package

The more we know some people, the better we like them. It's also true that the more we know some people, the less we like them. It's only normal that the better we get to know someone, the more we see of his best and his worst.

This is true in marriage. The longer we're married, the more we appreciate the good traits of our mates. We see them under stress, when their very best rises to the surface. But the opposite is also true. We also become aware of the worst that's in them.

A marriage survives when a couple accepts both the best and the worst in each other. Love has a way of coping with the worst, as well as the best.

This principle applies to every human relationship. Some people are always changing jobs, for once they

The editor's page

J. Everett Sneed



sion of various Baptist Building departments as well as the allotment made to our Arkansas Baptist agencies. Arkansas Baptists have enjoyed an overage for several years because of the conservative fiscal planning of the Executive Board. Simply stated, this means that everyone has less money than they really need for their work.

It is also important that Baptists know what happens if an overage occurs. First, our permanent Executive Board policy requires that one-half of the money is to be sent to world missions. The division of the remainder is determined by the state Executive Board, our elected representatives. Our Executive Board has chosen such projects as our Life and Liberty Crusade (an evangelistic effort in Arkansas), support for pioneer mission projects, and assisting preachers in furthering their education.

Missions and evangelism is at the heart of all that Southern Baptists do. Our world mission thrust is inseparably tied to the Cooperative Program. When our churches give, our mission thrust at home and around the world will be strong. If our churches fail to give, our mission efforts will be weak.

Local congregations should remember that the Lord blesses churches who support missions. A friend who pastored the same church for a number of years relates the following experience. His church grew both financially and numerically every year, except the two years they reduced their Cooperative gifts to erect a new building. With the restoration of the Cooperative Program to its original level the church again grew. This has been the experience of many churches.

Will we attain the Bold Mission objective of everyone hearing the gospel in our lifetime? In a very real sense the answer rests in our support of the Cooperative Program. As we work, pray and give together under the leadership of the Holy Spirit, it can and will be done.

see the darker, unpleasant side of their employer, they're ready to quit. They can take the best — but not the worst — in the person they work for.

Some folks are always changing friends, for once they see the repulsive side of their acquaintances, they're ready to drop them. They can take the best — but not the worst — in their friends.

I could go on and on, whether you're talking about neighbors, business associates, brothers and sisters, parents and children, doctor and patient, or what have you.

Life comes wrapped in one package, and it includes both the best and the worst. We can't have one without the other. And if we can't live with this fact, we can never enjoy a satisfying relationship with anyone.

— Bob Hastings in the "Illinois Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

The dilemmas of fighting racial preference with racial preference

If racial preference or discrimination is wrong, can it ever be right to have black racial preference today for the purpose of correcting yesterday's white racial preference? Is it fair and just for a medical school to exclude white students with higher qualifications as a means of securing a proportional quota of minority students, even though their test scores, grades and other measures of ability are clearly lower than those of the excluded white students? How can we achieve the goal of balanced representation of the races in all fields of education and professional work without rejecting many students because their skin is white?

The Supreme Court of the United States is faced with these difficult questions. They have agreed to hear a case

called *Allan Bakke v. the Regents of the University of California*. The justices are faced with exceedingly difficult legal, moral and educational questions. Allan Bakke was twice rejected (in 1973 and 1974) by the Medical School of the University of California at Davis. He ranked high among the more than 3,000 applicants for one hundred seats in the entering medical school class. Unfortunately for him, 16 of those seats were reserved for minority-group applicants, who faced admission standards clearly lower than did majority-group students like Bakke. Bakke argues that he would have been accepted if his skin had been black and, therefore, that the medical school rejected him because he is white. He argues that rejection solely because of race violates his protections under

the Fourteenth Amendment of the U.S. Constitution just as surely as the rejection of qualified blacks was also a constitutional violation during the days of Jim Crow.

Advocates of racial preference for minority students contend that racial quotas and "compensatory preference" are the only ways of getting from where we once were to where we want to go (where pigmentation of the skin is totally irrelevant to the treatment of human beings). It is said that 300 years of racial oppression cannot be corrected overnight and some whites must suffer today for the sins of their ancestors in the preceding three centuries.

In spite of the exceeding complexity of the problem, and in spite of my Christian conviction that genuinely equal opportunity needs to be provided for persons without regard to race, I find it personally abhorrent to fight one kind of racial preference with another kind of racial preference. Racial preference was dynamite in the hands of Adolf Hitler in Nazi Germany and in the hands of white racist Ku Klux Klansmen in the segregationist South. I suspect black racial preference is also dynamite today, even when proposed for basically good purposes of correcting the evils of racial preference in the past. I do not pretend to have the answer to this dilemma, because I know there are no easy solutions on the road to equal opportunity without regard to race.

I do not envy the Supreme Court justices in their job, and I pray regularly for Christian wisdom for them and for us as we seek to achieve this important goal.



Food and fellowship

Virginia Kirk and Jane Purtle

It's summertime

Then Jesus suggested, "Let's get away from crowds for a while and rest." For so many people were coming and going that they scarcely had time to eat. Mark 6:31 (LB)

Summertime and July are reminders of leisurely picnics and a desire to relax away from the hurry-scurry world. Almost two thousand years ago our Lord reminded his followers that it is appropriate to "get-away-from-it-all". Warm July weather is the time to slow down and invite some friends to share a quiet evening and outdoor meal.

A meal under the trees with God's heaven for a roof is an opportunity to include guests that do not have a church home or to be with non-participating church members who for some reason no longer worship with you. Those in need of Christian fellowship such as widows, widowers, older friends, young couples, neighbors and your pastor could be included.

Since Americans are becoming energy conscious, rather than drive miles to a park or far away open country, have a picnic in your own back

yard. The gathering can be small or large according to the space available. Everything should be as easy as possible because this is to be a relaxing time. Ask guests to share the efforts by bringing their own lawn chairs. Perhaps the meal could be pot-luck in order to share both work and expenses.

A simple menu can include a Mexican casserole (prepared the day before); French bread; garden-fresh sliced tomatoes and cucumbers; along with the favorite of any picnic, chocolate cake. We include the cake and casserole recipes, two of our favorites.

Mexican Chicken Casserole

8 small chicken breasts or 1 chicken cooked in water until fork tender
1 onion sauteed in butter or margarine
1 can cream of chicken soup
10 oz. can tomatoes and green chillies
1 cup milk
1 can chicken broth (from chicken)
1 seven oz. package large corn chips; grated cheese, sufficient to cover casserole

Pour chicken broth over chips in 3

quart deep baking dish. Add boned chicken and onion. Mix other ingredients and pour over. Grate cheese over top. Refrigerate 24 hours. Cook 1 hour at 350 degrees. Serves 8-10.

Devil's food cake

2 cups sugar
½ cup shortening
½ cup buttermilk
2 tsp. soda
1 tsp. vanilla
5 Tbsp. cocoa
2 eggs
2 cups flour
1 cup boiling water
1 tsp. salt

Cream shortening and sugar. Add eggs and mix well. Add soda to milk. Add the milk and soda alternately with the sifted dry ingredients to the creamed mixture. When well mixed, add the boiling water and vanilla. Mixture will be thin. Bake in a greased and floured 9x13 pan at 350 degrees, 35-40 minutes or until done. Frost with your favorite fudge type frosting.

Letters to the editor

Those columnists

In many of our largest dailies we see where syndicated columnists are sniping at Anita Bryant for her brave stand against homosexuals. And sad to say, she is not getting the support from Christians and Christian publications that she should.

These same bleeding heart journalists who condemn Anita Bryant now, are the same columnists who applauded when the Supreme Court abolished capital punishment and upheld abortions.

Christians have staunchly defended capital punishment and fought against abortions.

More murders are committed now than ever before. No one is safe, whether they are the very young or senior citizens. Only last week three young girls were murdered in a girls' scout camp in neighboring Oklahoma.

Thirty-two states have passed laws to bring back capital punishment. And the same Supreme Court that abolished capital punishment is seeing the error of its decision and allowing some form of execution of murderers to be permitted.

As for abortions, there is a steady protest against it. Seven state legislatures have passed anti-abortion laws. And the Right to Live Committee has said that protest against abortion is mounting.

How contradictory are these syndicated writers in their columns. They fought against capital punishment, wanting the murderers to live, yet they are for abortions, wanting the babies to die in their mothers' wombs! — Richard R. Nosek, Pine Bluff

Saved at home

I was saved at home; only the Holy Spirit was present. I was a lost, sincere, devout church member for 13 years. I had not depended solely on Jesus. I did not know that Jesus does all the saving; that he died for all my sin, past, present and future; and keeps forever all who believe.

In order to be saved, I thought I had to walk the church aisle and confess before men that I believed in Jesus. I was thinking Jesus plus something I could do — Jesus plus public confession! This is trying to add something to his atonement, and I was not born again.

When the Holy Spirit burdened my heart that something was wrong between God and me, he clearly revealed I was no closer to God than

when I started my "right living"; that, if I would go to Jesus I could get rid of my burden; that no one could help me but Jesus. Not my mother, nor the preacher, and there was no aisle to walk down! It was all up to me and I was completely helpless!

I got on my knees and talked directly to the Lord. "Lord, I don't know what is wrong, but whatever it is, I have been trying all these years to get rid of it. I see now that I can't, but I know that you can. I am coming down to the foot of the cross." I started to lay down one sin, but the Holy Spirit said, "No! Lay down everything." It seemed to take in the whole world. I said, "Lord, I am laying down everything for you to remove." I barely got the words out of my mouth before he came into my heart. He let me

know there was no sin standing between God and me. And I knew I had been "born again"!

I had really struggled to live right. All he wanted me to do was give up and let him save me. Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." I confessed with my mouth the Lord Jesus and he saved me instantly! With no witnesses present!

I believe we are to confess to others that Jesus has saved us, and join the local church fellowship; but to "confess with thy mouth the Lord Jesus," means confessing to him as Lord and our only hope, talking directly to Jesus, he will save. — Rosalie Carter, Crossett

Christian discipleship

Christian discipleship is a now experience

by James C. Wright
(Fifth in a series)

When we think about disciples or discipleship we usually think of the first century disciples. Discipleship is not something which passed off the scene with the close of the first century. If you are a believer in Jesus Christ as Lord, then discipleship is a contemporary, now experience for you!



Dr. Wright

Luke and Matthew both record the same statement of requirements set forth by Jesus for discipleship. However, it is Luke who records that Jesus taught discipleship would be a daily experience. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). This suggests discipleship is a lifestyle which is valid every day for "living disciples".

Discipleship is something we must experience right now! It applies to our life situation. Whatever the Bible teaches about discipleship should be lived out in our lives daily. If the biblical description of discipleship requires faithful obedience in all things, then it is imperative that we be faithful in all things now!

The Christian life is appropriate and relevant in our contemporary world. Discipleship is not "doing God a favor"; it is responding to the favor God is doing for us. Fruitful discipleship is the only way to glorify God every day.

Discipleship will become a daily reality when Christians reach the point where there is nothing we desire more than to be the disciples God saved us to be. You can't be that kind of disciple in the past. You may not have an opportunity in the future. The only time you have to be a Christian disciple is now!

O! the joy of having all in Jesus. This is the witness of the apostle Paul in his letter to the Philippians. Hey, man! That's what discipleship is all about! "For me to live (today) means Christ is living through me" (Phil. 1:21, paraphrase).

Discipleship as a now experience is not proven by making a public decision in a church service, but in what you do with your life today — and every day — for as long as you live!

Why not consider the possibility of being the best disciple God has in the world? It will cost you something. You will have to give up some things. You will have to begin some things.

Christian discipleship is where the action is! It is a now experience!

James C. Wright is pastor of First Church, Camden.

Hurricane Lake Church, Benton, was in revival recently. Clarence Shell, Associate/State Evangelist of the Arkansas Baptist State Convention Evangelism Department, was evangelist for the revival. Vance Boyd directed music. There were 11 professions of faith and seven joined by letter. Mac S. Gates is pastor.

Batesville First Church has launched the Deacon Family Ministry Plan with Jim Jones serving as co-ordinator. Don Nall is pastor.

Youth of **Lewisville First Church** will lead a weekend revival at the church's "Mill Mission", July 21-24. Mike Hegarty, youth director, will be in charge. The youth presented a drama at the Lewisville church on Sunday morning, July 3.

East Main Church, El Dorado, will be in revival Aug. 21-26 with Tom Bray as evangelist. Glenn H. Morgan is pastor.

The Senior High Choir of **Camden First Church** presented a musical experience, "If My People," in Sunday evening worship services on July 3.

Highland Heights Church, Benton, will host the Junior High choir of South Haven Church in Springfield, Mo., on July 9-10. Jennifer Haley of Memphis will present a sacred concert at evening worship services of the church on July 24.

Watson Chapel Church, Pine Bluff, held a youth led revival July 3-6. The revival was led by a CONTACT team from Ouachita University. Members of the team were Terry Barber, Bobby Boyles and Sherri Benton.

University Church, Fayetteville, honored the Bill Matheny family with a reception on Sunday evening, July 10, prior to their return to Peru. Rev. Matheny spoke at the evening service.

The youth choir of **Calvary Church, West Memphis**, recently presented the musical "Bright New Wings," by Cynthia Claussen. The presentation was under direction of Ray Tittle, church music director. Mrs. Annette Barnett accompanied the group.

Rock Springs Church near Eureka Springs has completed three weeks of special emphasis which included a revival led by Jimmy Simons, evangelist, of Lavaca, and the Einert Family Singers; Vacation Bible School followed the revival and the final event was a youth led revival led by a Ouachita University Contact team composed of Sherri Benton, Terry Barber and Bobby Boyles. Four professions of faith were made during the three weeks of special events. E. B. Huffstutter is pastor.

Graves Memorial Church, Little Rock, conducted a youth retreat with 30 in attendance. There were two professions of faith at the retreat. Tommy G. Cupples is pastor.

Paragould First Church will begin a week of revival services July 24 with Glenn Crowe of St. Louis, Mo., as evangelist. John Jolley of Memphis will lead the singing.

Conway-Perry Association Woman's Missionary Union Rally will be held July 21, at Harmony Church, beginning at 9:30 a.m.

McGehee First Church will be host to the "One Way Singers" of First Church, Salem, Ill., for a concert on July 21. The group will be under the direction of Doyle G. Combs.

Park Hill Church, North Little Rock, was host to "New Hope," an internationally known musical group from Los Angeles, Calif., on Sunday evening, July 3. Speaker at the church's morning worship services was Daniel R. Grant, president of Ouachita University. Music at the morning services was presented by the combined youth and adult choirs and the brass ensemble.

Temple Church, Crossett, observed its 24th anniversary on Sunday, July 3. Herman A. Merritt, pastor, and Mrs. Merritt observed their fifth anniversary with the church on that date. A church-wide fellowship was held following evening services.

Sulphur Rock Church held a revival June 13-17. George Peters, pastor of Sixteenth Street Church, North Little Rock, was evangelist. Jim Ingram is pastor.

Murfreesboro First Church is purchasing a 54-passenger church bus to be used in the church's special ministries. Von Weaver is pastor.

Eudora Church had Louis Campbell, a Razorback for five seasons who is now assistant coach at Southern Methodist University, Dallas, Tex., as guest speaker on June 26.

Wooster First Church observed homecoming on June 26. Special music was presented by choirs of the church; a church youth quartet; the Gospelaies; Southside Youth Choir and the Art Sisters. Youth of the church held a retreat at Eureka Springs in May.

Twin Lakes Chapel, Little Rock, began worship services on July 10. The chapel, a mission endeavor of Sunset Lane and Brookwood Churches in Little Rock, began services with a revival. Edward Edmondson and Forrest Lowry are pastors of the sponsoring churches.

Forrest Park Church, Pine Bluff, had James Walker, Secretary of Stewardship of Arkansas Baptist State Convention, as guest speaker July 3.

Hindsville First Church youth choir presented the musical "The Sound of America" on Sunday, July 3.

Pastors of **Washington-Madison Association** held their monthly conference in Fayetteville on July 5. Pam Bozeman and Kim Hume, summer missionaries, were speakers.

Anderson Church near Hope held a revival June 6-11. There were five professions of faith and three joined by letter. Earl Burks, pastor, was evangelist and Darrel Collins directed music.

Monette Church has organized a seniors club, the "Live-Long-and-Like-It-Club." There were 35 charter members attending the first meeting on May 19 with nine additional members present at the June 16 meeting.

Four Arkansans named to SBC boards

Four Arkansas Baptists were named to positions on boards of the Southern Baptist Convention and its institutions at the meeting of the convention last month in Kansas City, Mo.

Cline D. Ellis was named to the Annuity Board for a term expiring in 1981. Ellis is pastor of First Church, Fordyce.

Emil Williams, pastor of First Church, Jonesboro, was named to the Board of Trustees of Southern Seminary for a term expiring in 1982.

Robert Eubanks, pastor of Southside Church, Harrison, was named to the Board of New Orleans Seminary. His term expires in 1982.

William T. Flynt of Fayetteville will serve on the Board of Southeastern Seminary. He was elected for a term expiring in 1982.

Six laypersons and two pastors currently serve on SBC boards and commissions. They were elected in previous years.

Two Arkansans, **Paul Sanders** and **Mrs. Clyde Carter**, served on the Committee on Committees for the 1977 SBC meeting. This committee recommended the persons to serve on the boards and commissions.

Neal Raborn has accepted the call of Park Place Church, Hot Springs, to serve as pastor. Raborn, who has been pastoring Bethany Church in Huntsville, Ala., will move on the field the latter part of this month.



Raborn



Thurman



Jackson

John H. Thurman Jr. of Ft. Valley, Ga., has accepted the call to become associate pastor-minister of youth for Camden First Church. Thurman is a graduate of Carson-Newman College, Jefferson City, Tenn., where he received a bachelor of art degree in religion. He recently graduated from Southwestern Seminary with the master of divinity degree. Thurman is also associated with the chaplaincy program of the Home Mission Board.

Johnny Jackson Jr. has accepted a call to become the first pastor of the new

Twin Lakes Chapel in west Little Rock. Jackson graduated in May from Ouachita University and is a former pastor of Chidester Church. He and his wife, Tanya, have one daughter, Jerusalem.

Wilfred H. Jenkins, who was pastoring East End Church, Hensley, died Tuesday, June 28, at the age of 46. Jenkins, who has pastored churches at Rudd, Kibler and Atkins, was a former member of the Arkansas Baptist State Convention Executive Board. Funeral services were held July 2 at Eagle Heights Church at

Harrison with burial at Maplewood Cemetery, Harrison. Survivors are his wife, Mrs. Mae Marshall Jenkins; a son, Robert, of Hensley; his mother, Mrs. Gladys Wratchford of Harrison, and a brother, Earl Jenkins of Wichita, Kans.

Homer Haltom, pastor of Hoxie First Church, has begun his fourth year as pastor of the Hoxie church.

Elizabeth Waiganjo, student at Southern College, is the only Arkansas resident working on the staff at Ridgecrest Conference Center this summer. Miss Waiganjo is a member of the Bebrioni American Inland Church in Limuru, Kenya, and is a 1975 graduate of Limuru Girls' School.

Rev. and Mrs. Minor E. Cole of Pine Bluff celebrated their golden wedding anniversary June 16 with a dinner party given by their daughters, Mrs. Wiley Caldwell of Houston, Tex.; and Mrs. Robert Miller of Baton Rouge, La., and their families. The Coles have six grandchildren. Cole, who has pastored churches in Arkansas, Louisiana and Texas since 1914, retired in 1962 and has served in 25 interim pastorates since that time. In his ministry, he has baptized over 5000 people.

Robert F. Shaddow, who has served as associate pastor of Harrison First Church for the past three years, has accepted the call to serve as pastor of Calvary Church in Helena, Mont., effective July 15.

Mrs. W. C. (Louetta) Rutherford, 89, a member of Park Place Church, Hot Springs, since 1927, died in a Hot Springs hospital on June 26. Survivors are two daughters, Lillian and Gladys Rutherford of Hot Springs; a sister, Mrs. Minnie Dean Keith of Malvern, and several nieces and nephews.

J. T. Stocks, music director at Maple Avenue Church, Smackover, was honored by the church with a birthday party on June 15 following the Wednesday evening practice and mid-week service.

James Fitzgerald will be honored by Paragould First Church on Sunday, July 17, on the eve of his 50th anniversary in the ministry. He will preach at the evening worship service, and a reception will follow.

Mrs. A. M. (Lilla) McInvale, a member of Owensville Church, died on June 11 at the age of 78.

Lee Lewis is serving as associate pastor of Wakefield First Church, Little Rock.

Mrs. Elizabeth Wharton, who served as secretary for Nettleton Church, Jonesboro, for eight years, died recently.



Woman's viewpoint

Jane Purtle

Knowing your name

"What is your name?"

Jesus asked the Gadarene demoniac this most piercing question. Healing began for him when he said, "I don't know my name. I am Legion. I am a Mob." In Biblical times it was important for a man to know his name, for it indicated his identity and the hopes and dreams that his parents had for him. Some, like Jacob, Paul and Peter, got new names and spent their lives living out the meaning of those names.

When Christ confronts you with the question, "What is your name?", what do you answer? On your answer hinges your healing and your place before God. For most of us, the process of knowing our name takes rather longer than the scripture indicates it did for the Gadarene. But the crucial step is saying, "I am Legion. I do not know who I am. Help me get rid of these many false faces that dominate me and become whole before you." When we do that, we have only to claim the name God has given to us.

The first part of the name God has given us is "creature". We are creatures

who do not control our futures. Whatever our station in life, tomorrow a tornado may blow away our life's earnings, our child may die, or we may suffer a crippling disease. Job is the classic example of a man who learned this lesson. We are at the mercy of forces beyond ourselves. And, with Job, we come to understand that it is not profitable to ask why bad things happen to us. Our only recourse is to acknowledge that we are not our own god, that we do not control our futures.

My name is creature, and I stand before God wholly dependent upon him for the direction, movement and continuation of my life. I can participate with him in shaping it, for he urges me, "Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure." But not until, and only when I know my name as creature, am I ready to claim the rest of my identity, my uniqueness and my place in the Christian community. Next week, I will discuss the uniqueness of each of our names.

Your state convention at work

Looking ahead: Arkansas events

July 1977

11-16	Siloam Springs Assembly (third week)
11-16	GA Camp, Paron
11-Aug. 11	Second Summer Term, Ouachita University
17	Day of Prayer for Associational Missions
18-23	Siloam Springs Assembly (fourth week)
18-23	GA Camp, Paron
25-30	Siloam Springs Assembly (fifth week)
25-30	GA Camp, Paron

August 1977

1- 4	Music camp for young musicians, Ouachita University
1- 6	Siloam Springs Assembly (sixth week)
1- 6	Acteens camp, Paron
8- 9	Church staff relations conference, Baptist Building, Little Rock
8-12	National Baptists Youth Camp, Paron (girls)
15-19	National Baptists Youth Camp, Paron (boys)
19-20	Associational WMU directors' retreat, Paron
19-20	Associational Church Training leadership retreat
21-28	Southwide Church Music Week
22-23	Graded choir methods and materials workshop, Immanuel, Little Rock
22-24	Fall semester registration, Southern Baptist College
26	President's hour for parents and new students, Ouachita University

Foundation

Sherman Fuller provides a continuing blessing

Blessings come in many forms. Thirty years ago Arkansas Southern Baptists received a blessing in the form of a man, Sherman R. Fuller, who left Chicago to make his home in Harrison.



Fuller

Fuller was born Feb. 12, 1881, in Plattsburg, Mo., to Theo and Sarah Jane Carpenter Fuller. He later attended William Jewell College in Liberty, Mo. He served on the board of directors for the Arkansas Baptist Foundation, and on the board of trustees for Southern Baptist College in Walnut Ridge, and was also a member and a deacon of First Church in Harrison. Fuller served as a member of Harrison Parks and Recreation Commission and helped to establish and construct the Harrison Senior Center.

One of the finest attributes of Fuller's life was that he was a Christian steward. In the Nov. 19, 1970, issue of the *Arkansas Baptist Newsmagazine* Fuller said, "I have always felt that a Christian should make some provisions during his

lifetime, so that his influence will continue after he has passed on."

Fuller died at the age of 85 on Aug. 19, 1976, but through provisions made in his will he will continue to bless Arkansas Southern Baptists. Many students will receive a Christian education due to his concern as a Christian steward. He left \$51,000 to the Arkansas Baptist Foundation to be invested and the income distributed yearly to Ouachita Baptist University, Southern Baptist College and William Jewell College. Through this gift, the memory of Sherman Fuller will live on.

Like Abel, through his gift, "he being dead yet speaketh" (Hebrews 11:4). The Christian witness of Sherman R. Fuller will serve until Jesus comes again.

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Annuity Comparative member benefit statements

About 23,000 participants in basic retirement plans will receive a comparative Member Benefit Statement from the Southern Baptist Convention's Annuity Board in September.

Annuity Board President Darold H. Morgan said the statement is designed to help members of retirement plans A 10 and A 11 decide whether to remain in their current program or transfer to the new Southern Baptist Retirement Program.

Assembled specially for career ministers, the new program goes into effect Jan. 1.

The statements will supply details about a member's current coverage in Plan A, as well as information on what the same basis of participation would provide under the new program.

Not all Plan A members will receive the statements. They will go only to those who are active in Plans A 10 and A 11.

Even though a member may be participating in supplemental plans, the statements will contain only information about Plan A.

Doyle Maricle, vice president of the Annuity Board's Member Services Department, says the comparative statements represent "countless hours of planning and preparation."

Maricle chaired a committee charged with drawing up the vital statements.

Besides information and estimates involving both the old and new plans, the statements present summary comparisons for members to use in reviewing their status.

Plan A participants who want to transfer to the new program are asked to notify the Board before Dec. 1. After the new program takes effect on Jan. 1, Southern Baptist ministers will have access to one of the finest retirement plans available.

"We are excited about this new protection," Morgan said about the development of the new retirement program.

The new program provides retirement and protection benefits for career ministerial personnel. A church contributes to a member's retirement section. The protection section, including survivor and disability benefits, is paid by the state convention.

Music camp for young musicians

(Grades 4-5-6 — last year's grade)

Ouachita Baptist University

Aug. 1-4, 1977

Camp pastor — C. Lamar Lifer, Olivet Church, Little Rock

Four choral groups:

Group I

"David and the Giants"

Group II

"Get on Board, Children"

Group III

"Sing Carols Gay"

Group IV

"I Wonder About Christmas"

JANE BURDESHAW
Springhill Church
Mobile, Ala.



GLEN ENNES
Grant Avenue Church
Springfield, Mo.



RAY BURDESHAW
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Little Rock, 72203

BSU Third Century Campaign

Arliss Dickerson, our publicity chairman, suggested that my first article for this column should be, "Why I Moved to Little Rock". Maybe that's a good place to begin.



Jones

My willingness to try to serve as Director of the Baptist Student Union Third Century Endowment Campaign is based on several things. First, as best as I can discern his will, God led me in this decision. Experiences since my initial decision continue to confirm this conviction.

I believe in the cause — Baptist Student Union. God used it to bless and shape my life as a student at Auburn University during the late forties. He has

used BSU to continue to bless and enrich my life through the many students and others with whom I have been privileged to serve these past 26 years at the University of Arkansas. And, I have seen the Lord use the Baptist Student Union as the means by which he has reached and significantly blessed the lives of many, many students during these years.

I believe the BSU Third Century Endowment Campaign is a unique means for enlarging and strengthening the future witness and ministry of Arkansas Baptists to the more than 62,000 students on the 27 campuses in Arkansas. More than one third of these students are Baptists.

I firmly believe that adequate financial resources are available if we can gain the generous support of our 1200 churches, BSU alumni and present students whose lives have been touched through BSU, and other persons who are concerned about college students.

These are the basic reasons I am in Little Rock. I am not here because I wanted to leave the University of Arkansas campus and Fayetteville for

these two years. The work there has been most satisfying and I have never had a desire to serve anywhere else or in any other capacity.

My family and I have been very happy there these past 26 years. We do not relish the necessary changes in our family life, but we are willing to try to make the adjustments which are required. At present, it seems best for my family to remain in Fayetteville, and I will commute weekly.

I have no illusions about the difficulty of the task, and I know that my gifts and abilities in this area are limited — but with the help of God, an able steering committee, Dr. Ashcraft, Dr. Logue, our churches, pastors, directors of missions and many other friends around the state I believe we can conduct a successful campaign for the glory of God and the benefit of many of our choicest young people.

Please help me by praying for me and the campaign, and by giving us the benefit of your counsel, suggestions, and constructive criticism about any aspect of it. Thank you very much. — Jamie Jones, Director of Third Century Campaign, Student Department

More Arkansas faces at Kansas City

Emil Williams, pastor at First, Jonesboro, and his family attended the SBC meeting at Kansas City.



Included in the group of Southern Baptists who were messengers were these Arkansas pastors: Jack Riley, Russellville; Paul Dodd, West Helena; John Maddox, Wynne; and Bill Lewis, Jonesboro (overprinted, clockwise from left).

Keith Lloyd, pastor at First, Cabot, was there, as were (far left) Steve Mullen (center) and Eugene Ray (right) both of Augusta. To their left is Gene Schultz, a friend from Florida.



Central Magnolia Pastor Jon Stubblefield and his wife and his mother attended the meeting.



Wilbur Herring, pastor at Central Church, Jonesboro, who is state convention president, asked a benediction at one of the sessions.



Associational music tournament 1977 winners

ARKANSAS VALLEY ASSN.

Piano — Melanie Gadberry, Hughes

BARTHOLOMEW

Vocal — Karen Barnes, Monticello

Organ — Joanna Simmons, Warren***

BENTON CO.

Piano — Carolyn Russell, Bentonville
Shari Shewmaker, Bentonville

Song Leading — Jakey Harris, Bentonville***

BLACK RIVER

Piano — Lisa Stalnaker, Imboden
Lyjean Jessen, Imboden

FAULKNER CO.

Piano — Rosemary Lynch, Conway
Karen Carter, Wooster

Vocal — David Lamberson, Conway
Jennifer Bell, Conway
Tanya Thomas, Damascus

Ensembles — from Conway, First
from Damascus, South Side

HARMONY

Piano — Faron Wilson, Pine Bluff***
Beth Dodson, Star City

Vocal — Leah Fry, Pine Bluff
Melody Johnson, Pine Bluff
Janey Hyde, Pine Bluff

Song Leading — Becky Breedlove, Pine Bluff

Ensembles — McCarroll/Funderburg Duet, Pine Bluff
Jr. Hi Ensemble, Pine Bluff, Forest Park

LIBERTY

Piano — Chris McCroskey, El Dorado

Vocal — Sally Green, El Dorado

Ensembles — Petty/Hurst Duet, El Dorado, Parkview
Baskin/Waller Duet, El Dorado, Parkview

MISSISSIPPI CO.

Piano — Julie Edrington, Osceola
Susan Bullard, Blytheville
Tanda Nicholson, Blytheville
Clark Wooten, Osceola

Organ — Patty Bonham, Osceola

Vocal — Susan Bullard, Blytheville

Tina Quarles, Blytheville
Clark Wooten, Osceola***

Michelle Gillespie, Osceola

Ensembles — from Osceola, First***

NORTH ARKANSAS

Piano — Doug Coles, Harrison

Vocal — Ruth Rains, Harrison***

Leisha Howell, Harrison

Melinda Sugg, Harrison

Ensembles — Girls Ensemble, Harrison, Eagle Heights

PULASKI

Piano — Lori Reeves, Little Rock***

TRI-COUNTY

Piano — Cynthia Rowland, Wynne

Janet Immel, Wynne

Vocal — Bobby Rowland, Wynne

Cathy Cummins, West Memphis

Larry Killian, Forrest City

Steve Gadberry, Forrest City

Ensembles — Killian/Gadberry Duet, Forrest City, First

WASHINGTON-MADISON

Piano — Diana Edwards, Springdale

Julie Brown, Springdale

Vocal — Dennis Griffin, Springdale

Pam McBride, Fayetteville

Becky Brannon, Fayetteville

Song Leading — Dennis Griffin, Springdale***

Mike Rice, Springdale

Ensembles — "Perfect Peace", Springdale, First

"Brotherly Love", Springdale, First

"New Hope", Springdale, First

"Abundant Life", Springdale, First

***Denotes STATE TOURNAMENT WINNERS

The State Tournament was held during Music Camp Week at Ouachita. The winners were awarded a scholarship to Music Camp 1978.

WMU Acteens camp theme is 'Reaching People'

"Reaching People!" is the theme for Acteens camp, Aug. 1-6, at Camp Paron. The challenge of state, home and foreign missions will be explored during the week. The goals of Acteens camp will be to learn how people are being reached for Christ and what Acteens can do to help.

Miss Ruth Vanderburg, missionary to Indonesia, will meet with Acteens both in large and small group settings throughout the week. Miss Vanderburg as a nurse works in medical missions in Indonesia.

A home missionary, Bob Gross, will share his work in migrant missions with the Acteens. Gross ministers through the Migrant Center in Hope. Many churches in Arkansas have helped in this particular phase of reaching people.

Miss Molly Marshall, Minister of Youth at Pulaski Heights Church, Little Rock, will lead a creative worship service one evening during the camp. Music, fellowship, Bible study, crafts, swimming, cookouts and nature study will also be included in the Acteens camp program.

Make this adventure in missions education a part of your summer by contacting your church's Acteens leader, or by writing: Arkansas WMU, Box 552, Little Rock, Ark. 72203. — Karen Russey, Camp Director



Miss Russey

Church Staff Relations Workshop scheduled

Arkansas' first Church Staff Relations Workshop will be conducted on Monday and Tuesday, Aug. 8-9. The workshop is being planned and conducted in conjunction with the Church Administration Department at the Sunday School Board. The workshop is for those who serve together on the staff of a multiple staff church. A majority of the professional staff, including the pastor, must plan to attend for registrations to be accepted. The workshop will be held at the DeGray State Park Lodge near Ar-



Holley

kadelphia.

The purpose of the workshop is to show church staffs how to build on their strengths in a team effort... how to work through conflict... how to understand communication patterns... how to build on each other's leadership skills... how to learn to trust... how to bridge the chasm that blocks communication between staffs. The conference will begin at noon on Monday and end at 3 p.m. on Tuesday.

Jerry Brown, Consultant in the Church Administration Department at the Sunday School Board, will direct the workshop. For additional information, write the Church Training Department, P.O. Box 552, Little Rock, Ark. 72203. — Robert Holley



Six students from Ouachita University participated in the Hospital Ministries Course offered through Baptist Medical Center System. For their work and study during the five weeks from June 6 through July 8, the students received six college credit hours.

The students spent approximately 28 hours a week in seminars and visiting patients. Seminars were presented by physicians, nurses, a hospital administrator, a social worker, a pastor and the chaplains from the three hospitals in the system, Baptist Medical Center, Central Baptist Hospital and Memorial Hospital.

The Chaplains who conducted the seminar are shown with the students. They are (l to r) Chaplain Charles Covington, Central Baptist Hospital; Chaplain Ed McDonald, Baptist Medical Center; Students Richard Shock, North Little Rock; Bob Harper, Sheridan; Keith Byrd, Norfolk; Welda Harper, Benton; Chuck Gladden, Dermott; Richard Edds, Van Buren; and Chaplain Bob Klutts, Memorial Hospital.

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Unbelief delays covenant fulfillment

Numbers 13:30, 14:3, 8-10, 20-23

July 17, 1977

As we had previously been told, the Covenant which was ratified at Sinai included at God's promise to furnish Israel a place in which to settle. The tents and Israel had traveled to Kadesh, the gateway of that Promised Land.



Dr. Goodson

Kadesh was a place of decision, and a time when faith and trust were to be tested. The decision whether to enter Canaan was to be made, but it was not to be made blindly. God ordered them to send a survey party to investigate the land and to spy out its military strength. Every tribe was represented in the party by a distinguished (till that time) leader. The tribes were each to be represented so that the ultimate decision would be that of the whole covenant people.

A rather extensive 40-day itinerary took them straight up through the whole country which can be roughly identified with ancient Canaan, New Testament Palestine and modern Israel. The key words of their trip report, Negeb and Hamath, are almost like saying from south to north.

An example of the fertility of this land, which was referred to in the Covenant promise as the land flowing with milk and honey, was a huge bunch of grapes cut and carried back from Eshcol. Two men carried the cluster on a pole between their shoulders.

They also saw examples of the strength of the walled cities, and the inhabitants from the vantage point atop a wall seemed like giants.

Returning, the spies began reporting on what they had seen. As a verbal account is likely to become, the main points of the report were soon exaggerated. In the minds of the bearers it sounded like a fearful adventure.

The minority and majority reports (Numbers 13:30-14:3)

Caleb comes to the center of the stage in this scene. As he speaks, your mind's ear can hear the dark mutterings of discontent, even anger, as the people hear him challenge them to do what they have never done before, to go on the aggressive and take the land.

God would be with them in taking

possession; for the moment, Caleb was God's voice of the minority. Caleb was not an orator, but he did try to quiet the people so that they might hear the message. He speaks with faith and courage. He recommends immediate steps. "We shall overcome" was his word to Israel and though it was meant to be a call for advance and victory, it did not register as such with his audience.

Then the majority report was repeated by spokesmen of the 10 who were negative. They came back with the same objective facts as those brought by Caleb. They were not above bending the truth about what they had seen. They spoke some of the truth as to appear plausible, then contradicted the truth with a lie. They said, "The inhabitants of Canaan are too strong for us," and then in the next breath, "The land devours its inhabitants."

This is the classic example of the majority not always being right. The will of the majority usually prevails, but it may be swayed by those who are more vociferous in their deadening pessimism. A majority does not generate faith, only a consensus. Faith is generated and exercised by brave, true hearts attuned to God Who goes before and leads them on.

Few today remember or care to remember the names of the craven 10 whose word was believed for the moment of decision. But many remember Caleb and Joshua. Their names are still given by Jewish and Christian parents in the hope that their sons will stand for truth and act in brave faith.

We still little understand the job psychology that will believe a lie repeated often. Whole nations have been swayed by such degenerative group dynamics. The mob seldom listens to legitimate leadership. Instead, it turns upon them and denounces them and replaces them with similar faithless vacillating leaders.

They rationalize that what they are really doing is for the best interests of their women and children. Yet they wish that they had died in Egypt or in the wilderness and had been relieved of the responsibilities of faith and freedom.

A final appeal for faith (Numbers 14:8-10)

Joshua, the veteran soldier, breaks his

silence at this point to take a courageous stand with unpopular Caleb. "Who will give us the victory?" he asks. "God will. He will be pleased when we trust him. He will give us the land if we do our part."

How the people would have been blessed if they had acted on faith and followed Joshua's simple pleas, "Do not rebel" and "Do not fear." Instead the mob spirit again prevailed and they shouted to destroy the speaker of truth. Man has the mistaken idea that truth can be destroyed by destroying the speaker of truth. So they would have stoned Joshua and Caleb, as their spiritual descendents did the later Joshua (Jesus) by shouting him to death with their cries of "Crucify! Crucify him!"

The marvel is that God would show his glory at such a time as that. But he did, even as he did also at Calvary.

God condemns unbelief (Numbers 14:20-23)

By reading the intervening verses we learn that Moses rose to one of the heights of his career by interceding for the people. He pleaded with God not to destroy, as his righteous nature might have justly done. Moses argued that the gracious nature of God, Who is slow to anger and steadfast in his love, should "forgive, instead of destroy." Only by so doing could God show the nations that he cares and has a plan for his people.

God answers in the selected verses, "I have forgiven" as Moses had plead. But this is a forgiveness that is all but exhausted by the continual sinning of Israel, who have tried God's patience 10 times.

The slave mentality of Israel must be dealt with. God's judgment is that they are to wander in the wilderness for 40 years, a sufficient time for the faithless, older generation to pass on and a desert-born new generation, cactus tough and seasoned by the sun and infrequent rain to look to God as the giver and sustainer of life.

God's purpose, thus, was not thwarted by man's faithlessness, but merely postponed. The Chosen who chose to take up God's promises entered the Covenant land, but the unbelieving died ironically as they had wished.

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A new morality

Romans 13:8-10
Galatians 5:13-26

July 17, 1977

In the last session of this unit, we come to a very important lesson. In order to understand all that was taught in the first two lessons, this one must be studied.

In the first lesson we saw how God created a covenant based on our right relationship with God. In the second lesson, we studied Jesus' teaching concerning how the law was fulfilled in him. In this week's lesson we study how we fulfill the law by our love as guided by the Holy Spirit.

Throughout his ministry Paul struggled against those who tried to dilute or destroy the Word of God on two fronts. One group said Christians are free from the law. They argued that Christians have complete freedom to do whatever they desire. The second group said the law is a part of the Christian life. Therefore, Christians must live according to its complete demands.

Paul had a solution for both of these groups. The Christian experience must be guided by love through the Holy Spirit. In this week's lesson we see how Paul relates this truth.

Love fulfills the law (Rom. 13:8-10)

In the opening of this chapter Paul speaks of the Christian's responsibility to civil authority. Then he shifts his emphasis to how Christians fulfill the law toward their neighbors.

Verse eight says to "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

Paul then lists several of the Ten Commandments. Each one of these refers to man's relationship to his neighbor in a negative statement. However, Paul adds the positive side of the law, which actually fulfills all the law. He says in verse nine, "and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Therefore, Paul takes all the negative statements of the law and makes one positive statement — love fulfills the law.



Bowen

In making this statement, Paul meets the arguments of the legalists. For those who cling to the law, and live by negative precepts, Paul says that what God has done for us in Jesus Christ is based on love. God loved us and gave his Son to die for us. But also, our response to God is based on our love for our neighbor. This statement is reflective of Jesus' words in Mark 12:31, "Thou shalt love thy neighbor as thyself."

The bondage of love (Gal. 5:13-15)

In this passage, Paul addresses the libertines. These were the people who had thrown off all laws. They felt that being a Christian meant one was exempt from the law.

However, Paul reminded them that freedom bears responsibility. Some of these people felt that their freedom meant throwing off shackles and doing whatever they wanted to do. But Paul reminded them that freedom also meant to be a bond slave to Jesus Christ.

Verse 13 reminds us "by love serve one another". This means to serve as a bond slave. Jesus set us free from the law. But we are indebted to him, by love, to love others.

Paul told the Galatians what would happen if their life was not controlled by love. The end result would be they would destroy one another. Any time there is a disagreement, whether it be about the law or any other matter, no one wins until his life is controlled by love.

Flesh versus spirit (Gal. 5:16-21)

Of course, a major problem of Christendom has always been how we let love control our actions and lives. We have found through history that it is impossible within our own self-will.

Paul understood this, and stated the solution in verse 16: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." However, verses 17-21 mentions a problem which caused the conflict between the legalists and the libertines. It is a war that takes place in each Christian's spirit. It is the war between the Holy Spirit and our flesh.

Paul first mentions what the works of the flesh produce. These works can be

broken into three divisions:

1. Sexual: immorality, impurity and licentiousness.
2. Worship: idolatry and sorcery.
3. Social Relations: enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousings.

Paul gives a stern warning that when a person lets his life be ruled by the flesh, he is not of the kingdom of God.

Walk in the spirit (Gal. 5:22-26)

After describing the way of life in the flesh, Paul talks about the godly way of life. As we let the Holy Spirit empower our lives, we see that the law is met at all points. No longer do we have to struggle trying to make our lives conform in obedience to a set of rules. We see that as our life is submitted to the control of the Spirit, he produces fruit in our life that meets every point of the law.

Paul lists nine aspects of the fruit of the Spirit. They can be broken into three categories:

1. Personal fruit: love, joy and peace. These have to do with our own subjective personal life.
 2. Outreaching fruit: patience, kindness, goodness. This is our attitude in grace toward others.
 3. Upreaching fruit: faithfulness, gentleness, self-control. These speak of our relationship to God.
- All nine fruits, supplied by the Spirit, meet every demand of the law. They cover duty to God, duty to others and duty to self.

For those who have taken the law and have done away with it completely, and for those who have taken the law and lived by it in a legalistic manner, Jesus gives a solution to their conflict: "The first of all the commandments is: Hear, O Israel: The Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first commandment. And the second is this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these." (Mark 12:29-31)

In verses 24-25, Paul gives an explanation of Jesus' solution to the conflict. "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." In this, we find the power to fulfill the law and to love our neighbor.

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Bold missions / from page 16

churches. "We think we will double the number of churches we have," says Stevens.

"And our churches should be twice as strong as they are," adds Fielder. "We're looking for a double in Sunday School."

Stevens says Port Townsend's San Juan Church has struggled to maintain a tiny congregation. Six years ago they couldn't reach 60 in Sunday School. "Now," says Stevens, "they are planning on 200 or 300. It's not a dream. It's a realistic goal."

Stevens' Olympic association hasn't been the only one to feel such stirrings recently. In some places, the reawakening movement to expand church memberships and begin new missions has developed entirely at the grassroots level, ahead of any Convention-directed push.

"There is an atmosphere and a climate in the Northwest that we have not seen in 10 or 15 years," Carpenter says. "We have to say it's of God."

Adapted from a story by Celeste Loucks, appearing in the May issue of *Home Missions* magazine.

On the cover



James Nelson (seated) and W. C. Carpenter of the Northwest Baptist Convention plot Bold Mission strategy. The two have offered statistics and resources to help associations begin to reach out to the unchurched in their communities.

Attendance report

July 3, 1977

Church	Sunday School	Church Training	Church adns.
Alpena, First	56	21	
Batesville, First	199	119	
Berryville			
First	193	73	1
Freeman Heights	123		
Booneville, South Side	85	65	2
Bryant, First Southern	157	73	2
Cabot			
First	369	100	2
Mt. Carmel	249	101	3
Camden, Cullendale First	443	105	
Conway			
Pickles Gap	186	99	5
Second	361	142	2
Crossett, Mt. Olive	337	135	
El Dorado, West Side	368	366	
Elkins, First	82		
Gentry, First	153	36	
Gillham	82	34	
Green Forest, First	166	48	
Greenwood, First	298	141	18
Hampton, First	110	46	
Hardy, First	102	56	
Harrison, Woodland Heights	121	60	1
Hector, First	37	14	
Hope, First	329	97	5
Hot Springs			
Harvey's Chapel	116	68	
Park Place	245	49	
Lavaca, First	322	126	2
Leslie, First	90	45	1
Little Rock			
Crystal Hill	106	51	
Life Line	391	120	
Woodlawn	100	43	
Magnolia, Central	517	179	1
Mulberry, First	255	132	2
Murfreesboro, First	162	29	2
North Little Rock			
Harmony	56	32	
Levy	346	49	1
Paris, First	376	52	
Pine Bluff			
East Side	135	48	
First	548	69	2
Lee Memorial	207	97	1
Rogers			
First	482	95	3
Immanuel	359	105	1
Russellville, Second	123	45	
Springdale, First	1302		18
Texarkana			
Arabella Heights	79	39	2
Highland Hills	116	36	
Shiloh Memorial	175	50	
Van Buren, First	464	122	
Mission	22		
Vandervoort	66	34	
Wooster, First	93	55	

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Reports not used

As previously announced (in June 23 issue) attendance reports for Sunday, June 26, will not be used because of space limitations.

James Nelson (right) of the HMB discusses possible new-work sites with leaders of the Olympic Baptist Association: pastors Edwin Fielder and Jeff Ware and director of missions Weldon Stevens.



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Southern Baptist Convention emphasis that stresses local church/association evangelization and church growth.

Last fall W. C. Carpenter, director of missions for the Northwest Baptist Convention, and James Nelson, director of rural-urban missions at the HMB, arrived at the Olympic association with a fistful of statistics and the challenge to get involved in Bold Missions. Only one church in the 10-church association had a full-time pastor. Resident membership totaled 1,000 with attendance half of that.

"Seventy-five percent of your people are unchurched," Carpenter told the pastors. "We found one county in the association with 89.29 percent unchurched population."

Linked with the stimulus of a pending flood of population to the area from a new submarine base and expanded port services in the area, the pastors reacted.

"When people are confronted with all of this, eyeball to eyeball, they begin praying about it, weeping about it, asking 'What can we do?'" comments Nelson.

But rather than hand the pastors a pre-packaged solution, complete with church paper blurbs, offering envelopes and printed timetables for boosting membership and spawning new churches, Nelson threw the responsibility for change back on the pastors and their congregations.

The Northwest convention, HMB and other SBC agencies would cooperate as they were called on, and try to help with resources, Nelson told the pastors. But the actual solution for change would be

left up to the individuals in the association.

He and Carpenter urged Olympic Peninsula churches to become part of a team to reach uncommitted people through a relatively unstructured plan that included: analysis of local needs, establishment of priorities, and resulting action.

To the surprise of many leaders, this hard-nosed approach has taken hold. A pastor from another Northwest association reports he walked away from a similar meeting feeling spiritually revived.

"It carries with it a real sense of emergency — something must be done now," explains Stevens. "We have 185,000 lost people here. And the population is beginning to boom right out from under us."

Pastors began to scrutinize their own communities, then look for ways to respond. Ed Fielder, pastor of Kitsap Lake Church in Bremerton, saw his area needed a day-care center. Instead of supporting himself with an outside job — since his congregation couldn't afford a full-time pastor's salary — he organized a center at the church. In this way, he has additional contacts with his community and fulfills its need for a day-care program. Since becoming involved in Bold Mission, he hopes to steer his people into volunteer work with local nursing homes.

The pastors expect Bold Mission to have a positive effect on individual

(See 'Bold Missions' on page 15)

"Being from the northwest corner of the United States, we have felt isolated," admits Weldon Stevens, director of missions for Olympic Baptist Association, which covers much of Washington's Olympic Peninsula.

"Suddenly, we feel we are a part; we can contribute something. We realize we have a place in the kingdom of God — and a job to do."

This new feeling has been brought on by the advent of Bold Mission Thrust, a two-year Home Mission Board and

An association begins flexing its muscle